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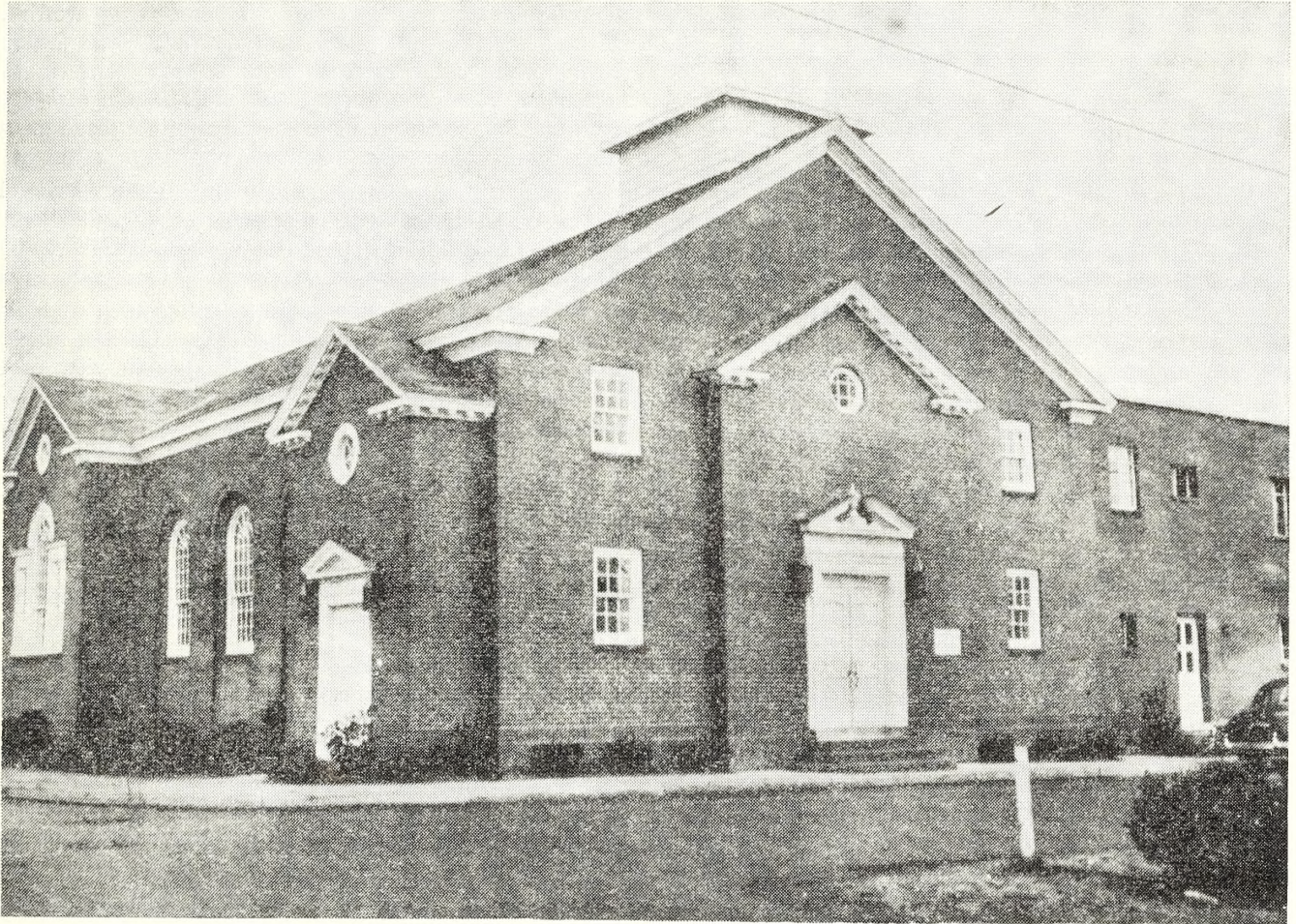


# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 8, 1958



## MONUMENT OF FAITH AND EFFORT

The congregation of the First Free Will Baptist Church of Wilson, North Carolina, held its first services in the recently completed sanctuary of a new \$75,000 church home Sunday, December 22, 1957.

A Christmas service was the setting for the initial service in the massive new auditorium located at Granger and Barnhill in Wilson. For the past several months services have been held in a smaller auditorium in the church's new educational building.

The interior of the new sanctuary was constructed in latest architectural styling featuring a balcony in the exterior of the auditorium and baptistry and choir stage behind the pulpit area. A new organ has been donated and is in use. All auditorium furnishings are new.

Special dedication ceremonies are being planned for a future date, the Rev. Earl Glenn, pastor, announces. It is expected that the dedication will be held soon after holiday festivities subside.

The church was organized in 1921 under the leadership of the Rev. George W. Davis. First services were held in a dwelling house on Moss Street until a sanctuary was erected in 1922 on the same site as the new building. During 37 years of growth the church has been under the leadership of 15 ministers.

A parsonage located at 1108 South Tarboro Street was constructed in 1946. The new educational building, now a part of the new sanctuary, was completed and dedicated in May, 1954.

C. C. Benton and Sons, architects, were employed by the church in October, 1954, to draw plans for the new \$75,000 structure. Watson and Edmundson, general contractors, were secured to construct the building.

Special ground-breaking services were observed Sunday, May 6, 1956, for the new building. Mayor of Wilson, John D. Wilson, delivered the principal address. He was followed by Roy Davis, finance committee chairman. Construction began the following day.

The cornerstone was set in place with a special service Sunday, June 10, 1956. The white marble gift was made by George W. Davis family, placed by George Jr. and Howard Davis in memory of the late Mr. Davis, founder of the church. A steeple is to be constructed after payment for the present construction is complete.



# EDITORIAL

## THE PEOPLE'S MOUTHPIECE

One of the precious privileges which men enjoy in a democracy is freedom of speech. This is a precious heritage to any people, but it is not of the greatest value without its companion privilege—freedom of the press. A person who has something worth-while to say can accomplish very little if he does not have a channel through which he can reach others with his message. Therefore men have devised various methods by which they can communicate with their fellow men. Out of this desire and necessity for communication with others, people have expanded their facilities so that one man can speak to millions of others at one time.

The first means which man devised to communicate with others at great distances, both in space and time, was that of writing. Because of this invention, people in ages past are speaking to us today. The invention of the printing press made possible the condensing of the writing of men of God into small enough packages so that we have access to the message of the Bible—holy men of old are speaking to us today as they are moved by the Holy Ghost. And despite the invention of telephone, telegraph, radio and television, the printed word is still by far the most effective means of man's communication with his fellow men of both his time and those who will come after him.

Just as soon as men began to communicate with others through this powerful instrument of writing, the counter instrument of censorship came into being. Censorship was devised to control that which was written so that certain groups of individuals who were in power could perpetuate their authority and suppress the opinions of others who were in disagreement with them. Society has recognized that a certain amount of control of the press is beneficial, and has set up certain laws regulating that which is printed and distributed for people to read. These needed controls in a democratic society are designed to prevent indecency, dishonesty in the form of plagiarism, slander of some person's reputation and other unacceptable practices. However, we recognize that those who have control of the contents of any publication have committed a grave wrong when they impose on the regulatory measures to the point of suppressing all views to which they do not personally subscribe, just for the purpose of propagating their own views. An excellent example of suppressing the truth and using the press for partisan propaganda purposes is the present practice in Communist controlled countries of the world.

We are firmly convinced that *The Free Will Baptist* occupies a unique position with reference to the service which it can render to the Free Will Baptist denomination. We should like to repeat here our editorial policy which we announced upon assuming the duties of editor of *The Free Will Baptist*. Since the above-named periodical is a denominational weekly publication, it can serve adequately as the mouthpiece for our people—there is room in its pages for expression of the views of all our people who care to express on the issues which face us from time to time.

Furthermore, there are no limitations whatsoever placed upon the editor as to what he must or must not write; neither is he bound by any regulations as to what he must approve or disapprove for publication in the paper. He is permitted, under God, to follow the editorial policy which he believes to be that which will give greatest glory to God and will advance the cause of Christ as Free Will Baptists interpret it. Therefore, in the light of the foregoing facts, *The Free Will Baptist* is dedicated to the following editorial policy:

(1) To promote every phase of the denominational program from the level of the local church in any state and the foreign fields to the level of the National Association. Space is set aside in each issue to give publicity to all organized departments of our work as manuscripts are received from such departments or organizations.

(2) To publish inspirational, devotional reading for our people. Our policy, in this respect, is designed to serve a two-fold purpose: we urge Free Will Baptists anywhere to write articles of this nature so that others may read the messages of their own people. We welcome manuscripts from our people everywhere. The only limitations we place upon such manuscripts is that the person writing them have something worth-while to say, and that what they say does no violate our denominational interpretation of spiritual truth as laid down in *A Treatise of the Faith and Practices of The Original Free Will Baptists*. Since there is room for varying interpretations of some Bible truths within the prescribed limits of our treatise, we do not require that such interpretations conform to our personal views. Articles appearing in any issue do not necessarily express the belief of the editor but of the writer whose name appears under the title of the article.

(3) To give editorial comment on church and denominational problems which face our people. This is a service of the first magnitude in importance, particularly in view of the fact that neither the editor nor the publication is so clearly tied to any department of the National Association or any other group, including the National Association itself, that *The Free Will Baptist* cannot speak out freely in opposition to any proposed plan or program when such program appears to be detrimental to the general welfare of the denomination. Throughout our administration we have exercised this right freely, pointing out facts and giving our interpretations of what the eventual outcome would apparently be.

This right also belongs to every Free Will Baptist who has something to say and wishes to express his or her opinion on the matter. This is especially important in view of the fact that so little time is given to discussion of issues in sessions of the National Association and comparable meetings at lower levels. More of our people ought to express themselves on important issues through our columns. We welcome comments which agree with our views,

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# Prayer Meeting

Judson White, Ph. D., Professor of Psychology, East Carolina College  
Greenville, North Carolina

**M**OST folks have a preference, or perhaps a warm feeling, for one or the other weekly church services. Some tend to lean toward the Bible study program of the Sunday school while others seem to get more from the morning sermon. Certain denominations set aside the Sunday evening service for an evangelistic type of worship which many people are finding helpful. The revival itself is a favorite with many people and is again finding favor on the national scene. The fellowship found in family night or at the church benefit is also a powerful religious influence and experience. All services are helpful to some extent and in varying amounts to different people. Then too, the several parts of each of these services seem to have different meanings for different people. For example, some may prefer the music of the choir or the ritual or liturgy, while others may find more satisfaction in the sermon or the prayers and the like. At any rate, to each is given something. It is significant then that there are a variety of ways in

## EDITORIAL

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and we welcome equally comments which disagree with us. We are dedicated to publishing your convictions on matters, just as much as publishing our own convictions. The only limitation which we must enforce with regard to your comments is that you deal objectively with the issue under consideration, not dealing in personalities but giving the person who opposes your conviction the right to his conscientious opposition.

We urge you to write often for publication in *The Free Will Baptist*. We pledge our conscientious efforts to edit your manuscripts so as not to change what you are striving to say; and we shall cut only those statements which are contrary to the tenets of our faith or those which might do personal damage to the reputation of some brother in Christ. You may be reminded that you speak to thousands of people in every article you have published in *The Free Will Baptist*.

which the human being can hold religious communication.

It is doubtless very apparent that no mention has been made of the midweek or *old-fashioned* prayer meeting. No serious discussion of the various forms of religious worship could possibly claim to be complete which omitted giving proper consideration to that most vital service. In recent years the trend in many churches is for prayer meeting to be a service for the *old folks*. This may possibly be due to the fact that the *old-timers* still hold on to the old ways in the old days. However, this does not necessarily mean that the prayer service is old-fashioned itself. However, it is understandable and probably *natural* for people to be more comfortable in the manner or ways of worship which they grew accustomed to in their youth. It is possibly worth repeating that the midweek service or *old-fashioned* prayer meeting is not an out-of-date service. About the only outmoded thing about this service would be the thinking of many individuals about it. In fact, when viewed from the position of what is known about the science of human behavior, the midweek or prayer service has the potential for being one of the more powerful of our religious services for promoting and developing mature religious experience, behavior and growth on the part of the sincere religious pilgrim. To be sure, not all people can profit from such a service, and probably not everyone will benefit from it at all times. Nevertheless, this service presents a wonderful opportunity for religious growth and development, which fact is possibly being overlooked by many sincere Christians.

Perhaps it would be worth-while to partially analyze this service in order to determine whether the point of view expressed here is worthy of serious consideration. First of all, it is necessary to establish the fact that the human being is limited in its capacity to experience in any field by the nature or construction of the human body. In other words, the body can perform in only a certain particular fashion and can behave in no other way. To be sure, the human being is capable of quite complex behavior, but this is due to the fact that the human body itself is quite a complex

organism. From even the most casual observation, it is possible to deduce that the human being does not perform or respond with uniform efficiency in all behavioral situations. For example, man seemingly is fairly well equipped to walk but must resort to mechanical assistance in order to fly. Likewise, man is quite often a *star* as an individual but is completely lost in the crowd. If the point of view presented here is correct, it is quite possible that some church services are more effectively geared to the essential nature of man to respond or behave religiously than others. Further reflection and careful consideration of the problem will undoubtedly reveal the validity of this point of view. Thus it is possible at this point to suggest that man is limited by the very nature of his *humanness*, or the nature of his body, in his ability to perform, or experience, in all areas including religion. If this is an acceptable point of view, it would appear to be necessary and wise to build a church service to fit the limitations of the human being to perform or behave. It is obvious that the better a service is designed with such human limitations in mind, the more probable will the religious outcome be successful and fruitful from both the individual's and the church's point of view. It is exactly at this point that the so-called *old-fashioned* prayer meeting comes into its own. The prayer service, as a form of religious worship, fits the peculiar limitations and needs of the human being in a unique fashion. Some religious services can be quite aptly thought of as *refueling* the religious needs of the individual, and, for the most part, they do not go far beyond this point in that they do not foster much further religious growth. In the prayer service it is possible to go quite beyond the *refueling* level of religious experience and proceed to a more fundamental plateau where total reorganization and maturity of growth in the dynamic process of religious experience is possible.

By this time it should be quite evident that the church service, as such, was quite insightfully named when the word *service* was used. The church service has the behavioral function of serving the religious needs of men, and the better this is done the more apt man is to behave in a mature religious fashion and thus to achieve his destiny of having been born in the image of God.

Prayer comes very near to being the real language of religion, and prayer services allow the individual many unique opportunities to express himself religiously. Thus the worshipper is free to shape the service somewhat to his own religious needs. The key to success in this service is in the individual participation of the worshiper; for

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# Sputnik's Questions

Stewart Meacham

**U**NIVAC, the electronic brain, and Sputnik, the man-made satellite, come from opposite sides of the Iron Curtain, but they have much in common. Both represent great technological achievement. Both are portents of change in human society.

Univac promises the automation age, when factories, offices and transportation systems, staffed only by a few skilled technicians, will operate by push button. Sputnik promises the outer space age, when space platforms, trips to the moon, journeys to Mars, and no one knows what else, will be commonplace. Univac answers the most difficult questions at lightning speed. Sputnik asks the most difficult questions at 18,000 miles per hour.

Some of Sputnik's more obvious questions reflect our own frustration. Why did Russia beat us to the punch? Was it because of rivalry among the armed forces? Is this the price we must pay for belittling and harassing scientists as eggheads and subversives? Is more money needed for research and experimentation? How much political hay will the Democrats make at the expense of the Republicans, and vice versa?

Other questions are less obvious, but possibly more important. We are told that we must be prepared for economic sacrifice and belt-tightening if we are to catch up. If this is true, who will sacrifice what? Will airplane, rocket and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices? Will the oil companies sacrifice their special tax concessions? Will the loan companies and the banks sacrifice their recent rate increases on mortgages.

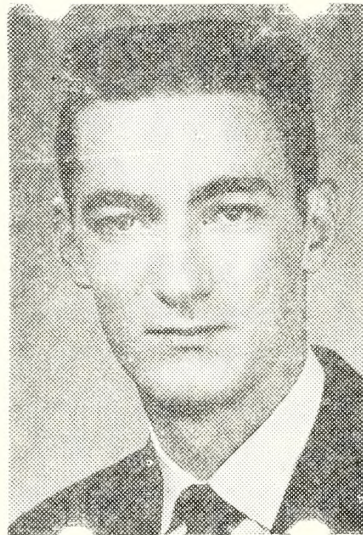
Or is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defence appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

What about diplomacy and our friends overseas? Will winning the race to the moon solve Asia's economic problems? Will it feed Pakistan's landless villagers? Will

it build hydro-electric dams in India? Will it bring self government to the people of Kenya or the Belgian Congo? Will it end the terror in Algeria? Will it solve the question of Middle East oil? Will it set the slaves of Saudi Arabia free, bring free trade unions to Spain, protect freedom of press in Formosa, or provide security from the police to the legislatures of South Korea? Just who will be remembered and who forgotten as we race Russia into outer space?

During the days of our supposed pre-eminence in weapons, we felt that our position of strength made diplomacy unimportant. We became masters of *brinkmanship* which is another word for bluff and bluster with a loaded gun. Today, in the period of our supposed deficiency in weapons (it would take us all of three hours to wipe out every city in Russia!) our position of weakness

## Superintendent of College Sunday School



Gary Barefoot, son of Mr. and Mrs. Willard Barefoot, Route 5, Dunn, North Carolina, has been elected superintendent of the Sunday School of Mount Olive Junior College, Mount Olive, North Carolina.

Mr. Barefoot, who graduated from Plain View High School last spring as the salutatorian of his class, is preparing for a vocation in business administration. He is a member of Robert's Grove Free Will Baptist Church, Cape Fear Conference.

makes diplomacy impossible. We must play it tough until we can catch up.

At this rate when does diplomacy become possible? One day we are so strong we don't have to bargain. The next day we are so weak we cannot afford to. Where does this process lead?

And what about that troublesome word *morals*? What kind of morality it is where right and wrong are decided by the fastest rockets and the biggest warheads? If this is morality, what is immorality?

These are Sputnik's questions. But Sputnik, a man-made thing, can do no more than pose them, fling them far out into space and fly on. The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which the people of the world are hungry today.

## An Open Letter to N. C. Free Will Baptists

To Pastors and Clerks of Free Will Baptist Churches:

The Executive Committee of the North Carolina State Convention met on December 10, 1957, at Mount Olive, North Carolina. The purpose of this meeting was to consider a recommendation that a special session of the state convention be held at the earliest possible date to give Mount Olive Junior College an opportunity to present its present needs and future opportunities as an institution of Christian higher education. The college was recently approved by the North Carolina College Conference and the State Department of Education and will be expected to maintain a high standard of education during the years of its growth and development. Mount Olive Junior College is owned and operated by the North Carolina State Convention and it is to the Free Will Baptists of this state that the college must look for its support.

After considering the above proposal, the Executive Committee decided to call this special session of the North Carolina State Convention to meet at Mount Olive Junior College on January 31, 1958. By this action the Executive Committee calls upon all ordained ministers of North Carolina to attend and each church to elect and send one delegate to this special session of the convention. Each church may send as many visitors as can come, but only one delegate may represent the churches in measures that call for a vote of the body. The churches will not be asked to send a letter to this special session. The session will last for one day only, beginning at 10:00 a.m.

A full copy of the resolution calling for



this special session and stating its specific purpose reads as follows. Each minister and delegate should read this resolution and come to the convention prepared to act on the proposals to be brought before the body in session:

1. Whereas we realize that the Free Will Baptist denomination has a moral obligation to provide Christian higher education for our youth; and

2. Whereas we believe that the Free Will Baptist people of North Carolina will welcome an opportunity to become more fully informed of the needs and opportunities of Mount Olive Junior College and when properly informed will provide the resources necessary for the operation and growth of the college; and

3. Whereas the growth of the college been such as to create an acute need for additional facilities, particularly dormitory space; and

4. Whereas Mount Olive Junior College, an institution owned and controlled by the convention, needs additional support for both present and future needs in order to maintain the academic standards for accreditation; and

5. Whereas the Constitution of the North Carolina State Convention of Original Free Will Baptists empowers the executive committee to call a special session of the convention "in the event of the existence of needs of sufficient urgency"; therefore, be it

Resolved, that we ask the Executive Committee of the North Carolina State Convention to call a special session of the convention to meet at Mount Olive Junior College at the earliest date feasible for the following purposes: (1) To give Mount Olive Junior College an opportunity to present in the light of recent developments its present needs and future opportunities; (2) To give the convention an opportunity to consider and execute plans for securing financial aid adequate to meet the needs for operation and expansion of the college; (3) To demonstrate to the state of North Carolina that Free Will Baptists appreciate the approval given Mount Olive Junior College by the North Carolina College Conference and the State Department of Education and that we are dedicated to the cause of providing Christian higher education for our youth.

We trust that each of you who read this letter will call this matter to the attention of your church so that a delegate may be elected to represent your church at this special session of the convention. We also urge every pastor to attend.

N. Bruce Barrow

State Convention President

Michael Pelt

State Convention Secretary

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Julia Sutton Stocks

Mrs. Julia Sutton Stocks, daughter of the late Mr. and Mrs. Elias Sutton, was born in Craven County, North Carolina, on October 28, 1879. She departed this life December 6, 1957, at five o'clock in the afternoon. She was 78 years, 1 month and 8 days old; thus giving her 8 years beyond the Biblical allotment of three score years and ten; yet lacking two years of obtaining four score years by reason of strength.

"Miss Julie" as she was familiarly and affectionately known, was married to the late Arch Stocks of Pitt County, North Carolina. To this union was born seven sons and two daughters. Four sons and one daughter survive "Miss Julie," as do

### Business Manager of College Yearbook



Alton Cowan, son of Mr. and Mrs. Jasper Cowan of Route 2, Williamston, North Carolina, has been elected business manager of the Mount Olive Junior college yearbook, "Olive Leaves."

Mr. Cowan, valedictorian of the 1957 graduating class of Bear Grass High School, received high school medals in science, history, English and glee club, and won the Ruritan Award of \$100.

At Mount Olive Junior College, Mr. Cowan is preparing for a vocation in teaching. He is a member of Rose of Sharon Free Will Baptist Church, Martin County, North Carolina.

fifteen grandchildren and twenty great-grandchildren. She is also survived by one sister.

Her life was characterized by a great spirit of optimism and will power. Through many years of suffering and adversities, she maintained a sweet spirit and a determined will to get well and overcome every difficulty. To me, the words of Jesus spoken in commendation of the woman who anointed His feet, of whom He said: "She hath done what she could" summarizes "Miss Julie's" life.

For thirty-six years she was a faithful wife and companion to her husband; standing by in sickness and in health; in good days and bad, doing what she could as a good and true wife. Widowed at the age of fifty-one, she maintained the home, finished rearing the family and met the Scriptural requirements of a Christian widow. "Well reported of for good works; . . . she . . . brought up children, . . . she lodged strangers, . . . washed the saints' feet, . . . relieved the afflicted, . . . diligently followed every good work" (1 Timothy 5:10).

Of "Miss Julie" it was said: "She loved her children." That she was a good mother, doing what she could, was attested in the late years of her life as each of her children sought to do all they could to alleviate her sufferings and to cheer her declining days. For some of her children, due to early widowhood, she had been *both father and mother* in paternal love and care. Truly, she did what she could as a mother—not only by her children, but by her grandchildren and great-grandchildren; who rise up to call her blessed.

For more than a half-century, "Miss Julie" was a devoted member of Reedy Branch Free Will Baptist Church, Winterville, N. C. At her altar, early in life, she made her public profession of Christ as her Saviour and Lord. Through the years she maintained her devotion and love to Christ through the ministry of her church. As circumstances permitted through the years, she was faithful in her attendance upon the services and ordinances of the church, and for her modest circumstances, a generous giver of her material possessions.

In these five years as her pastor, I always found her keenly interested in all that her church was doing—concerned that her church might march on victoriously and gloriously. In the last couple of years she was physically unable to attend but seldom, and on those occasions, she attended at great expenditure of strength; yet sustained by a great will and a great faith. She did what she could as a professed Christian, and our lives are richer and fuller as a result of having known "Miss Julie."

Her tired frail body, ravaged by the toll of the years and disease has laid its burden  
(continued on page sixteen)



# NEWS NOTES

Dining Room Tables and Chairs	10.00
Colleg Student Loan Fund	40.76
Clothing	40.00

Total \$8,090.43

## Gospel Meetings Banned in Peru

On December 6, 1957, the government of Peru banned the evangelistic meetings being held by Dr. Oswald J. Smith in the Coliseum at Lima.

Meetings had been held for three nights, with large crowds attending. Many decisions for Christ were registered. Newspaper reports were sympathetic. Then the government canceled the campaign. Police were dispatched to bar the people from the Coliseum.

Dr. Smith, who is pastor of The Peoples Church, Toronto, Canada, had been preaching in various South American countries. In every other country visited there was absolute freedom, even to the extent of open air meetings and parades. Peru was the first to offer opposition.

## Annual Meeting Church Finance Association, Inc.

The annual meeting of the North Carolina Church Finance Association, Inc., for 1958, will be held at Shady Grove Free Will Baptist Church, Sampson County, North Carolina, on Tuesday, January 14, 1958, at 10:30 a.m.

All members are urged to attend. Those who cannot attend in person or by regular delegates are urged to send a proxy. Proxy blanks are available by writing to the Rev. M. L. Johnson, Box 190, Mount Olive, North Carolina. A majority of the membership must be represented in order to transact business.

Notices are being mailed to all active members. Those who may fail to receive their notice are hereby notified of this meeting.

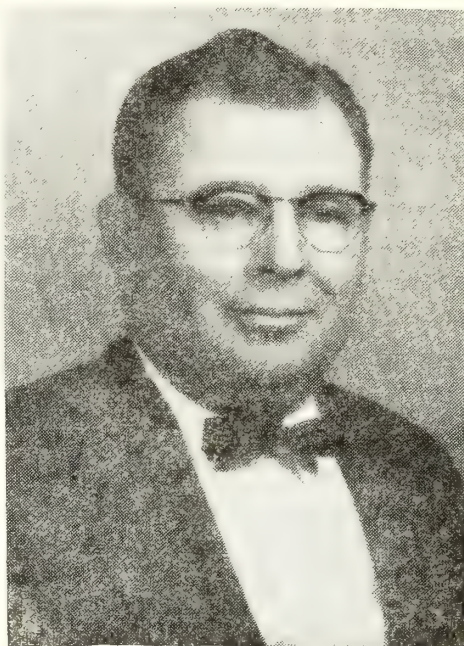
Visitors are invited to attend this meeting.

## Children's Home Report For December, 1957

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for December, 1957. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 255.05
Blue Ridge Association	31.69
Cape Fear Conference	820.68
Central Conference	1,748.71
Eastern Conference	1,356.65

## Ministerial Association To Sponsor Union Revival



On January 13-18, 1958, a union revival will be sponsored by the Ministerial Association of the Fifth Union of the Eastern Conference of North Carolina Free Will Baptists. The revival will be held at Palmetto Chapel Church near Vanceboro, North Carolina, with the Rev. E. E. Edwards as the host pastor.

There will be different speakers each night as follows: Monday, the Rev. J. C. Griffin of New Bern; Tuesday, the Rev. Billy McClintock of New Bern; Wednesday, the Rev. Robert Edwards of Arapahoe; Thursday, the Rev. T. O. Terry of New Bern; Friday, the Rev. J. R. Forrest of New Bern; Saturday, the Rev. Cecil Campbell of New Bern.

Mr. Edwards, host pastor, says, "All churches in the area are invited to attend and furnish singers. Services will begin each night at 7:15."

French Broad Association	81.50
Jack's Creek Association	77.00
Pee Dee Association	28.43
Piedmont	66.94
Western Conference	1,593.36
Yadkin Valley Association	10.00
Miscellaneous	1,929.66

## Coming Events

January 5-11—Universal Week of Prayer  
January 27—Second semester begins,  
Mount Olive Junior College  
February 21—World Day of Prayer

## North Carolina Minister's Meeting

The semi-annual meeting of the Free Will Baptist minister's of North Carolina will be held January 16, 1957, at Wintergreen Free Will Baptist Church, beginning green Free Will Baptist Church, Cove City, North Carolina, beginning at 10:00 a.m. The Rev. E. E. Edwards, president of the minister's association, invites all ministers to be present.

The following is the scheduled program for the meeting:

- 10:00—Devotions, Rev. C. B. Hansley
- 10:15—Welcome, Rev. E. E. Edwards,  
Pastor of Host Church
- 10:20—Response, Rev. B. L. Shook
- 10:30—Testimonial Service, Rev. I. J. Blackwelder
- 11:15—Sermon, Rev. Walter Carter
- 12:00—Lunch
- 1:00—Devotions, Rev. Adam Scott
- 1:15—Message, "What the Ministerial Association Means to Me," Rev. M. L. Johnson
- 1:30—Message, "Why We Need a Code of Ethics," Rev. N. B. Barrow
- 2:00—Business Session
- 2:30—Adjournment

## Eastern Conference Ministers Meet

The Rev. David W. Hansley, moderator of the Eastern Conference of North Carolina Free Will Baptists, announces that the Eastern Conference Ministerial Association will meet on January 23, 1958, instead of on January 14, 1958, as had been previously announced. The meeting will be held at 10:00 a.m. at the First Free Will Baptist Church, Kinston, North Carolina, located on Lenoir and College Streets.

All ministers who are members of the Eastern Conference and ministers of other conferences who are pastoring churches within the bounds of the Eastern Conference are requested to be present. The purpose of the association is for fellowship, inspiration and information. New officers will be elected at this meeting.

The noon meal will be *dutch*, costing about \$1.00 per person; it will be served in the assembly hall of the Kinston Church. Those attending will have a choice of barbecue or fried chicken. Mr. Hansley also pastor of the Kinston Church, states: "Please let us know by return mail your choice in food. We are looking for a great day of fellowship, and we hope you can be present."



## Youth for Christ Rally At Arapahoe Church

The Arapahoe Free Will Baptist Church, Arapahoe, North Carolina, will be host to a Youth for Christ Rally on Saturday night, January 11, at 7:30.

Everyone is invited to attend the rally and enjoy the Christian fellowship.

## Recreational Building To Be Dedicated

The Winter Green Free Will Baptist Church of Cove City, North Carolina, will dedicate its newly completed recreational building on Sunday, January 12, 1958. The pastor of the church, the Rev. Elbert Edwards, will deliver the dedicatory message at the 11:00 o'clock service. The public is cordially invited to attend this special service.

In the spring of 1955 the church adopted the Lord's Acre Project. In the fall of 1955 the first harvest home service was held, giving the members an opportunity to present unto the Lord their returns from their various Lord's Acre projects. This offering amounted to approximately \$1,550.00.

In the fall of 1955 the church voted to build a recreational building from the returns of their various projects and to continue to use their Lord's Acre Project income for the means of financing the work. The adopted plans called for a building of concrete block structure 29 feet by 62 feet, including a kitchen, bathrooms, and both hot and cold water. This work was completed recently with the aid of the members, both men and women.

The church states the following: "The Rev. Elbert Edwards of Chocowinity, North Carolina, is our pastor, having come to us in October of 1953. He is now serving his fifth year with us. We praise the Lord greatly for His marvelous grace and leadership in this work. We request the prayers of all His people as we attempt to go forward for His cause."

## White River Quarterly Conference Meets With Coffman Church

The White River Quarterly Conference of Arkansas Free Will Baptists met with Coffman Free Will Baptist Church, Lawrence County, Arkansas, on December 27, 1957, in a special get acquainted session. Ribbon badges were used at the meeting.

The Robinson sisters rendered a duet, representing the Oakland Church of Route 1, Bradford. Elder Austin Mullen, reporter, states: "These girls are teen-agers and are using their talents for the glory of God. Pray for them that they will always submit to the will of God in their lives."

The following reports were turned in by the various committees: Ministers present, 1; deacons, 5; clerks, 3; delegates, 23;

churches represented, 14 of the 15 member churches; resident membership, 842; Sunday schools, 13 with average attendance of 716; leagues, 8 with average attendance of 271; woman's auxiliaries, 2 with average attendance of 22; new members received, 1; members lost by death, 3. The members who passed away were Brothers C. W. Byrd and W. A. Bradley of Ballew's Chapel and Sister Annie Haigwood of Pool Chapel Church.

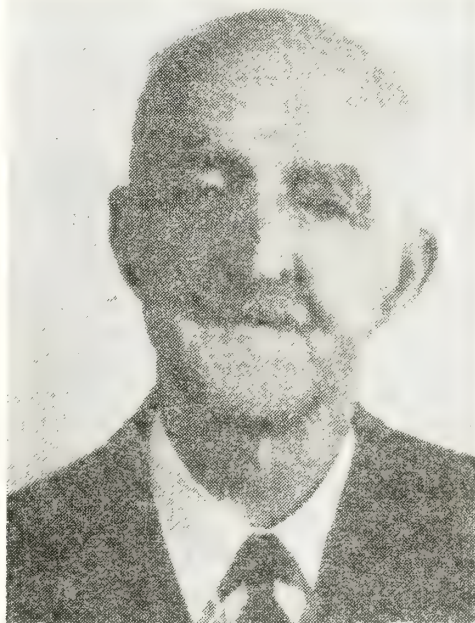
Expenditures were as follows: Paid pastors, \$1,517.40; evangelists, \$71.46; orphanage, \$5.75; cooperative fund, \$210.52; building and repairs \$131.24; other expenses, \$664.30. The value of the church property in the conference is \$82,500.00.

## THE MAIL BOX

### CHANGE OF ADDRESS

"I would like to announce that my address has been changed from Route 2, Walstonburg, North Carolina, to 602 Cannon Street, Ayden, North Carolina."—C. H. Overman.

REV. J. A. COLLINS



Rev. J. A. Collins

"I would like to give a little information concerning the life and services of Brother J. A. Collins, who resides at 343 River View Drive, West Asheville, North Carolina. Brother Collins has been and still is a faithful servant of our Lord. He has been preaching and telling the story of Jesus for fifty odd years. He was 84 years old on January 6, 1958. Brother Collins says that he thinks the Free Will Baptist doctrine is the greatest doctrine on earth.

"At the present time Brother Collins is not able to do anything except get ready to go on to glory. He has been a great inspiration to me and I feel that he has been a help to many churches. He says that he loves the children of God better than his own life. Brother Collins says he would like to assist all the churches though he will not be able to anymore. He says his whole heart and prayer is for all the people. He sends his love and best wishes to all churches represented, 14 of the 15 member churches; resident membership, 842; Sunday schools, 13 with average attendance of 716; leagues, 8 with average attendance of 271; woman's auxiliaries, 2 with average attendance of 22; new members received, 1; members lost by death, 3. The members who passed away were Brothers C. W. Byrd and W. A. Bradley of Ballew's Chapel and Sister Annie Haigwood of Pool Chapel Church.

ches to encourage them to keep fighting the battle for the crown that is at the end of the race."—W. O. Adcock, 102 P. A. Avenue, Asheville, North Carolina.

### CARD OF THANKS

"I want to express my praise and thanks to everyone who remembered me in my sickness. I praise God for you all and am so thankful for the cards and gifts. May God bless everyone who had a part. I am a member of Liberty Free Will Baptist Church."—Mrs. Beulah Ridgeway, Route 3, Box 264, Manning, South Carolina.

## Graham Prepares for Giant Crusade in San Francisco

Evangelist Billy Graham, on a recent visit to San Francisco, said a giant crusade was being planned because a "spiritual torch in this strategic city . . . could have a tremendous impact on the world." Graham went to San Francisco with his aides to prepare for the six-week crusade in the huge Cow Palace arena, scheduled to start April 27. He spoke to several groups connected with the local crusade planning, including a luncheon meeting of some 1,400 Protestant clergymen. He also addressed a dinner at which 1,300 laymen and civic leaders were present.

The evangelist told the clergymen that his campaigns are designed to "appeal to the interest, the emotions and the will." He said that if he reaches just one of these facets, "the result will be a part-time Christian."

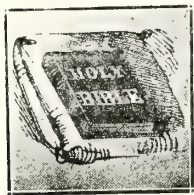
A crusade headquarters has already been opened in downtown San Francisco and a full-time staff of eight is busy working on the program.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	44
Mrs. Lester Mills, Greenville, N. C.	37
Mrs. Melton Manning, Nashville, N. C.	22
C. L. Patrick, Walstonburg, N. C.	17
Wilton H. Dail, Norfolk, Va.	13
Mrs. Robert B. Pyle, Blakely, Ga.	13
R. W. Allman, Benson, N. C.	11
Marsh Swamp Woman's Auxiliary, Sims, N. C.	11
Pine Level Woman's Auxiliary, Pine Level, N. C.	11
E. C. Morris, Tifton, Ga.	11
Sarecta F. W. B. Church, Kenansville, N. C.	11
Mrs. G. C. Carter Sr., Surrency, Ga.	10
Mrs. C. F. Abrams, Macclesfield, N. C.	10
Mrs. H. J. Kelly, Columbus, Ga.	9
White Oak Woman's Auxiliary, Bailey, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
Grace F. W. B. Woman's Aux. Greenville, N. C.	8
Gethsemane Woman's Auxiliary, Clarks, N. C.	8
J. N. Barnes, Blakely, Ga.	7
John W. Beaman, Walstonburg, N. C.	7
Mrs. W. J. Starr, Arlington, Ga.	7
Willet L. Moretz, Swannanoa, N. C.	7
E. W. Granger, Marianna, Fla.	7
J. L. Parker, Dunn, N. C.	6
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
Lloyd M. Edwards, Kenly, N. C.	6
J. C. Griffin, New Bern, N. C.	6
Mrs. Hubert Hamilton, Grifton, N. C.	6
Peace Church Woman's Auxiliary, Pine Tops, N. C.	6
William Webster, Pinetown, N. C.	6
H. L. Catrett, Colquitt, Ga.	5
Mrs. Bruce W. Clenny, Colquitt, Ga.	5
Mrs. R. L. Gainey, Bladenboro, N. C.	5
C. J. Harris, Greenville, N. C.	5
C. B. Hansley, Newport, N. C.	5
Mrs. N. E. Matthews, Coats, N. C.	5
Mrs. W. D. Salter, Morehead City, N. C.	5
Mrs. P. T. Speight, Winterville, N. C.	5
Jimmie Tyndall, Pink Hill, N. C.	5



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** I cannot find any clear emphatic Scriptural teaching about God's will for Christians regarding gambling. What I have in mind is legal gambling in lawful casinos; we would appreciate any Scriptural light you might us on this subject—Mrs. C. D. Rehm, c/o General Delivery, Las Vegas, Nevada.

**ANSWER:** There are quite a number of Scriptures that I think are meant to teach Christians against any kind of gambling. This, of course, includes legal gambling. Webster's dictionary says, "In the strictest sense of the term, gambling implies a playing or gaming, as at checkers, dice, cards, horse racing, cock fighting or some other sport or contest as well as stalking or risking of money to be lost or won on the issue. . . ." In the Old Testament the Jews were taught to neither take or give usury to their fellow Jews. "And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him; yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase" (Leviticus 25:35-37). ". . . if a man be just, and do that which is lawful and right, . . . And hath not oppressed any, but hath restored to the debtor his pledge, . . . hath not given forth upon usury, neither hath taken any increase . . . That hath taken off his hand from the poor, that hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; . . . he shall surely live" (Ezekiel 18:5-17).

The teaching of the Scripture is:

(1) That truly born-again Christians are dead in their new relation to the world. "And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement" (Romans 5:11); "And they that are Christ's have crucified the flesh with the affections and lusts" (Galatians 5:24); "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:5); "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye

subject to ordinances" (Colossians 2:20); "For ye are dead, and your life is hid with Christ in God" (Colossians 3:3); "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24).

(2) The objects of their affections or love are changed. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17); "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

(3) They are controlled by Christ and cannot afford to frequent such places of ill-fame as we find in legalized drinking places, dance halls, and gambling casinos. "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:28); "If then ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:1-4).

All Christians love Christ and all those for whom Christ died and will show a Christ-like attitude toward them, therefore can engage in no activities that will bring harm of any kind of them. "Who-soever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments" (1 John 5:1, 2).

A professing Christian who gambles for financial gain violates God's commandment found in, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matthew 6:19-21).

Except the proprietors of those casinos, most people that hang around them lose rather than gain and thereby bring reproach, ridicule and degradation to themselves and their families. The story of the wayward son, Luke 15:11-32, gives evidence to this fact. "And when he had spent all, there arose a mighty famine in that land; and he began to be in want" (Luke 15:14); "But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fated calf" (Luke 15:30); "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:2).

Christians are commanded to seek Christ and His Kingdom before all else and are assured, if they do this, that all their needs shall be supplied. "But seek ye first the kingdom of God, and his righteousness; and all these things will be added unto you" (Matthew 6:33); "But my God shall supply all your need according to his riches by Christ Jesus" (Philippians 4:19). Christians who obey the Bible do not have time to become expert gamblers so as to be among those who break even, much less win. "Thy word have I hid in mine heart that I might not sin against thee. . . . I will meditate in thy precepts, and have respect unto thy ways. I will delight in thy statutes: I will not forget thy word. . . . The bands of the wicked have robbed me, but I have not forgotten thy law. . . . Thy word is a lamp unto my feet, and a light unto my path. . . . The wicked have laid a snare for me: yet I erred not from thy precepts" (Psalm 119:11, 15, 16, 61, 105, 110).

The words of Christ teach us to regard other people's welfare as being as important as our own. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12); "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:20). (See Mark 12:31; Romans 15:1, 2; James 2:8; Exodus 23:1; Proverbs 24:7; 25:21, 22; Matthew 5:44.)

I see how none of these Scriptures may be fulfilled in the life of one who gambles his time and means away, since what he possesses in time and wealth is only that which God has loaned him or allowed to come into his possession by which he may glorify God and lay up treasures for heaven and eternity.

Modern Christians too often want the religion thinned down. But vital Christianity is radical and revolutionary. It is dynamic.—*The Messenger*.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"... ye have not passed this way heretofore" (Joshua 3:4).

"... thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, ..." (Isaiah 30:21).

### HAPPY NEW YEAR!

Those words have been repeated millions of times today. (I am writing this message on New Year's Day.) As we call out this greeting do we really mean it, or do we just follow custom and utter the words without meaning? The beginning of the year 1958 brings us to a period of an unknown and veiled future. But God says to us, as to the children of Israel: "... go forward" (Exodus 14:15). True we have not passed this way heretofore, but if we hear a word behind thee, saying, This is the way, walk ye in it, we can go through the year with assurance, for God has said, "... My presence shall go with thee, ..." (Exodus 33:14).

Will 1958 be a happy New Year? For the Christian, it should be, but for those without Christ it is a solemn reminder that they are one year nearer eternity, and without Christ they are doomed to eternal judgment. This will be the very last year for many, and then the judgment. How can we, then, wish an unconverted person a happy New Year?

But for the Christian this should indeed be a happy, very happy New Year, for it brings us opportunities for greater service for God and our country; and we are one year closer to the second coming of Christ, our Saviour; one year nearer the glory of His presence that will mean the final end of all sorrow and tears, parting and death. The world is looking for fun, but the Christian should be happy. We find in the Bible many things which should make us happy. The greatest cause for the happiness of the Christian is because we can go on this unknown, untried way hand in hand with God into whatever the future holds.

In the Bible there are seven *happys* with which if we start and traverse the year, we shall be happy, let come what may:

1. "Happy is that people, that is in such a case: yea, happy is that people, whose God is the LORD" (Psalm 144:15).

2. "Happy is he that hath the God of Jacob for his help, whose hope is in the

LORD his God" (Psalm 146:5).

3. "He that handleth a matter wisely shall find good: and whoso trusteth in the LORD, happy is he" (Proverbs 16:20).

4. "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty" (Job 5:17).

5. "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (1 Peter 3:14).

6. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory resteth upon you: on thier part he is evil spoken of, but on your part he is glorified" (1 Peter 4:14).

7. "If ye know these things, happy are ye if ye do them" (John 13:17). Please read the preceding verses of this chapter and learn what these things are, that you may do them and be happy.

I hope that everyone, especially every young Christian, will begin the year and continue all through it, by reading a portion of the Bible and with prayer every day, by never skipping one single day.

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy" (James 5:11).

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### SUNSHINE

In Matthew 5:14, 16 Jesus made a very simple and understanding statement when He said, "Ye are the light of the world. A city that is set on a hill cannot be hid. ... Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Jesus was not thinking altogether of the evangelistic and anxious spirit which the Christians should hold toward the unsaved, but He had in mind those who were behind closed doors where the sun never seems to shine. He was instructing His disciples concerning their Christian vocation. Often when one is surrounded by four walls of sickness and shut off from seemingly all the tangible enjoyments of life, there is a depleted attitude that exists which can be solved by a little more of the *light* which Jesus was speaking of.

This is the time of year when we think of making new year resolutions. Have you made yours? You might make a resolution to take more light to those who have suffer-

ed misfortune. Jesus said, "... A city that is set on a hill cannot be hid" (Vs. 14). He was simply saying to His disciples that they were the instruments which God uses to illuminate the minds of men. Just as He uses the sun to enlighten the world physically, He gives to His disciples power and they become the means of diffusing the light of life throughout the universe. Clark's Commentary says: "The Christian life is something very high and sublime, to which we cannot arrive without pains: while it withdraws us from the earth, and carries us near heaven, it places us in view, and as a mark to lead men into a close relationship with Him." What kind of marks are you making in the sands of time to those behind closed doors?

A fine example of what one can do has been demonstrated in the past few months by a group of young people in the church of which I am pastor, under the direction of Mrs. Betty Whitley. This group is active in hospital visitation, county home visitation, tract distribution, chorus singing, taking fruit to the sick, etc. There is hardly an aged or shut-in person anywhere in the community but what is familiar with the works of this group. This must have been part of what Christ meant when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Vs. 16).

There are four words in the above Scripture that I would like to place emphasis upon: so *shine*, *glorify* and *father*. The Lord has committed into the hands of men His Son to the extent that through His life we can shine to each weak and depleted human being until they can take root in Christian service and spring from failure to success. To *glorify* means to confer honor and splendor upon, to worship, adore, to give beauty and splendor to. The Christian life must be radiated with "... love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: ..." (Galatians 5:22, 23). Then others will magnify the Lord because of such beauty.

In Isaiah 43:2 the Word says. "When thou passest through the waters, ... they shall not overflow thee: ..." A poem from *Streams in the Desert* explains the meaning which you will see:

"Threatening breakers of destruction,  
Doubt's insidious undertow,  
Shall not sink us, shall not drag us  
Out to ocean depths of woe;  
For His promise shall sustain us,  
Praise the Lord, whose Word is true!  
We shall not go down, or under,  
For He saith, 'Thou passest through.' "

If you want the church to go, you must go to church.—Selected.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee



## Bible College Library Drive

Miss Flora Turnage, Snow Hill, North Carolina, student, looks up from the check-out desk in the library at Free Will Baptist Bible College, Nashville, Tennessee. Miss Turnage, a sophomore, is in her second year at the Bible College and is an assistant to the librarian. She evidently has had a busy time checking in books before the students were dismissed for Christmas vacation.

Mrs. J. P. Barrow is librarian at the school, having held this position since her graduation from Peabody College in 1951 with the M. A. degree in library science. Mrs. Barrow's background in Biblical training includes being a graduate of Moody Bible Institute, attending Northern Baptist Theological Seminary, and B. A. and Th. B. degrees from Trevecca Nazarene College, Nashville.

The college library is in a drive to increase the number of volumes, according to Mrs. Barrow. Although there has been a good response in gifts and books over the past few years, she stated the library must have about two thousand more volumes before reaching the minimum requirement of the accrediting association.

## True Spirit of Christmas Giving

The students of Mount Olive Junior College, Mount Olive, North Carolina, demonstrated the true spirit of Christmas giving before leaving for their Christmas vacations, the Reverend Michael Pelt, chaplain of the college, disclosed recently. Rather than exchange gifts at their annual Christmas party, the students decided to pool their funds and send the money to the Free Will Baptist Children's Home at Middlesex to be used to bring Christmas cheer to the seventy-five children of the home.

The students and faculty of the college also adopted a Mount Olive family with five children as their "Christmas opportunity." Gifts were delivered to the home by Chaplain Pelt.

The college library was made the object of Christmas gifts by members of the faculty and staff who gave a book each.

"This spirit of altruistic giving manifested by both our students and faculty reveals the Christian philosophy that has made Mount Olive Junior College possible," W. Burkette Raper, president of the college, declared.

## Christmas Play Presented at Bible College

Three shepherds (Robert Valentine, Charles Hampton and Everett Keiffer) gather around a fire in the presentation of "The Other Shepherd" at Free Will Baptist Bible College auditorium Friday night, December 13.

Following a program of select Christmas hymns by the College Choir, a cast of 12

presented the Christmas drama, directed by Mrs. Charles Thigpen. Robert Picirilli, faculty member, played the leading character, *the other shepherd*.

Approximately 400 people attended the program, including students, faculty members and their families, and members of Free Will Baptist churches in the Nashville, Tennessee, area.



Scene from Play at College



# NOTES — AND — QUOTES

By J. C. Griffin



## THE N. C. CHILDREN'S HOME

It was our happy privilege to attend the annual Thanksgiving services at the Free Will Baptist Children's Home, Middlesex, North Carolina. The weather was rather uncomfortable, but the spirit of those present was good. It was so nice to see the children who are there now and a goodly number of those who were reared there and have gone out in life to fill their places as useful citizens in the various walks of life.

Back during the twenties, I was a member of the Board of Trustees and secretary to the board for five years. I also did a good bit of the case work in seeing after the needs and the reception of applicants. While I was connected officially with the institution, I experienced a happy period in my life. When I would go outside on the grounds a number of the little boys and girls would assemble around me and tell me how much they loved me and how glad they were that I was there. Many of those boys and girls since then have made strides in going to the top in their professions. Some are educators; some are leading ministers of the gospel. Among those who reached out in usefulness to worthwhile things are the Rev. William Burkette Raper, president of Mount Olive Junior College, and the Rev. James Earl Raper, one of our leading ministers among the younger set. Some of the girls are good housewives and others are leading in other pursuits of life, some doing office work. We do not have space or time to name everyone we remember as little tots 25-30 years ago, but who are filling with honor places in life as men and women.

My heart rejoices to know that we have an institution of learning close by those boys and girls now at the home, so that when they finish high school they can be transferred right over to Mount Olive Junior College. There they can complete two years of work that will prepare them with a foundation for higher studies. However, I hope the time will come in a few years that those who attend Mount Olive College will have the advantage of a four-year accredited college. Then our boys and girls will be glad to receive their degrees from a Free Will Baptist college. North Carolinians can prepare a college that will meet the needs of these—our boys and girls—in pre-

paring for their positions in life. If we really love these children, let's prepare a college for them, so they will not be educated away from the doctrine of our church as many have been in the past.

### Back to the Exercises

The exercises this Thanksgiving were the best we have ever experienced at the home. The address of welcome was given by Dr. Hinnant, a member of the board, and the response was given by a lifetime lover of the institution, J. C. Griffin. Mr. Manly Mallard, chairman of the board, was master of ceremonies, while the Rev. Joe Fort, pastor of the Memorial Chapel at the home and editor of The Free Will Baptist Press, directed the singing. The new church building was dedicated at the 11:00 o'clock hour with the Rev. James A. Evans, a former superintendent of the home as the speaker. A special program of song was rendered by the children. It was a happy hour to many of us and we praise the Lord for what our hearts felt and our eyes saw.

If you want to see one of the most beautiful houses of worship anywhere, just visit the Free Will Baptist Children's Home at Middlesex, North Carolina. There you will behold a miracle in the erection of that church edifice.

Among the happy people at the services was the superintendent, the Rev. S. A. Smith, who was *all smiles*. It seemed that the oneness of the Church of the Lord Jesus was manifested in a major way during the day.

As the weather was very rainy and I had a group of eight children from my church, Ruth's Chapel, with me, I did not stay for the afternoon but hurried on home with my children who were constantly telling about what they saw and how they enjoyed the day. Pastors, if you want to make a group of children happy, just take a carload of your children to the Children's Home. Yes, you will make the ones you take happy and also the children at the home who are always ready to welcome visitors.

### Our Dreams Come True

About 50 years ago when we were talking orphanage in our state convention and other meetings, we had our *doubting Thomases*. These were honest Christians who loved the Lord and the denomination, but they said, "An orphanage is a good thing, but we are not financially able. We are a poor denomination and too small to undertake the project." The work was opposed by many other arguments, but there were those who contended that it could be done. Finally the *cans* outvoted the *can'ts* and God gave the victory because there were those who felt like Caleb who said, "Give me this mountain." What was a *mountain* to some became a *mole hill* to us, and we have gone on to a victory so great that we are not ashamed to say we

have one of the best children's homes in the country. It is not as large as some of the others, but boys and girls have been cared for and educated and are showing to the world that they are prepared to meet the world square in the face.

You who have never visited the Children's Home ought to go and see the nicely arranged buildings. The boys have a very nice building, and across the road you see two nice buildings for the girls. Then over the valley is one of the most complete laundries with the most modern machinery for taking care of the laundry. Then there is the beautiful house of worship—the church that was dedicated Thanksgiving. You should get there early in the morning and see that group of fine children as they are going to school or be there to see the group when they return from school. By doing this, you can see the greatest buildings on the nearly three hundred acres of land. Thank God for our boys and girls at the home!

## Psychology Looks At Prayer Meeting

(continued from page three)

any real and lasting changes in attitudes or behavior must fundamentally depend on what the individual does for himself. No other human being can do these things for him; he must mature religiously to the point of being able to make these changes for himself. It should be made unmistakably clear that this discussion deals only with those aspects of religious behavior and activity which man himself can control. Be this control great or small, man should have the opportunity to exploit it to the very limits of his human capability and to be given such human assistance in so doing as he is able to accept.

Prayer groups should be relatively small to make individual participation possible. However, individual participation does make for *aloneness* and *open commitment* none of which, when sincerely done, are particularly comfortable for the worshiper. The individual, as a member of the group, should be able to benefit from the religious contributions and experiences of the other members; for to some extent, they are experiencing the same problems in living that he has. This small group religious techniques has endless variations which can be manipulated to meet the religious needs of the groups involved.

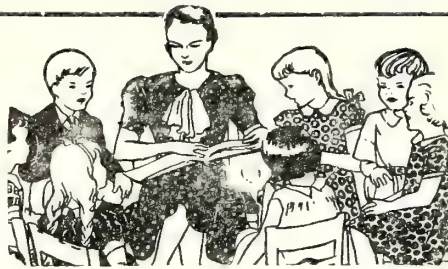
Prayer meeting presents an interesting opportunity for those individuals who have not made the rich discovery of the results obtained when prayer, the very essence of religion, is added to a religious service geared to the essentials nature of man. The results can be nothing short of dramatic.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### PHILIP AND THE NIGHT VISITORS

*Lois Hoadley Dick*

**P**HILIP would never forget the night they came! The next morning, it had seemed terribly funny, but it really taught him a lesson! You never know what will happen next in Africa—but that's getting ahead of our story.

Africa was a pretty big place but Philip knew exactly where he was. He sat by his father's desk made of orange crates and studied the big map. Africa was shaped like a pork chop and halfway down the west coast was Tanganyika Territory.

It was nice having a holiday from the American school, thirty-five miles away. Missionary children attended the school and Philip had met boys from many different sections of Africa.

Philip looked around his parent's cabin admiringly. Dad had sure fixed it up fine. 'Course it wasn't like Grandma's house back in the States, but Philip was fast forgetting that.

He inspected the small room in which he was to sleep. The beds were narrow cots with mosquito netting draped over a frame, overhanging the entire bed. The room seemed all right, except for the many rat holes along the sides of the walls.

In the kitchen, Molla the housekeeper was kneeling by a wooden bench rolling out biscuits and cutting vegetables in quarters. Philip watched her awhile, then changed into clean shorts and a shirt.

The family sat around the table as the sun was going down and ate in silence. Mom and Dad looked so tired and Philip suddenly felt sorry for them. It must be hard to get up early every morning, even Saturdays, and try to get most of the work done before the sun blistered everything with its heat.

Philip finished his cool drink of juice and wandered out into the clearing. Natives were running from all directions and squatting down under a row of trees. It was not long before they were singing. Philip could not recognize very many words but he knew they were singing about Jesus, the Son of God, who died for them.

After the song service, he played, "What a Friend We Have in Jesus," on his trumpet and his father explained some of the words

to the men and women gathered there. Then his father preached, with Kiljo helping him.

Before they went to bed, Dad read a chapter from the Bible and talked to Philip. "Remember, son," he said, "God is interested in the little problems in your life. It is true that there are times when we must make big decisions and overcome big faults. But always pray about the little problems; that will keep them from getting any bigger."

Philip thought about that as he lay in bed that night. It was dark in his little room and very quiet.

"Little problems do get bigger if you don't pray about them," he murmured to himself sleepily, and before he could wonder about it any more he was sound asleep.

A few hours later he woke with a start! Somebody—or something—was shaking the mosquito netting hung over the bed! For a minute he was too afraid to move and just crouched under the covers. Then with a quick move he reached out and groped for the jar of matches by the bed. He lit the kerosene lantern and examined the mosquito netting. Everything looked the same as when he had gone to bed.

He put out the light and waited. Not a sound! It wasn't until he was dozing off to sleep that he felt something touch his shoulder. The mosquito netting shook as though someone were trying to pull it off the bed. He thought of calling for Dad, but he had been so tired after preaching—

No! This was his problem and he wasn't going to call for Dad! He lit the lantern again and thought he heard footsteps. The lantern threw an eerie glow over the room and enlarged the shadows. No one there! Philip blew out the light and held a match ready.

He sat cross-legged on the edge of the bed fully ten minutes before he heard any noise. And what he did hear made the shivery chills race up and down the hollow of his back! "Crack, crack, rattle!" Someone was sitting at the little table shelling peanuts!

Philip didn't light the lantern this time. Instead he held the jar of matches tight in

his damp fist and prayed. "Dear Lord, he breathed silently, "this started out to be a little problem, but it's getting bigger and bigger. Help me, show me what to do so I won't have to wake up Dad. Thank You, in Jesus' name. Amen."

Quietly he reached out for the lantern. A quick scrape of the match and it was lit! There! Now he saw them! He had to laugh at his fears, for he had caught sight of a thin gray tail and a pair of beady eyes. Rats! It was only the rats!

He gathered up the peanut shells and tiptoed into the small kitchen. How in the world could he fight against rats when there were probably a dozen families living in and walls and more waiting to get in? He looked around for a strong stick. No, that wouldn't do any good, they were too nimble. He opened the tin chest where his mother kept food and picked up each glass jar. Nothing here. Wait, what was this? Philip opened a large can and wrinkled his nose. Pepper! Would it work?

Back in his room, he sprinkled pepper in front of each rat hole along the wall, then climbed back into bed and put out the light. There wasn't a sound in the whole house.

Soon he heard, "Tst tst, tst tst," in one corner of the room, and "Tst tst, tst tst," in another corner.

He grinned to himself in the dark and settled down under the covers. In a little while there was perfect, restful silence. He heard no more from the rats that night.

In fact, they were never, ever, bothered with rats again!

### Chosen as Marshall



Mrs. Anne Phelps Jackson of Beulaville, North Carolina, has been chosen by the faculty as a marshall at Mount Olive Junior College for the current school year.

Mrs. Jackson is preparing for a vocation in teaching.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 108 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Selma, N. C.—The Y. P. A. of Branch Chapel Church held its monthly meeting on the night of December 19, 1957, at the home of Betty Renfrow. The president presided over the meeting. Following the business session and the program, the group gathered around the piano and sang Christmas carols. Then the members exchanged gifts while refreshments were served by the hostess.

The reporter, Shirley Price, states: "This brings to close another year and we have so much to be thankful for. The Branch Chapel Y. P. A. hopes that everyone has a happy and prosperous New Year."

Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met December 19, 1957, at the home of Mrs. Eleanor Turner. The Ladies' Bible Class met with the group in order to have the regular Christmas party and exchange gifts. There were 19 present. Mrs. Gray called the meeting to order, and Mr. Gray prayed the opening prayer. The group then sang the theme song, "Every Day with Jesus." Mrs. Wayne Crowe read the Scripture reading taken from Luke 2.

The minutes of the last meeting were read. The treasurer's report was then given. It was decided that the group would give fruit baskets to the sick and elderly people of the church and community. A few of the members turned in money from selling cards. One of the members gave \$55.00 to make the December payment on the parsonage and \$15.00 on the piano. Total money taken in amounted to \$77.77.

Mrs. Coleman led the group in the closing prayer. Then all enjoyed playing games and exchanging gifts. Refreshments were served by the hostess.

Kenansville, N. C.—The Woman's Auxiliary met at the home of Mrs. Harold Dunn on December 2, 1957. The meeting was opened by singing "Silent Night." Mrs. Thelma Ingram led the group in prayer. Mrs. Rivers Winstead, program chairman, introduced the program with several members taking part. The nominating committee gave its report of new officers for the coming year and a motion was made and passed that the report be accepted. The group was then dismissed with prayer.

## Not Ashamed

—A TRUE STORY

Betty Swinford

NANCY WILSON walked alone into the school cafeteria. She hesitated, made certain that none of her friends were close by, then stepped into line. Nervously she carried her tray to a vacant table, but by the time she was seated three other girls approached and stopped beside her.

"O.K. if we sit here with you?" one of them asked casually.

"Of—of course!" She tried to smile but it froze on her lips. This was it, the moment she had dreaded all day! But it had to come sometime. The question was, what was she going to do about it?

"This your first day in high school, too?"

"Yes,—my first day. A stranger, too, more or less. It seems that nearly every face I see is new to me."

"What is your name?"

"Nancy, Nancy Wilson."

"I'm Patty," the other girl replied. "This is Susan—and this is Margaret."

Nancy made a reply, though she could not have told later what it was.

"Aren't you going to eat?"

She flinched. Her short dark curls tossed slightly and she lowered her gaze. "Yes, I—of course, I'm going to eat!"

Yet she waited. Why was it so hard to do a simple little thing like bowing your head to thank God for your food? Why couldn't she just do it and get over with? Oh, she had prayed over this moment! And she did want to be a witness and a testimony for her Lord during the high school years that lay ahead. Yet if she failed Him in a simple thing like this, how could she ever hope to accomplish anything else?

The other girls were talking and laughing, seemingly unmindful of her. But she knew that they were watching her carefully, wondering why she did not begin to eat.

Then suddenly she looked up. Crossing the room was an older boy, one she had known for years, the son of the preacher at the church she and her family attended. Her blue eyes never left him. As he sat down she watched him intently. How would

he act? What was he going to do? Would he pray or just start eating like the others? Then she reached a quick decision. Whatever he did she would do, too! And a glad smile came to her face as he quietly and simply bowed his head. There was no question about the matter for him, so why should there be for her?

Then, not even glancing at the girls beside her, her own head lowered. It was settled! When she looked up she realized that the others were watching her curiously.

"Were you praying?" asked Peg softly.

"Yes," she replied, "I was praying."

"But why?"

"Because I love the Lord and want to please Him," she said simply. "You see, when I learned that Jesus died on the Cross for my sins I gave Him my heart. Thanking Him for the food He gives me is just one way to show Him my love. And it is one way, too, to show Him that I'm not ashamed of Him."—My Pleasure.

## Biggest Stride Forward

(Editor's Note: The following article was written by Hope Shackelford, staff writer for the Goldsboro News-Argus, and appeared in the November 8, 1957, issue of the newspaper.)

News of Mount Olive College being recognized by the North Carolina College Conference was greeted with enthusiasm.

Mount Olive Chamber of Commerce president, Charles Kraft, said:

"Everyone feels it is one of the biggest strides forward the college has made. The early accreditation has shown that college personnel and Mount Olive citizens have made a genuine effort to make the college a success. It should give added interest to support of the institution."

Mount Olive attorney, Charles O. Whitely, commented "It shows that the college is making remarkable progress. We feel sure they will go a long way in the future. This is just the beginning. Much credit should go to President Raper; M. L. Johnson, treasurer of the school; Mrs. Mildred Council, librarian; and Dan Fagg, dean."

State Representative Hardy Talton, a member of the Board of Trustees, said: "This will give many young people who would not otherwise have the opportunity in the area a chance for a college education at an accredited school and will contribute to the cultural level of the community."

Wilson Lewis, druggist, had this to say: "It definitely is an asset to the community. In light of the recognition, the college should mean much more to the community and area in the years to come. Everyone is very happy for the ones who have worked

(continued on page sixteen)



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## The Merks Write

14Bis Chemin du Reposoir  
Lausanne, Switzerland  
December, 1957

Dear Christian Friends:

We send you greetings from Switzerland in the name of our wonderful Saviour, Jesus Christ. How wonderful and gracious He is to us.

Our hearts are rejoicing during this Christmas season, knowing that soon we shall have the privilege of carrying the gospel to those that have never heard. We do trust that you shall be much in prayer during this Christmas for those of the Bondoukou Circle in the Ivory Coast of French West Africa. Even though we can rejoice in the birth of our Saviour, we cannot help but feel heaviness and sorrow for those precious souls around the world that have never heard of the Saviour whose birth we celebrate. They have no Christmas, they have no rejoicing hearts, only a sadness and sorrow because of the weight of their sins.

This Christmas the 145,000 souls waiting in darkness in the Bondoukou Circle are our responsibility. I don't mean just my family and Lonnie and Anita Sparks, but my responsibility and also yours. As you gather around your Christmas tree this year, please pause long enough to remember in prayer those that are waiting. We trust that by this time next year, by God's grace, we shall be able to send you reports of those that during the year have come to know Christ as their own personal Saviour. This will be accomplished through your efforts and prayers.

We have been away from the states for four months, and are well into our French language studies. We have a lovely apartment here in Lausanne, just several blocks from beautiful Lake Geneva. Beth has begun school here in the public school and has really amazed us in her ability in the French language. Of course, her teacher doesn't speak a word of English, but Beth enjoys the school and seems to be learning too. The boys also seem happy and contented and enjoy playing with their little Swiss playmates.

Margaret, Beth, Butch, Tim and I would like to extend to each of you our most hearty seasons greetings. May the Lord richly bless you during this holiday season, and may He grant, by His marvelous grace, that this message of the Saviour come to earth be preached to those in the Bondoukou

Circle before next Christmas rolls around.

We close with a Scripture verse from our French Bible. This is our prayer for the coming year. It is found in Matthew 9: 37, 38:

"Alors il dit a ses disciples : La moisson est grande, mais il y a peu d'ouvriers. Priez donc le maitre de la moisson d'envoyer des ouvriers dans sa moisson."

Yours in His service,  
Daniel J. Merkh

## Prayer and Praise Letter

December 5, 1957

Dear Friend in Christ:

Every real Christian has received two priceless gifts from God, this present life and an eternal life, which is still to be entered into fully in the future.

How can any Christian best express his gratitude to God for these two surpassing gifts. There is one superlative way. It is to bring sinners to the place where they can meet God and obtain that hope of eternal life. For most of us, to do that for people in other lands requires an intermediary. That is what the Free Will Baptist Foreign Mission Board is, an intermediary to enable God's people to express in this way their thanks to God for His surpassing gifts to them.

We are seeking to know and to carry out wholeheartedly the whole counsel of God. We are now in position to serve as your intermediary between you and the people of seven different lands.

The spiritual need of millions of these far distant people is tremendous! Almost 14,000 people will receive this letter, and we could use the whole Christmas offering of all of them, and still it would not suffice to acquaint all these millions with even the name of Jesus! But if every one of the 14,000 would use this board as their intermediary agent to the extent of but \$1.00 each, our missionaries could, as their representatives, introduce many to Christ! And \$5.00 or \$10.00 each, or \$100.00 what would not this accomplish!

We believe there is no better way for those "who cannot cross the ocean and the heathen lands explore" to express their thanks to God for His unspeakable gift. Surely this would bring joy to the Lord's heart. There are many new opportunities and open doors. The extent of our advance depends upon you. Please do your best this Christmas for foreign missions!

## HANNAS HOME FOR FURLOUGH

The Rev. and Mrs. Carlisle Hanna and children arrived home from India, on November 5. The Rev. Rolla Smith (board member) met them at the airport in St. Louis, Missouri. After some two months' rest they plan to visit our churches in the interest of missions. A missionary conference is being planned in South Carolina, Brother Hanna's home state, and he hopes to visit every church in the state in an itinerate. Also other states are planning conferences, and we are sure that they will prove a blessing to every church as they share with you their experiences of five years on the mission field in North India.

## MISS BARNARD TO ARRIVE HOME

Miss Laura Belle Barnard is also scheduled to arrive home from India, on or about December 15. She has been ailing in health, so please pray for her during these days. Miss Barnard is our senior missionary to India. Suppose that we give her a "welcome home" shower of cards and letters. Surely it would warm her heart to receive an "avalanche" of mail for Christmas. Send as follows: Miss Laura Belle Barnard, c/o Mrs. Cora Hagin, 312 Herrington Street, Glennville, Georgia.

## STATES OVER QUOTA

You will notice by the financial report that several states are over the top with their quota for this year. We praise the Lord for each of you who have made this possible. This has been the greatest year in our history. We are humbly grateful! If your state has not yet reached her suggested quota, you still have until December 31, to join the others in going "over the top." Let's make it unanimous!

## DID YOU KNOW?

The Navigators report that during the Billy Graham New York Crusade a total of 295 foreign language counselors dealt with inquirers in 30 languages.

Seventh Day Adventist missionaries are working in 185 countries. (According to the United Nations there are 205 countries in the world.) Fifteen million dollars a year are spent for literature in over 200 languages. In the Adventist world correspondence school there are more than three million students.

At the close of 1956 at least a whole book in the Bible had been published in 1,109 languages—17 more than the year before. The number of languages in which some parts of the Bible has been circulated in the last 25 years is probably between 600 and 700. (Some of the languages in which Scripture has been published are no longer in use.) In 1956 the complete Bible was published for the first time in the Bemba language (Northern Rhodesia), Nimbi Ijo (Nigeria), and Morovo (Solomon Islands). The whole New Testament became avail-

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church is a Fellowship

(Lesson for January 19)

Lesson: Acts 2:42-47; Romans 15:1-9.

Golden Text: Ephesians 4:32.

### I. INTRODUCTION

The first converts were fixed and determined in their efforts to follow Jesus. Steadfastness is a word that pictures their faith, efforts, fellowship, praying and doctrine. *“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers”* (Vs. 42). The apostles’ doctrine should not be interpreted to mean a set of doctrines and advanced by the apostles, for this is not true. Their doctrine was the gospel of Jesus and covered His incarnation, virgin birth, living example, crucifixion and resurrection. The first church was steadfast, unmovable and fixed on the life, works and atonement of Jesus. The apostles were living witnesses of Him and they acted as, or were leaders, in proclaiming the truth. For this reason it was referred to as the apostles’ doctrine. Their fellowship was genuine because they were agreed in doctrine; they felt a close brotherhood; all that they did was done in common and there were no groups vying for control. In this spirit of oneness they observed the holy communion and prayed their prayers so that there seemed to be but one heart and one mind present.—*The Advanced Quarterly* (F.W.B.).

### II. HELPFUL HINTS

1. Receiving the Word of God means nothing less than believing on the Lord Jesus Christ (Acts 2:41).
2. Souls that have been saved should be steadfast: they should stay, and not waver (Vs. 42).
3. Christian faith and Christian living should not merely be begun, but also continued (Vs. 42).
4. The faithfulness of true believers and God’s blessing upon them often brings cheer to others (Vs. 43).
5. Christian charity may reach out much farther, but if it is genuine it will begin among the needy at home.
6. The spiritual condition of Christians has much to do with whether others are saved or not (Vs. 47).
7. It is the privilege and responsibility of stronger Christians to bear with the

weaknesses of those who are not so strong (Romans 15:1, 2).

8. The great and infallible example for us in all things is the Lord Jesus Christ (Vs. 3).

9. Like-mindedness on the part of the children of God is a very desirable quality (Vs. 5).

10. We have no right to make any discrimination between believers who come from other races and those of our own (Vv. 7-9). —*The Bible Expositor*.

11. Living in a state of joint possession of all property can never be a success for the simple reason that there are too many people who are just plain crooked (Acts 5:1-10).

### III. ADDITIONAL TRUTHS

1. For any group of persons to experience real fellowship, they must have at least some things in common, the stronger is the fellowship. Christianity is divided into many denominations and church groups because its adherents have sought to make their fellowships strong by adjusting themselves into segments of people who have a great many beliefs in common. We can judge the strength of the fellowship of the early believers in Christ as we note what they had in common.

Note four things the early Christians had in common as given in *The Bible Student* (F.W.B.).

2. All that believed were together, and had all things in common. One of the saddest memories of a forty-year experience in the pastorate is that of the backbiting and unkindness to each other of the members of a goodly number of our churches. As Paul once said, “Brethren, these things ought not so to be.” They will not be in any church membership if Jesus Christ through the Holy Spirit has His way in the lives of His followers. When people love Jesus they will have all things in common. Here in the Early Church we have the only kind of communism ever mentioned in the Bible. It is the result of being so much occupied with Jesus Christ, the Head of the Church, that things of this life fade into insignificance. When Jesus has His way in our lives we look through His eyes and we see things in an entirely different light. We then think of others instead of self. Acts 2:45 tells us the story. They thought so much of Jesus that their possessions paled into insignifi-

cance, so much so that they sold them and parted them to all men, as every man had need. Communism will never work apart from Jesus Christ. Thus godless Russia has nothing to offer to anyone in this world.—*Selected*.

3. The beautiful picture which the Apostolic Church gave to the world was that of brethren dwelling together in unity. “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Psalm 133:1). The Jewish Christians were fused together into one body by the Holy Spirit on the day of Pentecost. Although a miracle had been accomplished they still had a treasure in earthen vessels. They were still prone to the temptations of the flesh. They still had to maintain the *unity of the Spirit in the bond of peace*.

4. “I Could Not Blow It Out”—A very simple thing, but God spoke by it. On a journey, I took an electric torch, found matches, lit the torch, and blew out the match, and naturally turned to blow out the torch! I realized a strange forgetfulness, but learned a lesson. There was a hidden supply, a hidden fellowship, a hidden power, and so long as contact was maintained, other circumstances, and anything external could not blow out the light. Thanks be unto God for His grace, and for the privilege of fellowship, and for the loving inworking of the Holy Spirit. Oh, dear fellow workers, whatever the enemy does, or wishes to do, he cannot blow out your light while there is inner dependence on the Lord’s appointed supply. Loss of fellowship—of contact—is the only danger in this connection, though the condition and receptivity of the lamp itself must not be forgotten. But circumstances are powerless, however hard the power of the devil blows. A hurricane cannot avail against contact with your Lord.—*Thoughts from the Word of God*.

5. An Example of Fellowship in China—A Chinese widow was bereaved of her children and was virtually without relatives. She had no education and although she owned a small piece of land, she couldn’t plow or sow or cultivate it herself. She was very lonely and no one seemed to care. But then she found Jesus Christ! And as she entered into the fellowship of the saints she cried, “This is heaven on earth!” To the Christians of her community, fellowship meant sharing the troubles and sorrows and responsibilities of other members of the family of God. They began at once to look after her land. And because of their labor and care, she received a good yield. She said, “I know now what it means to really live,” and her heart was filled with gratitude and her mouth with singing as she went on with God and in fellowship with his ministering ones—*Alice Lyons Dyer*.



## Mrs. Pittman Receives Degree



Mrs. Kathryn Raper Pittman, formerly of Lucama, North Carolina, and now of Greenville, North Carolina, has become the first graduate of Mount Olive Junior College to receive a degree from a four-year college, Mrs. P. K. Sutton, registrar, disclosed recently.

Mrs. Pittman, who entered the freshman class of Mount Olive Junior College in 1954, the first year of its operation, received her B. S. degree from East Carolina College at the end of the fall quarter with a major in grammar grade education and is now teaching at Epworth School in Craven County.

While attending East Carolina College, Mrs. Pittman earned 96 quarter hours and 236 quality points.

Mrs. Pittman is the daughter of Mrs. B. R. Raper and the late Mr. Raper of Lucama. Mrs. Pittman's husband, Leroy, is a teacher in Chicod High School near Greenville. The Pittmans have one child, a daughter, Angela, age 4.

## MISSIONS

(continued from page fourteen)

able in eight new languages, including the Navajo (North American Indian).

### DISTRIBUTORS OF THE WORD OF GOD

The American Bible Society is largely responsible for the publication and distribution of the Word of God to the different peoples of earth. They are working in close harmony with the Bible societies of

other lands and are actually carrying most of the financial responsibility. In my recent visit to their advisory council meeting in New York, I was made to see anew the value of the Word of God and our responsibility in getting His Word to every creature. The American Bible Society is an important arm of the church and is part of our missionary responsibility. We must help them more in the future. Right now they are in dire need of extra money. We shall be glad to forward your gifts direct to the society and if you will send them through headquarters—then our denomination will receive proper credit.

### THE CHALLENGE OF BRAZIL!

Brother and Sister Willey bring an unexcelled challenge from South America and especially the country of Brazil. Their report is too lengthy to print here. Following is an excerpt taken from recent letter from a minister of education in Londrina Providence: "Umuarama and North of Parana are calling you and the workers of your mission. In other words, God is calling you to help us in this work in this region. You saw Curitiba, Londrina and Maringo and you can feel how necessary is the coming your missionaries to this state."

Please pray for guidance as we enter this new field. Brother Dave Franks leaves for language school in Brazil on December 31. Pray for him!

A blessed Christmas to each of you who are so faithful in the support of this work.

Sincerely yours,

Raymond Riggs

Promotional Sec'y-Treas.

## OBITUARIES

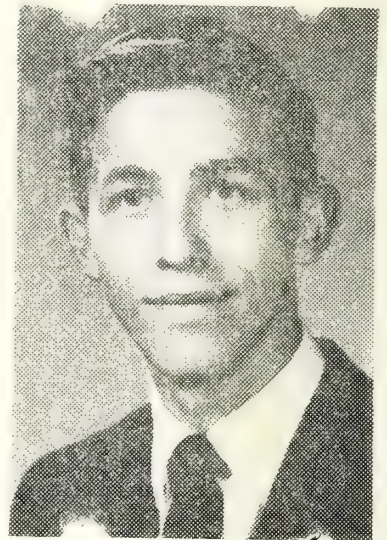
(continued from page five)

down; not in failure or defeat, but in that manner that assures us that though "... it is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. . . . As we have borne the image of the earthly, we shall also bear the image of the heavenly" (1 Corinthians 15:42-49).

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Corinthians 15:58).

Henry Melvin, Pastor  
Reedy Branch Church

## President of Henderson Science Club



George Stevenson of Kinston, North Carolina, a freshman pre-med student at Mount Olive Junior College, Mount Olive, North Carolina, has been elected president of the college's Henderson Science Club, named in honor of Dr. C. C. Henderson, college physician and benefactor.

Mr. Stevenson, who graduated last spring from Grainger High School, Kinston, is also director of the Free Will Baptist Fellowship which meets each Sunday evening at the college, and is literary editor of the college's yearbook, "Olive Leaves."

For several years Mr. Stevenson was a student in the Free Will Baptist Children's Home, Middlesex, North Carolina. He plans to become a medical missionary and is now serving as president of the Missionary Prayer Band at Mount Olive Junior College.

## Biggest Stride Forward

(continued from page thirteen)

so hard. Mr. Raper has done a splendid job."

Dr. C. C. Henderson, one of the main benefactors of the institution, said: "It means as much to Mount Olive as anything that could have happened. It's impossible to evaluate the good the college will do in this area. It will provide a chance for an education for many residents within 50 miles."

If God sends us on stony paths He will provide strong shoes.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 15, 1957

JAN 15 1958

DURHAM, N. C.



## FAITH CHURCH PLANS ANNIVERSARY SERVICES

January 18, 1958, marks two years since the first cottage service which resulted in the organization of Faith Free Will Baptist Church, Lenoir County, North Carolina, which is pictured above. Special anniversary services will be held on January 19, 1958, with Sunday school at 9:45 a. m., conducted by the superintendent, Mr. Nelson Taylor; worship service at 11:00 a. m.; lunch on the grounds at 12:00 noon; and an afternoon mission service at 1:00 p. m., conducted by the Rev. C. L. Patrick, chairman of the Central Conference Mission Board of North Carolina.

The pastor of Faith Church, the Rev. Frank Davenport, invites you to attend these special services on January 19. (See the feature story, entitled "Through Faith—A Reality," for the complete history of the church.)



# EDITORIAL

## THE WORTH OF OPPOSITION

In the December 4 issue of *The Free Will Baptist* the editorial was concerned with Jesus as He faced His enemies. Our discussion was based on Luke 11:14-23. Beginning in this issue we wish to digress somewhat and think on the value or worth of opposition. However, we will refer to passages of Scripture in Luke 11; Matthew 23:1-39; Mark 12:28-40 and Luke 20:45-47, in which Jesus answers His enemies.

Life is not a bed of roses—of this we are sure. It would be a wonderful life if it were true. Even if one could live accordingly, would there be any grounds for a rewarding life now or in that which is to come? There is no victory without a battle, and the soldier of the Cross that is constantly sheltered from all enemies will not create a very influential Christian leader.

### How Is Opposition Valuable?

We do not believe that the Christian should constantly place himself in opposing circumstances. Even Christ, on several instances, withdrew from among those who sought his life; but on more instances He faced them and His influence became much greater among the people. Certainly this is true of His temptation in the wilderness, for afterward He "... returned in the power of the Spirit ..." (Luke 4:14).

Even in the realm of nature, opposition plays an important part. Science calls it "The survival of the fittest." In this process of nature the plant, animal, etc., which is healthy and sound becomes the survivor. Certainly we are not saying that this process is the case in human life but what we are saying is that opposition brings out the very best.

Also in the physical realm of human life, sickness, or a thorn in the flesh, may bring out one's solid character. A Christian may contact a deadly disease and as a result be drawn nearer to God. Job of old certainly became stronger as a result of his affliction. Even when everyone else, including his wife, turned from God, he remained true. It is often true that the loss of one of our common senses will add to the ability of the other, as one who is blind has a keen sense of touch. All of these things oppose the usual or ordinary. However, there are several factors that cannot be excluded in thinking of the above. These are the things which we wish to think about in these editorials. Opposition is also of value in the Spiritual realm. Salvation takes place in opposition to our arch enemy, Satan, and throughout the Christian life opposition is placed before us in various forms.

### What of the Foundation?

In order for a tree to grow and prove its ability to overcome the small and weak it must have a sure foundation. The wild animal of the forest must have the proper training in the art of survival before he can go out on his own. So nature provides him with the instinct to train and act accordingly. In short he must have the proper background or foundation.

The child of God which has been fed the Word of God and has been taught the fundamental truth, and has laid a sure foundation, built upon faith and love; need not fear any opposition placed before him. Such faith on the part of a Christian will lead him over every obstacle and as a result he will grow in the grace and knowledge of Jesus Christ. This is the foundation which Christ spoke of in Matthew 7:24, 25: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat

upon that house; and it fell not: for it was founded upon a rock." However may we consider the following:

(1) Has it been proven. The test, or examination, gives real evidence as to the value of a product. Before a product goes on the market it is put through divers tests. Students in schools and colleges prove their knowledge of a subject through examinations. Just so must the Christian be tested.

Christ faced those who denied practically everything that He stood for. Some denied the resurrection, others denied His deity, and multitudes disbelieved His miracles of healing. Christ rebuked those who denied the truth. He faced them constantly and after His death He placed the gospel message in the hands of just a few men and women, and warned them of those that would oppose them in their labors and ministry. The apostle, Peter, learned this lesson and he wrote: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: . . . If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. . . . Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful creator" (1 Peter 4:12, 14, 19).

(2) Will it stand the ravages of time? We could very well ask, "Will it suffice for eternity?" It is certainly true that this life is preparatory for that which is to come. Here we are laying the foundation. But will it stand? In the purchase of something valuable the purchaser is interested in its durability throughout the years. The tests in this life prepare us for eternity, and they are necessary for the strengthening of the weak Christian.

Each Christian should, at all times be prepared to put his faith and beliefs to the test. Sometimes it may cost us our pride but it will add to our spiritual strength and we will rejoice in the presence of God with us in such times. "For other foundation can no man lay than is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward" (1 Corinthians 3:11-14). May we find consolation in these words and find in them some admonition to build a solid foundation.

In our next issue we will discuss some specific oppositions which Christians are faced with which will add to spiritual strength.

Vol. 73

No. 2

## THE FREE WILL BAPTIST

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# Betty Elliott Writes

(Editor's Note: Betty Elliott is a widow of one of the five missionaries who were martyred in Ecuador.)

**A**RUMOR that Missionary Doctor Wilfred Tidmarsh had been captured by the savage Auca Indians of Ecuador has been officially denied. Dr. Tidmarsh, who is affiliated with *Christian Missions in Many Lands*, built a house at the edge of Auca territory and has been living there for several months in the hope of being able to contact the Aucas.

Meanwhile, Betty Elliott, widow of one of the five missionaries killed by Aucas in January, 1956, made a contact with two Auca women who came to the Quichua Indian settlement located at the edge of Auca territory near where the Curaray and Oglan Rivers meet. Here, in Betty's own words is a description of that eventful visit:

"At five p.m. we slogged down the last hill to the bank of the Curaray to the house of Dario Santi (a Quichua family). Here were gathered all the Quichuas of the settlement and in their midst two Auca women, one of whom I instantly recognized as the older of the two who met the five men on the beach. The Quichua women who sat on either side of them made valient efforts to coach the bewildered Auca women in greeting me, but without response. They moved closer to the Quichua women, clutched their hands tightly and eyed me narrowly. I sat down beside them and started taking down as much language data as I could before dark. I was afraid they might take off down-river and I knew that it was of paramount importance to get language material.

"Neither of them wore ear plugs, but both had large perforations in their ears, more than large enough to stick my thumb through. Their hair was cut from the tops of the ears straight around over the eyebrows, long in back. Both of them were dressed in the clothes which the Quichua women had put on them as soon as they appeared. They had brought nothing with them except a scrap of bark cloth, in which was carefully wrapped a new package of Ecuadorian matches, proving that they are from the houses where gifts were dropped (by the Missionary Aviation Fellowship pilots).

"One of the women talked quite freely,

with no idea that she was not fully understood. When it was bedtime, the Quichua women took the two Aucas into a tiny room and covered them with blankets. It was a moving thing to see these two motherly old women, 'primitive' and 'uncultured' in the eyes of the civilized, take under their wing these two Auca women. Everyone treated them with the greatest gentleness, like little frightened animals from the forest and tried very hard to understand their wants and anticipate their needs. And then they received me, a long, lanky, pale foreigner in the same hospitable spirit. It was really quite incredible when one considered it.

"As they slept, I reviewed the situation. I tried to decide whether or not I should try to persuade the two Aucas to accompany me back to Arajuno. The Quichuas helped me with this decision. They felt that my taking them away would endanger the whole Quichua community, for the Auca spies would see that the two women were gone and would conclude that they had been killed. Furthermore, it was clear to me that they were happy with the Quichuas and they were not comfortable with me unless they were flanked by Quichuas.

"Of course, I considered the possibility of this situation being a decoy, as had been suggested of the contact the five fellows had on Friday prior to their martyrdom. If this were the case, I could expect more Aucas later.

## SPECIAL NOTICE

The Ordaining Council of the Central Conference of North Carolina wishes to announce that the Rev. Jerry Ballard has been ordained to the full gospel ministry. It was an oversight of the council that his name was not recorded in the report of the Ordaining Council of the Central Conference.

We recommend the Rev. Jerry Ballard to churches desiring his services.

James C. Lynn  
Secretary

"About nine o'clock that first night, one of the Aucas, whom I call Sue, began a weird chant of two notes. I concluded, however, that she was crying. Things quieted down for awhile, but then suddenly the dogs began barking and the men got up, checked their guns, stood their own homemade lances up in a convenient place and waited for Aucas. But nothing happened and finally all of us went to sleep. The houses have no walls at all, so the stars were all visible, making me forget now and then how hard it is to sleep on beds of chonta palm logs.

"Thursday morning when the missionary plane flew over Sue got quite upset, talked very loudly and then started her chant again, her voice catching with sobs every now and then. She seemed full of fear. The other Auca woman, whom I call Molly, showed no emotion of any kind. Several times Sue shouted "Muipa!" and beat her chest and talked on and on very rapidly. (Muipa is the name of the Auca chief, of whom we have known for several years, a fierce killer, and very possibly the one responsible for the death of Jim and the others.) When I tried to say a few words about my husband and his being killed, Sue became very animated, talking rapidly again, gesturing.

"Dr. Tidmarsh arrived on Thursday afternoon with his tape recorder and we succeeded in getting the tape. A few days later I showed them the book *Through Gates of Splendor*, especially the pictures. They seemed to understand the pictures perfectly and their talk was again of lances, Muipa, etc. One of them asked me a question which for once I understood. 'Did they kill your husband?'

"Once I found Molly and Sue staring at me transfixed—then I realized I was humming a hymn tune. They loved it. I tried to get them to whistle, but neither could do it. I wished I could write all the things I feel I've already learned from this tremendous experience—the life of the Quichuas, in which I've never before shared so intimately, and a new set of values on my own view of life, plus depth of ignorance in which these Aucas live. Also the faithfulness of the Lord, the lovely sense of His presence and pleasure, a new and absolutely solid trust in His Word, and a stronger conviction than ever before that the things of this world are paltry by comparison with doing His will."

I'd rather be a burning match in the right place than an arc light that has gone out.—Billy Sunday.

God may not give us an easy journey to the promised land but He will give us a safe one.



# The Challenge of Mount Olive Junior College

W. Burkette Raper, President

(Editor's Note: The elected leaders of the Free Will Baptist denomination in North Carolina need your advice and assistance in presenting the challenge of Mount Olive Junior College to the 40,000 Free Will Baptists of our state. Read the complete article to determine what you may do to help.)

## OPPORTUNITY

Mount Olive Junior College, Mount Olive, North Carolina, chartered in 1951 by the Free Will Baptist churches of North Carolina, believes that it has a unique opportunity to contribute to the cause of Christian higher education.

From a denominational viewpoint, there are an estimated 500 Free Will Baptist students currently enrolled in the colleges of North Carolina; by 1870 this number will reach 1,000. Furthermore, because North Carolina is the only state in the denomination that sponsors a liberal arts college, Mount Olive Junior College can expect an increasing number of Free Will Baptist students from other states to enroll here.

From a community viewpoint, the college can make educational opportunities in a Christian college available to many students who might otherwise be denied a college education. Students from Wayne, Duplin, Sampson, Lenoir and Johnston Counties are within commuting distance of the college and thus form a large reservoir of day students. The high schools in these counties graduate more than 1,600 students annually.

I firmly believe that the opportunity we have to provide Christian higher education for our youth is our responsibility to do so.

## GROWTH

Mount Olive Junior College has demonstrated its ability to grow. The student body as grown from 22 students in 1954

to 87 in 1957 which is an increase of 400% in enrollment in four years.

The library has grown from no books to approximately 4,200 catalogued and approved volumes.

The original purchase price of Mount Olive Junior College in 1953 was \$25,000, but today our assets are approximately \$165,000.

The academic standing of the college has brought approval by the North Carolina College Conference (composed of the 44 accredited colleges of the state) and the North Carolina State Department of Education. With the maintenance of present standards and normal growth full accreditation will be granted in 1958.

We now have an educational institution in North Carolina to which our people can look with pride and one to which they can send their sons and daughters with confidence.

## NEEDS

(1) Operating funds. Our monthly obligations are approximately \$8,350. This amount is needed for salaries, food, utilities, library books, school supplies, and general maintenance.

Our salaries are average for the junior colleges of North Carolina, but our overhead is heavier this year in proportion to our enrollment than in previous years.

We have been guided by the conviction that accreditation should be obtained at the earliest date. We knew that in general our best students would not attend a non-accredited college. We also knew that Mount Olive Junior College could not enjoy the endorsement of other colleges for many years unless serious efforts were made to obtain accreditation. In short, the hope of Mount Olive Junior College fulfilling its stated objective could not be realized short of approval by the State Department of Education.

To become an accredited college we were to set up certain departments of study,

all of which were absolutely necessary for a sound program in the liberal arts and sciences. We now offer the following courses: Bible (Old and New Testaments), science (biology, chemistry, health), music (piano, voice, organ, chorus, theory, appreciation), history (European, United States, North Carolina), political science, foreign language (French and Spanish), mathematics (algebra, trigonometry), business education (typewriting, accounting, shorthand, business law, and other related courses), English (grammar, American and English literature, speech), physical education, art (design and appreciation), and psychology.

Each of these courses is essential to our program and to eliminate any department of study would jeopardize our academic rating. On the other hand, we could accommodate approximately 50 more students with our present faculty. But in order to attract the caliber and number of students we need, an accredited institution is necessary and our present departments of study are a prerequisite for accreditation.

Now that Mount Olive Junior College has been officially approved for accreditation, we feel confident that next year and thereafter a proper number of students will be forthcoming. By 1970 the college population of the United States is expected to double.

Our goal must be a minimum of 300 students and a desired faculty-student ratio of one faculty member for each 15 students.

But it is the current school year that presents us with our most acute problem in overhead expenses. We cannot decrease our faculty and still expect accreditation in 1958; we must maintain our full faculty this year and increase our student body next year. Thereafter we can add faculty members in keeping with growth in enrollment.

In spite of the present disadvantages, we are convinced that our decisions regarding faculty and accreditation were sound. We could not have honestly done otherwise.

(2) Non-operating and capital outlay. We expect our expenses in these departments for the current year to be approximately \$35,000.

(3) Buildings. Unless we had grown, we would not have needed more buildings. But we have grown.

The student body has increased 400%. We now have students in five different houses in Mount Olive in addition to those in our own building. We shall pay approximately \$4,000 in rent during this school year.

Next year our problem will be more acute because more classroom space is essential. Already one class meets in the



professor's office.

The most suitable solution to this problem would be the immediate erection of a dormitory for girls and the conversion of their present living quarters into offices and classrooms.

There are many associated with dormitory facilities on our new campus and classrooms, library, and cafeteria on the old campus; but I know no solution to this problem except to begin building on the new campus and to build as rapidly as possible.

The estimated cost for a dormitory for 100 students is \$300,000, which includes furniture. The Woman's Auxiliaries of North Carolina have adopted the furnishing of our first dormitory as a project, and they are already raising funds for this purpose.

In the years ahead, we must work toward the building of an entirely new campus which will include not only dormitories, but classrooms and laboratories, a library, student union building with cafeteria, a chapel, and office facilities for the administration.

Our friends in Wayne and surrounding counties will assist us as we move ahead. Last year, non-Free Will Baptists contributed \$20,000 to our program and they will do more. But the next step is up to us. We own and operate Mount Olive Junior College and its basic purpose is to serve our church, and thus the responsibility of maintaining and expanding it is chiefly ours. God helps those who help themselves.

Buildings are only a means to an end. Unless we had an educational program we would not need buildings. But we have an educational program that is worthy of the best buildings. Buildings are a necessary means to our objective of producing educated, trained, intelligent Christian men and women who are committed to the person and work of Jesus Christ.

An Analysis of Possible Resources

Churches (40,000 members, \$3.00 each)	\$120,000
Student Income	40,000
Total	\$160,000
Needed for Operation and Non- Building Purposes	140,000
Amount Available for Buildings	\$ 20,000
Reasonable Annual Income from Friends	30,000
Annual Amount Available for Buildings	\$ 50,000

Some will say that the above is too idealistic; others will say it is inadequate; but we believe that it is realistic provided we are serious in wanting to provide a sound

program of Christian higher education for our youth.

Let us examine these expenditures in light of the financial advantages afforded the students. A study by the United States Chamber of Commerce reveals that the average person with a four-year college education has a lifetime earning capacity of \$100,000 more than the average high school graduate.

And yet the greatest advantages of Christian higher education are not financial but moral and spiritual.

WAYS AND MEANS

(1) The inclusion of Mount Olive Junior College in the budget of every church.

(2) Designation of fifth Sunday Sunday school offerings above the budget by every Sunday school.

(3) A personal call on each Free Will Baptist family with an invitation for them to make a designated contribution to Mount Olive Junior College annually, such visitation to be done by an appointed committee

in each church.

(4) The holding of promotion and training sessions in each union meeting for the purpose of acquainting our people with the needs and opportunities of the college and instructing workers.

(5) The collection of funds to be by the local church.

Free Will Baptists are perhaps the most advanced denomination in America to enter so late into the field of higher education. Now God has opened the door for us—and the choice to enter is ours.

If we enter now, our opportunities are unlimited. If we do not enter now, the door will doubtless be shut, never to open again. The destiny of a denomination is at stake. Let us not sell the birthright of our children for purple and fine linen for ourselves.

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).

# Through Faith--A Reality

**A**LTHOUGH the organization of a Free Will Baptist church had been casually mentioned in the course of conversation carried on among residents of the Dawson's Station community, Lenoir County, North Carolina, no further steps had been made until the afternoon of January 12, 1956. The Rev. Frank Davenport, mission worker in the Central Conference, visited the community on that day. He called on Mr. Herman Spence and they, in turn, contacted several other men of the neighborhood on that afternoon. Plans were made for a cottage service to be held at the Spence residence on Wednesday, January 18, 1956.

In the meantime "Dawson" was a busy little place with every interested citizen contacting friends and neighbors to invite them to the first service. This meeting was attended by approximately 40 people which was a very good attendance. On this night 17 people expressed their desires to organize a church and pledged their support to its cause. Most of the people were already members of Hull Road Free Will Baptist Church which stood at a distance of seven to eight miles away.

The place of the next cottage service was set at the home of Mr. and Mrs. Floyd Taylor. This meeting was equally as successful as the first. Several decisions for Christ were made at both services as well as the list of church subscribers continuing to grow. At this second meeting a discussion was held as to the possibilities of

a place for a church building and plans for the building. A plot was donated by Mr. Herman Spence.

The following Wednesday night the third service was held with Mr. and Mrs. Marvin Taylor. Plans and work on the church program were still rapidly progressing.

Money and pledges were given liberally by members as time passed. Many donations were received from friends both living in and out of the community.

Cottage services were continued each Wednesday night in the homes of Mr. and Mrs. Larry Taylor, Mr. and Mrs. Franklin Perry, Mr. and Mrs. C. D. Hedgepeth, Mr. and Mrs. Bill Shackelford, Mr. and Mrs. Carroll Spence, Mr. and Mrs. Ray Marshburn, Mrs. Mary Hoffman, and Mr. and Mrs. Albert Walls. These cottage services continued until May 3, 1956.

In the meantime Faith Free Will Baptist Church had been organized with approximately 36 members at Hull Road Free Will Baptist Church on March 23, 1956. This was less than two and one-half months from the time of the first cottage service.

By the first Sunday of May, three and one-half short months from the time of the first meeting, the church building, pictured on the front cover of this issue, was near enough to completion that it could be used. Thus, on May 7 the first Sunday school service was held in the new brick structure with Mr. Nelson Taylor as superintendent and a force of five teachers.

(continued on page seven)



# NEWS NOTES

North Carolina	132.76
South Carolina	2.36
Virginia	3.31
Other Receipts:	
From Insurees on	
Premiums	217.29

## Juniper Chapel Church Holds Work Day

Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, began the new year by sponsoring a work day at the church on January 1. The men of the church gathered to work on the new church building. The ladies of the church rendered their services by preparing lunch for the group.

Mrs. G. F. McGowan, reporter, states: "It is just wonderful how God can use people to work for Him. Our pastor, the Rev. Henry Armstrong, was also present to help during the day. Thank God for him. Our people have worked very nicely together on our building program. Everyone taking a part seems to enjoy the work. We are praying that it will not be long before we can move into our new church. Please pray for us that we will continue to have love and unity in our church, and that God will give us souls in 1958."

## Mount Olive College Treasurer's Report

The following is the report of the Rev. M. L. Johnson, treasurer of Mount Olive Junior College, Mount Olive, North Carolina, for the month of December, 1957:

Balance, December 1, 1957 \$ 806.19

### Receipts

#### Gifts:

Eastern Conference	\$1,290.78
Central Conference	2,244.64
Western Conference	1,667.72
Cape Fear Conference	881.21
Albemarle Conference	31.18
Pee Dee Association	9.55
Blue Ridge Association	11.75
State of South Carolina	5.00
Mount Olive and	
Community	1,376.00
Goldsboro and	
Community	2,083.00
Other Communities	20.00
Other Income:	
General Fees	80.00
Room Rent	20.00
Board	468.95
Tuition	183.50
Mimeograph and Secretarial	
Service	3.00
Sale of Equipment	642.72
Refund	9.24
Miscellaneous	16.94
Endowment	311.95

Total Receipts 12,273.38

Total to Account For \$13,079.57

### Disbursements

Salaries	\$6,643.11
Social Security Tax	141.32
Travel	399.25
Office Supplies and	
Expense	113.83
Bookstore Purchases	1,073.79
Food	476.29
Utilities	750.67
School Supplies	2.00
Interest	1,022.50
Rent	637.50
N. C. Sales Tax	5.18
Miscellaneous	9.54
Library Purchases	9.10
Student Government	25.00
Capital Outlay:	
Property Improvement	35.00
Equipment	717.70

Total Disbursements 12,061.78

Balance,  
December 31, 1957 \$1,017.79

## National Superannuation Report for December, 1957

The following is the December, 1957, report of the National Superannuation Board as submitted by the secretary-treasurer, Mrs. K. V. Shutes of Thomaston, Georgia:

Balance on Hand, December 1 \$1,774.22

### Receipts

#### Cooperative Plan:

Alabama	\$ 1.80
California	10.95
Florida	34.09
Georgia	13.90
Illinois	9.12
Kentucky	.64
Mississippi	.67
Missouri	47.36
New Mexico	.39
North Carolina	8.45
Ohio	.60
Oklahoma	17.46
Tennessee	9.21
Texas	5.72
Virginia	14.43
North Carolina	
(Designated)	12.65
From States:	
Alabama	3.24

## Coming Events

January 27—Second semester begins,  
Mount Olive Junior College  
February 21—World Day of Prayer

Total Receipts 546.40

Total to Account For \$2,320.62

### Disbursements

Premiums on Policies	\$431.60
Secretarial Service	60.00
Postage	3.00
Refund	17.28

Total Disbursements 511.88

Balance \$1,808.74

Add Returned Checks  
Nos. 191 and 192 100.04

Balance on Hand,  
December 31 \$1,908.78

## N. C. Superannuation Report for December, 1957

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for the month of December, 1957:

Balance on Hand,  
December 1 \$3,960.85

### Receipts

Albemarle Conference	\$ 5.00
Blue Ridge Association	19.69
Cape Fear Conference	28.00
Central Conference	75.00
Eastern Conference	119.68
Piedmont Association	5.00
Western Conference	179.36
N. C. Woman's Auxiliary	
Convention	206.20

Total Receipts 871.14

Total to Account For \$4,598.78

### Disbursements

Operating Expense	\$ 41.50
Ministers' Monthly	
Checks	205.00
Widows' Quarterly	
Checks	335.00
Ministers' Christmas	
Presents	105.00
Widows' Christmas	
Presents	125.00
Paid to National Board	59.64

Total Disbursements 871.14

Balance on Hand,  
December, 31 \$3,727.64

## Croatan Church, Host To Sunday School Convention

The Croatan Free Will Baptist Church was host to the Fifth Eastern District



Sunday School Convention recently. Mr. Walter R. Sandlin was the speaker for the evening.

Mr. Sandlin is president of the district convention and took the place of the regular speaker who was unable to attend the meeting.

The theme for the meeting was "Organizing the Church for an Effective Teaching-Training Program." The Rev. W. E. Stille served as music director. Those in attendance were welcomed by the superintendent of the host Sunday school, and the response was by H. L. Ireland, vice-president of the district convention. "The Sunday School Teacher" was the subject chosen by President Sandlin.

Mr. Sandlin pointed out that the teacher should first be a real Christian and feel a definite call for the work and a burning desire to see every member of his or her class saved. "The teacher," he added, "should prepare his or her lesson and give much time to the study of the Bible. He or she should be careful to live an exemplary life before the pupils every day of the year. Many children and young people accept the Lord because of the teaching of the Word of God by a godly teacher."

He pointed out that J. Edgar Hoover, head of the Federal Bureau of Investigation, once said that, "Crime in America would be practically negligible if the youth of our country attended Sunday school in their formative years."

The fellowship meeting named Mrs. W. E. Stille, Mrs. Mathis and Mrs. Rivenbark to prepare the program for the next meeting, at which time the program will take the form of a panel discussion. The next meeting will be held with the members of the New Bethlehem Church near Arapahoe, North Carolina.

After the meeting all were invited into the social room for refreshments.

## Through Faith—A Reality

(continued from page five)

A morning worship service was conducted by the Rev. Frank Davenport immediately following the Sunday school hour. The attendance was good.

Mr. Davenport had been in charge of all cottage services. He often brought visiting speakers with him. God, through the diligent support, leadership and guidance of Mr. Davenport, brought about the origin of Faith Church. Members had worked hard and earnestly with God's servant leading them on toward their goal. Through faith in God, a church dream had become a reality almost overnight.

In September, 1956, the Rev. Frank Davenport was elected half-time pastor of the church. The following slate of church

officers was endorsed to serve: Herman Spence Jr., clerk; Floyd Taylor, treasurer; Herman Spence Sr., Marvin Taylor, Larry Taylor, Floyd Hemby, Levon Spence, deacons. Benjamin Taylor and C. D. Hedgepeth have since been elected to serve as deacons.

The church school now has an average attendance of approximately 85 with 98 on roll. The number of classes has been increased to nine. Church membership now stands at 81.

Since completion of the church auditorium, a wooden frame annex has been added. It consists of five classrooms, a study and provisions for a baptistry, dressing rooms and rest rooms to be completed in the near future. The classrooms are all in use. At the present the auditorium, study, hallway of the annex, and living room of the pastor's home are also being used as classrooms. Gas heaters have been purchased for the entire building.

Sunday school is held each Sunday morning at 9:45. Church services are scheduled for each first and third Sunday mornings and second and fourth Sunday nights with one service on fifth Sunday. Quarterly

conference is held each quarter on Saturday beginning with a morning message at 11:00 followed by dinner on the grounds, and business session, communion and feet washing in the afternoon. Prayer services and choir practice are held each Wednesday night.


The church organizations existing at present are the Woman's Auxiliary, Young People's Auxiliary, and Go-Tell Auxiliary. These are all progressing nicely and are aiding the church program greatly. Future plans are for organizing a league and a man's auxiliary to the church.

Faith Church has been a blessing to Dawson's Station community during the two years of its life. The people of this church solicit your prayers for its continued growth and blessings. The church members say, "Our thanks go to God for making it possible to establish a church here. It has helped us to realize that with God all things are possible. Faith in God is the keynote to making Christian dreams become realities.

"The doors of Faith Free Will Baptist Church stand open to you and yours at all times. Won't you come?"

## Who Is Watching You?

Esther Miller Payler

 WOMAN testified at a prayer meeting: "What persuaded me to be a Christian more than anything, was the way my neighbor, Mrs. Ware, lived. When we were strangers in the neighborhood, she made us welcome, she helped in sickness and trouble. Although she knew we were unchurched she invited us to Sunday school and church. She did not give up when we were indifferent."

You never know who is watching you and whom you are unconsciously persuading to follow your Master, or whom you are discouraging from becoming a Christian.

A friend moved into a huge apartment building in Kansas City. She was a stranger in that city. Going and coming in the halls she saw a few people. Some smiled at her, most ignored her and she was hungry for someone to talk to. She had lived in a small town where people had been neighborly. After she had lived in the apartment for two weeks, one morning there was a timid knock on her door. She opened it to find a sickly-looking woman standing there who said nervously: "I live next door," she pointed to the door next to that of my friend. She smiled: "That the walls are not soundproof, you probably know. I've nothing much to do and I've listened to you and I just had to see you."

"Come in," smiled my friend and thus began a friendship which gladdened both

their hearts and led the neighbor to Christ and eventually to health for her health problems were due to her unhappiness and hopelessness.

Paul speaks of being conscious of this in Hebrews 12:1, 2: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

A Christian who lives his beliefs in his business, was surprised one day to have an employee make a confession to him and then saying: "I want you to help me be like you. I've watched you a long time." The employee was finally led to Christ, through the example of his employer.

"So far that little candle throws its beams  
So shines a good deed in a naughty world."

Often the Christian life stands out in sharp contrast to the darkness and sin around him. If the Christian apes the worldly ways and tries to make himself like those around him, he fails to witness for his Saviour.

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# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matthew 18:10). Does it mean that each child is protected by an angel?—Mrs. P. Davis.

**ANSWER:** I think so. It seems from other Scriptures that God used the angels at times to carry His message or the gospel and at others to protect those who carry it. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Exodus 23:20). Read all of Daniel 9—10. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding" (Daniel 9:21, 22); "Then said he unto me, Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days: but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days" (Daniel 10:12-14); "And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:12, 13); "But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?" (Hebrews 1:13); "Because thou hast made the LORD, which is my refuge, even the Most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Psalm 91:9-11); "And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him" (Mark 1:13).

The Bible seems to teach that more than one guardian angels keeps watch over God's children. "The angel of the LORD encampeth round about them that fear him and delivereth them" (Psalm 34:7). Dr. R. A. Torrey, in his book *Practical and Perplexing Questions Answered*, gives the following answer to a similar question on Page 5, "This means to be plain teaching of the text. Some explain the text in another way, that the angels of the children spoken of here are the departed spirits of the children in the glory, but there is not a hint in the Bible anywhere that the departed spirits of human beings are angels. The clearest distinction is kept all through the Bible between angels and men. The old hymn 'I Want to Be an Angel' has no warrant whatever in Scripture.

"The angels of the children here spoken in behalf of those who shall be heirs of ren. It is the office of angels to minister in behalf of those who shall be heirs of salvation (Hebrews 1:14), and each child seems, according to the Bible, to have a guardian Angel, and these angels occupy a position of special favor and opportunity before God. They stand in His very presence and always behold the face of the Father."

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Brother Tommy Smith

On April 24, 1957, God in His wisdom saw fit to take from this life the spirit of Brother Tommy Smith. He was 77 years old and a faithful member of the Sandy Plain Free Will Baptist Church near Beula-ville, North Carolina, with which he was affiliated as long as health permitted, and served as clerk for a number of years. He always tried to show mercy, do justly, and walk humbly with God.

So be it resolved:

(1) Knowing we have sustained a great loss and grieved by his passing, we bow

in humble submission to Him who doeth all things well.

(2) That we extend to his family our deepest sympathy and may they find comfort through faith in Jesus Christ.

(3) That a copy of these resolutions be sent to the family, one to the Free Will Baptist for publication, and a copy written into permanent records of the church.

Obituary Committee,

Mrs. Claudia Sumner

Mrs. Coy Sumner

Mrs. Frank Baker

### Mrs. Vara Jaybird Lilen

On Friday, December 7, 1957, God in His infinite mercy called Mrs. Vara Jaybird Lilen to her heavenly home. Vara was a faithful member of Hephzibah Church, Wake County, North Carolina. Her cheerfulness and kind hospitality endeared her to the hearts of everyone who knew her.

Funeral services were conducted on Monday, December 9, by her pastor, the Rev. Alf Parish. She was laid to rest beneath a beautiful mound of flowers. The evidence of the love and respect so many people had for her was a testimony of her kind and loving spirit to all and to her God. Her testimony before she died was that she was ready to go and that all was well with her soul.

She left to mourn her passing her husband, four children, four sisters, four brothers, her mother, her step-father, and a host of loved ones. May the Lord comfort and sustain these loved ones and friends as they await their summons from on high to be reunited with her where there is no sorrow, no more pain, no more tears and no more sad farewells.

A precious one from us is gone,  
A voice we loved is stilled.  
A place is vacant in our home  
That never can be filled.

Her life's trials are all over;  
The victory has been won.  
Though 'twas hard to part,  
We say, "God's will be done."

A loving mother,  
Maggie Wright

### Down, Always Down

I used to think that God's gifts were on shelves one above the other and that the taller we grew in Christian character the easier we could reach them. I find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller, but of stooping lower; and that we have to go down, always down, to get God's best gifts.—F. B. Mayer.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### YOUNG PEOPLE AND MONEY

*"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves with many sorrows"* (1 Timothy 6:10).

Money is a great thing. It is a daily necessity. Money is a power for great good when acquired honestly and used right, or it is just as great power for evil if gotten by sinful means and used for wrong purposes.

This being the first days of the New Year, while many are still planning the things to be accomplished this year, I feel led to point out to our young people some of the dangers they may be facing regarding money. There are those who will sell out to the world for money. We condemn Judas Iscariot for selling Jesus for thirty pieces of silver, yet many are selling Him, and themselves, for far less in this age of greed. They value money above name, character, principle, manhood, womanhood and even their immortal souls. Two verses of Scripture come to my mind just here which I want you to read and ponder: "A good name is rather to be chosen than great riches, and loving favour rather than silver and gold" (Proverbs 22:1); "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). Many sell themselves to do evil for money.

Now don't get me wrong—there is no evil in money itself. The text says *The love of money is the root of all evil*. The love of it causes people to engage in the wrong business, sacrifice their manhood and womanhood, commit crime, carry a guilty conscience in this life and a lost soul into judgment. The text continues, *which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows*. Just remember that there is something far more valuable than money. Then strive for the things of greater value. Your life, your soul, your welfare for time and eternity far exceed money. Money won't make you happy in this life, neither will it take you to heaven when this life is over.

Can the victory over the love of money be won? Yes!

The man who really and truly has victo-

ry over money, to the extent that it is not his god, or is not allowed to come between him and his God; and to the extent that he will not act dishonest, or engage in evil practices and merchandise, for money; that he will not lie, cheat or defraud for money; that he will not sell out his own principles or his fellow man for money; that he will not lay undermining plans and schemes for money; that he will not take advantage of those less fortunate for money; that he will not injure or kill for money; that he will not take the wrong stand, or travel the wrong road, for money; that he will not let money come between him and Almighty God and the Kingdom of heaven and eternal life,—this man has won the victory over the love of money! Yes, it can be done. It has been done. Thank God there are some men who just won't let money win the victory over them. Some have indeed conquered the love of money, so that their money has become a great power for God and good. To all such the love of Almighty God is more than the love of the *almighty dollar*. Such people are to be appreciated, honored and trusted. They are the people who will build a better world, who will carry forward the Kingdom of God in the world. My dear young friend, you can be such a victorious person. Will you? Why not start now and carry these principles throughout the remainder of your lives? (I'll write more along these lines next week.)

*"Riches profit not in the day of wrath: but righteousness delivereth from death"* (Proverbs 11:4).

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. ..."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### RESOLUTIONS FOR COMFORT

Micah was a devoted servant of the Lord. He prophesied in a peculiar age and under trying circumstances. In Micah 7:1-6 it appears that he is at wits end. He says, "Woe is me! . . . The good man is perished out of the earth: and there is none upright among men: . . . they hunt every man his brother with a net. . . . The best of them is as a briar: the most upright is sharper than a broken thorn hedge. . . . Trust ye not in a friend, put ye not confidence in a guide: . . . a man's enemies are the men of his own house." This does not picture a physical failure but it certainly pictures a failure. The people had failed God and Micah had carried the burden for the people about as far as he could without greater strength.

In Micah 7:7 he makes three resolutions which if made and applied in time of sickness of misfortune can be a great source of comfort:

(1) A resolution of faith—"I will look unto the Lord."

(2) A resolution of patience—"I will wait for the God of my salvation."

(3) A resolution of confidence—"My God will hear me." With these three resolutions firmly fixed in one's mind, I see no reason why a Christian should not be able to withstand anything the enemy might bring to bear upon him.

Strong faith in the Lord is the greatest asset for victory which any person can have. There is a gold mine of promises in the love of the Lord. When the Christian begins to dig with his shovel of faith he can begin to see the particles of gold as they begin to shine from one side of the Bible to the other. It is not the nature of the Lord to withhold any good thing from them that love and are obedient to Him. *"For the LORD God is a sun and shield; the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly"* (Psalm 84:11). If one is going to live for the Lord he must " . . . walk by faith and not by sight" (2 Corinthians 5:7). Experiences teach us that one must have faith in God. To try to be victorious without it is to live miserably and fail to please Him, *"But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"* (Hebrews 11:6).

To trust the Lord with patience brings great comfort. One does not know the mind of the Lord in many of his needs. Many anxious hours will work out satisfactorily if those who are Christians will wait on the Lord. *"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary; they shall walk, and not faint"* (Isaiah 40:31). God's blessings are worth waiting for. Be patient and they will be sure to come. Life has many problems, disappointments and fears which will be solved if and when His children will wait for the God of their salvation.

Micah resolved to have firm confidence in the Lord. Many present-day Christians run into complications and become distressed because of the lack of confidence in the Lord. The worst thing a person can do in time of sickness and disappointment is to become pessimistic and begin to dream of what could happen to him. God can take care of any situation and the only thing to do is to be faithful to Him. There is no use to fall through the bridge and get stuck before one has to cross it. The way will be opened when time comes. The

(continued on page thirteen)



# CHRISTIAN EDUCATION

AVAILABLE FOR PASTORAL OR  
EVANGELISTIC WORK

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Special Session of N. C. State Convention

The establishment of five student loan funds, ten scholarships, an increase in the student body of forty per cent, the addition of four new faculty members and approval by the North Carolina College Conference were some of the marks of progress made by Mount Olive Junior College, Mount Olive, North Carolina, during 1957, President W. Burkette Raper disclosed recently.

The growth of the local college has been such that the Executive Committee of the North Carolina State Convention of Free Will Baptist Churches, sponsors of the college, has called a special session of the convention to meet in Mount Olive on January 31 at 10:00 a. m. to consider plans for the expansion of the college on a recently acquired fifty-acre campus. All churches are requested to send the usual number of delegates, but reports are sent only to the annual session.

During 1957, Mount Olive Junior College added 2,500 volumes to its library, equipped its laboratory for first-year courses in chemistry, completed furnishing all classrooms with new furniture and for the first time had a professor giving full-time service to each of the following departments: mathematics, science, Bible, music and foreign language.

The year 1957 also saw the first graduate of Mount Olive Junior College receive her B. S. degree from a senior college where she earned 96 quarter hours and 237 quality points.

"But with all the progress of last year, we approach 1958 with the confidence that it will surpass 1957 in accomplishments," President Raper declares.

## College Board Holds Special Session

The Board of Directors of Mount Olive Junior College, Mount Olive, North Carolina, met at the college recently to consider a preliminary report of President W. Burkette Raper regarding plans for a financial campaign to be launched by the college during the spring.

The campaign will begin with a called session of the North Carolina State Con-

vention of Free Will Baptist Churches, sponsors of the college, to be held in Mount Olive on January 31.

The college will seek to increase denominational support in North Carolina from \$40,000 annually at present to \$120,000 per year in by 1961. The campaign will also call for community support to be increased from \$20,000 to \$30,000 annually, President Raper said.

Additional support from Free Will Baptist sources outside of North Carolina will likewise be sought, Raper explained, in view of the fact that North Carolina is the only state among Free Will Baptist churches to operate a liberal arts college.

Mount Olive Junior College opened in Mount Olive in 1954 with an enrollment of 22 students, but since that time the student body has increased 400% and the college has been approved by the North Carolina College Conference for accreditation in the fall. "But to stop our growth here," President Raper warned, "would be to deny children yet unborn the privilege of an education within the bounds of their own church.

"Already there are 500 Free Will Baptist college students in North Carolina and by 1970 this number will be increased to 1,000," Mr. Raper said in his report to the college board. "The greatest adventure ever to confront Free Will Baptists is before us. We shall succeed here or forever forfeit our right to the allegiance of the youth of our church," he concluded.

The Rev. David W. Hansley of Kinston, chairman of the Board of Directors, announced that the board will meet again on January 29 to give final approval to campaign plans to be presented to the convention on January 31.

## THE MAIL BOX

### NOTE OF THANKS

"I would like to take this opportunity to thank everyone who was so kind and good to us during the sickness and death of my husband. How I thank God for such good friends and loved ones. It was just wonderful how they stood by us with their prayers and anything they could do. We thank God for each one of them and pray that He will bless them. Please pray for me and the children."—Mrs. G. F. McGowan, R. F. D., Vanceboro, North Carolina.



"This notice is to let our denomination and all Free Will Baptists know that since August 28, 1957, until now, I have been unable to minister in any of our churches due to a vein operation on my legs. I have not fully recovered yet, but I can drive my car and travel again. I do not serve any church at the present, and I am a member of the Albemarle Union Meeting and Conference of North Carolina.

"If any church or churches desire my services for pastoral or evangelistic work, I may be contacted at 8 North Elm Avenue, Portsmouth, Virginia. My phone number is EX- 9-2294."—James D. Woodruff.

### CARD OF THANKS

"I would appreciate a short space to let the auxiliaries who remembered me so kindly with many beautiful Christmas cards know how much they meant to me. May the Lord bless each one for the thought, and especially those who take time to remember we who are advancing in years. The Lord has so wonderfully blessed me in so many ways."—Mrs. Mae Rouse, Dudley, North Carolina.

### AVAILABLE FOR PASTORAL WORK

"I have resigned the Highland Pines Free Will Baptist Church, Hamlet, North Carolina, and am now available for pastoral work wherever the Lord leads. I received my education at Bob Jones University, Greenville, South Carolina, and Linda Vista Bible College and Seminary, San Diego, California."—A. F. Williamson, Route 2, Hamlet, North Carolina.

Yes, we have rich men, poor men, crippled and blind but the same price of death on the Cross was paid for one and all. So as the strong and weak think in their hearts, so are they; and it may determine where they will spend their Sunday mornings today and perhaps where they will spend their eternity some tomorrow.—The Messenger.

Happiness consists, not in possessing much, but in being content with what we possess.



# NOTES — AND — QUOTES

By J. C. Griffin



## THAT NEW YEAR'S RESOLUTION

Great many people talk about, and many make what is called a "New Year's resolution." These resolutions are often broken in a very short period of time. There is an old adage that says, "Promises are like pie crust, made to be broken." I have never made a New Year's resolution, that is the calendar year. I made a resolution more than a half century ago, that by the grace of God I would live for Him. I have never wanted to break that resolution. I have never wanted to go back to the world of sin. I can say with Paul, "... I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

My part is to *press on*. God's part is to keep me fit to *press on*. By myself I would fall, but with my pressing on and His holding power over me, I cannot fall short of the resolution. I like to sing that grand old hymn, "I Am Resolved." One day I made this my theme; this is not bragging, for it was only by His grace that I was able to go to Him. In myself I never would have received Him, but when I moved He took over and guided my feet along the way—the way of truth and life. Perhaps many of you, my readers, have heard and some have sung the words,

"I am resolved no longer to linger,  
Charmed by the world's delight;  
Things that are higher, things that are nobler,  
These have allured my sight."

Friend, if you have not made that resolution, all other resolutions you may make will be lifeless, worthless and detrimental to your best interests. So if you are thinking of New Year's resolutions, just stop and resolve in your heart by the grace of God that you will accept the Lord Jesus Christ as your personal Saviour. Do not be afraid to make the resolution; God will help you to keep it, and give you the grace to get every roadblock out of the way. Satan will fight you, but by the grace of God you can put Satan in the background. The Holy Spirit will clear the way. Christ said, "... the Comforter, which is the Holy

Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). You can say, "Taught by the Bible, led by the Spirit; we'll walk the heavenly way."

## TRUCE-BREAKERS

Many of us who claim to be Christians, are guilty of breaking our word. We promise God to do this and that, and then deliberately go back on our word. I read somewhere that a doctor said he had known as many as 300 people, who thought they were on their deathbed, to promise God if they could get well they would be Christian, and only 10 kept their word!

I remember well, when I was a boy, when my father took me to a home where an old man was given up to die. Father and some other laymen read and prayed and explained God's Word. The old fellow began to improve. He was restored back to his health. Well this old man would sing, such as it was, with the others and say what he was going to do, thus and so. For a good while a regular prayer meeting was conducted in the home during the fall and winter months. This old man got strong enough physically to drive a yoke of oxen to market and take his goods there to sell. So one night, when the congregation had assembled for the prayer meeting, the old man was not in. He had gone to market that day, but he came in just about time to start the service. His resolution was broken, he was so drunk he could hardly walk. His conduct broke up the meeting. If he had died everyone would have said, no doubt, that the man was at rest. But he had gone back on God, gone back on his friends, gone back on his word. I have seen more than one of these resolutions broken. That is one reason that I have but little confidence in what is called *deathbed repentance*. I am not saying that all deathbed confessions are false, but I do say that I have known many to go back into the world with broken resolutions. The Word of God says, "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Hebrew 10:38). Jesus said, "... No man, having put his hand to the plow, and looking back, is fit for the kingdom of God" (Luke 9:62).

*Confession without possession is worthless.* We must not only *profess* Christ. Confession is good when there is something back of it that is real, but we must be a possessor of that divine nature. Christ must be in us; His Word must be kept in the secret place of our heart. The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119:11). Christ must live in our heart;

then our confession will not be a blank, but our activities will be loaded with power. Jesus said, "... All power is given unto me in heaven and earth. Go ye therefore, ..." (Matthew 28:18, 19).

"... let him that thinketh he standeth take heed lest he fall" (1 Corinthians 10:12). It is better to *know*. *Thinking* is not sufficient. Paul said "I know in whom I believe." He was not guessing—Paul knew. Do you know?

## Who Is Watching You?

(continued from page seven)

A man worked in a factory where low jokes and drinking were the main interest of the men. He did not try to make himself "one of the boys" by taking part in these things contrary to his convictions. A new man in the department observed this and after working there several days, asked him: "Why don't you take part in these things?"

"I'm a Christian," answered the first man.

"I thought so, for I am too, but alone I don't know if I could have resisted the temptation to be like them, but with you having withstood it will give me strength to do so."

A drunkard, when he was converted, confessed that what started him to drinking at the beginning was a man, Christian in name, who invited him to take a drink.

If you ever have been in a group of women and gossip has started, have added to it and repeated it, or have you tried to hush it or change the subject and then let the gossip die with you, instead of passing it on and adding to it?

You do not know who is observing you and thinking to themselves: "If that is the way a Christian acts, then I don't want to be one."

Sins of omission are as great as sins of commission we are told. Sometimes it is our keeping still and by our sanctioning something wrong by our silence, that those watching us are influenced.

As long as we live and come in contact with people in different relationships, just so surely we will influence people for good or evil. Our relatives, our loved ones in our homes, those we work with, our neighbors, the people we buy from, our friends, we are always influencing and being influenced. The young are especially susceptible to influence.

When we moved into a village I often walked down one of the streets on my way to the grocery store. In one house I never saw anyone, and often wondered who lived there. After several months at a meeting I met the old lady who lived in

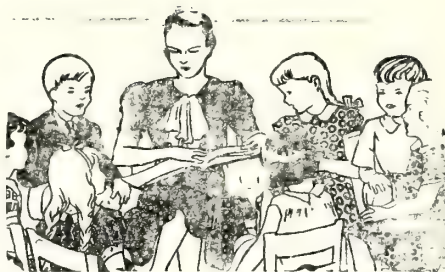
(continued on page twelve)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Walk Not With Them

Lois Hoadley Dick

**P**EPPER edged forward in his seat and kept his eyes on the school clock. Almost three-thirty! Would that hand never move? His classmates were bent over their books, finishing a reading assignment. Mrs. Border sat at her desk straightening things up and throwing away old test papers.

Three more minutes to go! The instant that hand reached three-thirty Pepper was prepared to bound out of his seat like a new rubber ball, dash down the hall, snatch up his jacket and scurry out the side door. He didn't want to miss the gang this time!

Mrs. Border glanced back at him and frowned slightly. Pepper leaned back and tried to relax and make it seem as though he were not at all anxious for the bell to ring.

Two more minutes and he would be free from school and running down the street to Joe's Garage where the gang met. They were all older boys and Pepper was proud to think he belonged.

Another minute! Pepper tensed as his eyes followed the second hand of the enamel-faced clock. The gang would be waiting!

"Pepper Grady, will you please stay after class a minute?"

Of all things to happen! Pepper slumped down in his seat and dropped his books on the desk with a bang! She would want him to stay today, just when the weather was so nice. He was too unhappy to even watch the other boys and girls file out of the room. They left quietly but Pepper could hear them shouting and laughing when they reached the schoolyard.

Mrs. Border closed her desk drawer, turned the key, and came back to lean against Pepper's desk. "How's everything?" she smiled, tying a blue kerchief over her curls. "I won't keep you long, Pepper, I only wanted to ask you how you got in with those boys who hang around Joe's Garage? You know they have a bad reputation."

So that was it! Pepper sighed and shrugged his shoulders. "They asked me to join," he said. "We don't get into trouble, Mrs. Border. They're lots of fun."

"But you're a Christian now, Pepper, ever since you went with me to hear that evangelist. You've given your heart to the Lord

and have promised to live for Him. How can you be a witness to others when you follow such a gang?"

"A fellow's gotta have friends," muttered Pepper. "Aren't any other Christian fellows around here?"

"Ask the Lord to help you find another Christian here at school, Pepper, I know He will. Or else win one of your friends for Jesus and then the two of you can win others."

Pepper fidgeted uneasily. She was making such a fuss over nothing. Why, there was nothing wrong with belonging to a gang. The fellows liked him. Maybe, when he knew them better, he could witness to them then.

"You may go now," Mrs. Border was saying. "I don't want to tell you what to do, Pepper. I think you should decide things for yourself. But I do think you should pray about following such a gang, it isn't a good testimony."

Pepper strolled out into the sunshine and loitered down Broad Street. Too late now to meet the gang. He was surprised and puzzled when a sleek black car pulled alongside and hailed him. A police officer and a man in plain clothes were inside. "He's one of them," said the officer. "I've seen him with the others at Joe's Garage many times."

"Get in, son," the other man told him. Pepper's heart beat wildly and his mouth felt dry as sawdust. He sat between them in silence as the car rolled around corners and headed for the city hall. "We're just taking you in for questioning," the officer said kindly. "There's been a robbery and we suspect the gang from Joe's Garage."

But I had nothing to do with it, Pepper wanted to cry out. I didn't even know about it, I just hang around with those fellows, I wouldn't do anything wrong, why I'm a Christian . . . !

He walked into city hall with the two men and looked around for the others. No one was in sight.

"Where were you about twenty minutes before four o'clock?" they asked him. Pepper swallowed hard in relief. "I was kept after school," he managed to get the words

out. "Call Mrs. Border, my teacher, and ask her."

A quick phone call to her home convinced the men that Pepper was telling the truth. "It's okay, Grady," the officer patted him on the back as though he were his own size. "I didn't think you had anything to do with it, but we had to check everyone in that gang. They are pretty underhanded sometimes, and may even put the blame on a new member."

Pepper thought of the night he walked up the church aisle and trusted the Lord Jesus Christ to save him. He had promised to live for Him, too. He came to a quick decision. "I'm not going back with that gang any more," he blurted. "I—I guess I'll just keep to myself—and—maybe find a Christian fellow to pal around with."

"Fine!" The officer shook his hand warmly. "Wish they were all like that. By the way, there's someone outside waiting to see you, Pepper. So long, now."

As Pepper walked out into the street and looked around curiously, a tall boy with sandy hair ran across the street. "Hi, Pepper," he called. "Wait a minute! They had me in for questioning too, because I used to hang around with that gang. But I've had enough of them, I'm not going back."

"Me neither," said Pepper slowly. "Say, I've seen you somewhere before. I mean besides Joe's Garage."

"Remember that night at the Community Church when the evangelist preached? Remember when you walked up the aisle and got saved?"

Pepper nodded.

"I was right behind you," grinned the tall fellow. "Let's really stick together, Pepper, old pal, and show this school what Christ can do for them."—*My Pleasure.*

### Who Is Watching You?

(continued from page eleven)

that house. "I know you," she said and I looked at her in wonder, certain I had never seen her.

She smiled and said: "I sit in my living room sewing a great deal of the time and I can see out my window, but I am sure no one outside can see me. I have noticed you often going up and down the street." How many times we are observed when we least suspect it!

A church member, who was not a Christian, went to a distant city, over five hundred miles from his home. During his stay there, he went to a disreputable night club and was drinking. Before he got home the word was all over town, as one of his neighbors was there too and saw him. He justified his own visit with: "Well if a church member can go there, why can't I, who

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# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## W.N.A.C. Project for 1958

God has given Free Will Baptist women a mission. He will give grace and strength to execute it.

January, 1957, marked the beginning of an earnest month for the will of God concerning the Woman's National Auxiliary Convention project for 1957-58. After much sincere prayer the project was agreed upon. It was the unanimous decision of those who prayed that the project was to be the raising of ten thousand dollars (\$10,000) for the purpose of building a mission station on the Ivory Coast in Africa.

The resolution was presented by the Executive Committee at their meeting in Birmingham, Alabama, with the state presidents and field workers in attendance, and amid shouts of praise to God the project was accepted.

At the Woman's National Auxiliary Convention, July, 1957, marked the formal vote and acceptance of that which had been born in prayer. The Woman's National Auxiliary Convention was, at last, to enter in a new and challenging way into its real purpose: the work of helping our churches teach and support missions. The delegates returned to their local auxiliaries with a resolute vision to bring to fruition this great work and some have already sent in their suggested state quotas.

The buildings on the proposed mission station will consist of the following: Two residences, with outbuildings, (one for missionary couple, and one for two single nurses); one dispensary, with outbuildings; one house for African personnel; one classroom.

The estimated cost of these buildings is \$10,000.00. This figure can be realized only by the builder contracting the job. Utilizing a French Construction Concern would easily double the amount, but with our own Brother Dan Merkh as the builder, we are able to do that which would otherwise be prohibitive.

The sooner these funds are available the better, so do your part on this project soon!

Satan is determined to stop this work. Through trifles or mountains, he places obstacles in the path of any saint who dares to propagate the gospel of Christ. He is a real enemy. He uses real ammunition. Don't let him defeat you or your auxiliary in your part of this great project.

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). This mission was given to Free Will Baptist women of God. *He will give grace and strength to execute it.* Under God, Free Will Baptist women will build this station in Africa; and to Him be all the honor and all the glory for its accomplishment.

Send in your offerings for this project to the Woman's National Auxiliary Convention office as soon as possible. The address is as follows: *Woman's National Auxiliary Convention, 3801 Richland Avenue, Nashville 5, Tennessee.*

## Cape Fear District Plans Fellowship Night

The Cape Fear District Woman's Auxiliary of North Carolina is planning an area fellowship night to be held on January 24, 1958, at the Smithfield, North Carolina, Free Will Baptist Church. The speakers will be those who composed the staff at the 1957 Cragmont Woman's Auxiliary Conference at Cragmont Assembly, Black Mountain, North Carolina.

All the women of the Cape Fear District who have ever been to Cragmont are especially invited to attend. All others are also urged to be present.

## Till You're Well Again

(continued from page eight)

defeatest attitude will cause one to become so unsatisfied with life until he would rather die than live. The best thing to do is to face life as it is and have confidence in God. The Scriptures teach that "... in quietness and in confidence shall be your strength: ..." (Isaiah 30:15). If you pray you should have confidence in your prayers. The Bible says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

There are three things that are directly responsible for most of the unrest and anxiety experienced by those who know the Lord, namely:

(1) Guilt—When one is conscious he has failed his known duty and responsibility, consequently he has an unrest which exists because of his own neglect. (2) Misunderstanding—One may not know the will of the Lord, have misunderstanding concerning the weakness and imperfections of man, and not enjoy the peace and rest which is due him. (3) Anxiety—One may be overanxious concerning some misfortune, handicap, personal matter or it may even be anxiety for answered prayer and failure to trust the Lord in the matter which causes unrest. To trust Christ for comfort is to commit the impossible to Him, discharge one's duty according to and in obedience to the Word, and then rest in the fact that the Lord will work one's problems for His glory.

## Who Is Watching You?

(continued from page twelve)

don't profess to believe?"

What we say and do, indicates what we think and believe. People are constantly judging and observing us. The old saying is, "Murder will out." Things which we wish to hide have a way of making their way to the light. To avoid this uncomfortable feeling, why not ask our Saviour to help us? We can't do it in our strength alone. To overcome *the sin which so easily doth beset us*, let us *look to Jesus*, as recommended to us in God's Word.

A woman and her family of little children, following her husband's death, went to Sunday school and church regularly. Each one carried his Bible. One day a woman who lived at the corner of the street said to the widow, "You make me ashamed of myself."

"Why?" remarked the widow.

"I am too lazy and indifferent to go to Sunday school and church, but seeing you and your children with Bibles going each Sunday, no matter what the weather, has made me ashamed of myself. Will you take me with you next Sunday?"

Just because people are watching, it should not give you an uncomfortable feeling of a goldfish in a bowl, who cannot escape notice, it should make you feel that you have a challenge and an opportunity to daily and hourly witness for your Lord. The catechism of some of the churches says: "The chief end of man is to glorify God." So what a blessed privilege it is to witness for Him, and what a challenge!—*Gospel Herald*.

The Church is full of willing people. Half are willing to work, and the rest are willing to let them.—*The Messenger*.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Home Missions Promotional Secretary Writes

January 1, 1958

Dear Friend of Missions:

I would like to visit with each one of you in person and say "Thank you" for your wonderful support to the National Home Missions department this past year. The Lord has given us a good year because of your prayers and support. Eight new missionaries have been sent out and four new fields entered, including Alaska and the state of Arizona.

Your financial support has been most gratifying, and a large per cent of all gifts have gone to the missionaries and missions. This is as it should be. Overhead expenses must continue to be low.

Your Home Mission Board is operating strictly pay-as-we-go. We feel this policy to be pleasing to our Lord, and find it meets with the approval of our people over the nation. We entered this year free from debt.

During the year I visited all our missionaries and missions. I found good work being done on every field. The great need is more workers and more funds for buildings. Recently I preached the first sermon in our new church building in Wenatchee, Washington, where missionary pastor, Johnnie J. Postlewaite is doing a great work. This is our only property in Washington state. I have visited all our states where we have work the past year except Ohio, Illinois, South Carolina, Virginia and California. Time did not permit my visiting these places. However, I am reserving time for them, and the New England states this year. I am thinking that missionary conferences may be arranged in the above mentioned states.

Brother Melitino (Miami Cuban missionary) and I will be visiting the following states this month (January): Arkansas, Oklahoma, Arizona, New Mexico and Texas. Please pray for us on this extended missionary tour.

Will you please send us your offering for National Home Missions, this month? We feel you will continue to stand by this great cause—the gospel for Alaska, Canada, the United States and all of old Mexico.

Yours for Christ and Missions,  
H. E. Willis  
Promotional Secretary

## National Home Mission Board

### SEMI-MONTHLY REPORT

Cash on Hand,	
December 1, 1957	\$3,913.29
Receipts to December 16, 1957	2,188.58

Total to Account For \$6,101.87

Disbursements	
Salaries	\$1,615.00
Travel and Promotion	169.56
Supplies (Envelopes, etc)	301.10
Printing	100.00
Postage	25.00
Merchandise for Resale	29.30
Office Maintenance	179.92
Bond	10.00
Film Rental	9.32
Station Wagon Expenses	25.59
American National Bank	
(Balance on Note)	498.50
Total Disbursements	2,963.29

Total on Hand \$3,138.58

Balance in Alaskan	
Account	\$2,678.70
Balance in General Fund	459.88
	\$3,138.58

### Receipts from States

January — November, 1957

Alabama	\$ 647.04
Arizona	72.93
Arkansas	780.25
California	424.87
Florida	1,018.49
Georgia	677.35
Illinois	766.51
Kansas	32.38
Kentucky	896.51
Louisiana	7.86
Michigan	1,753.45
Mississippi	417.36
Missouri	2,718.19
Minnesota	25.00
Maine	3.00
Nebraska	251.09
North Carolina	5,809.65
New Mexico	142.14
Ohio	564.40
Oklahoma	1,264.36
Oregon	72.00
South Carolina	536.54
Tennessee	3,423.77
Texas	1,215.23
Virginia	943.30
West Virginia	482.24
Washington	17.00

## Missionary Conferences in N. C. Churches

The month of November was indeed a thrilling month in the interest of foreign missions. Missionary conferences were planned in the state of North Carolina by different churches. The speakers for these conference meetings, consisted of Rev. Raymond Riggs, promotional secretary-treasurer of the Free Will Baptist Foreign Mission Board; Rev. Dave Franks, missionary to Brazil; Miss Ula Mae Martin, missionary nurse; and also Rev. and Mrs. Thomas H. Willey Sr. who had just returned from a survey trip of Brazil.

Attached you will find list of churches visited and also the results of the services in dedications, conversions, pledges and offerings. It is encouraging to note that over \$20,000.00 for foreign missions was pledged during these services.

The suggested quota for the state of North Carolina for 1958 for foreign missions is \$30,000.00. We can readily see that with just a few churches pledging this amount that the potential for foreign missions in this state could easily be doubled. We are indeed grateful for every pastor and the churches who are responding to this important work. We are made to feel very humble to realize that God's blessings have been poured out upon this department in such a great way.

We are hoping that other states will respond accordingly and, if so, we will be able to meet the challenge and enter the many open doors that are extended to our foreign mission department at this time.

### CONFERENCE AND ITINERARY REPORT

Swannanoa—Rev. Wayne Smith, pastor; 22 dedications, \$1,813.00 pledges, \$45.00 offerings.

Edgemont—Rev. Ronald Creech, pastor; 9 dedications, \$11,546.23 pledges, \$75.00 offerings, 7 conversions.

Shady Grove—Rev. Geo. Ludwig, pastor; 18 dedications, \$1,628.00 pledges, \$72.02 offerings, 4 conversions.

Sherron Acres—Rev. Carl Osborn, pastor; \$346.55 pledges, \$93.55 offerings.

Calvary—Rev. Robert Woodward, pastor; \$1,200.00 pledges, \$335.00 offerings.

Fellowship—Rev. Lonnie Graves, pastor; \$900.00 pledges.

Piedmont Bible Institute—Rev. Roy Rikard, pastor; \$15.00 offerings.

St. Mary's—Rev. Cecil Campbell, pastor; 15 dedications, \$1,485.00 pledges, \$151.00 offerings.

Pine Level—Rev. Herbert Waid, pastor; 18 conversions, \$470.00 pledges, \$145.08 offerings.

Davis—Rev. Henry Van Kluyve, pastor;  
(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Organization of the Church

(Lesson for January 26)

Lesson: Romans 12:3-8; Timothy 3:1-10.

Golden Text: Acts 20:28.

### I. INTRODUCTION

It has been well said that the church, in the strictest sense, is not an organization but an organism. By this is meant that the Church is a living, vital power which God planted in the world for the purpose of transmitting His message of life to lost and dying souls and leading these enlightened ones into the highest possible development in His likeness. The organization, of which we sometimes erroneously think, is merely the tool which the church uses to accomplish its appointed ends and not an end in itself.

Let us be careful to note, on the other hand, that it is possible for a church to become overorganized. When this happens, the membership spends its time keeping the organization functioning to the neglect of the real services for which the organization is designed.

The first passage of the Printed Text from Romans deals with the individual's finding his proper place of service in the church; the second passage from 1 Timothy deals with qualifications of those who would fill the two highest positions in the church.—*The Bible Student* (F. W. B.).

### II. HELPFUL HINTS

1. There is variety but not contradiction among the members of the Body of Christ (Romans 12:3, 4).

2. A sane and sober estimation of our qualifications will not lead us to think more highly of ourselves than we ought to think (Vs. 3).

3. A proper recognition of our responsibilities often requires a revolutionary readjustment (Vv. 6-8).

4. The fact that a man desires the office of a bishop does not prove that he is qualified for it (1 Timothy 3:1).

5. We can be sure that man will criticize us, but it is still our duty to seek to give them no cause for it (Vs. 2).

6. From some things the Christian servant must absolutely abstain, but there

are also some positive things he must do (Vs. 3).

7. It is very unbecoming for a pastor or a deacon to have children whom he cannot keep under control (Vv. 4, 5, 12).

8. A spirit of pride not only disqualifies for spiritual service, but exposes us to special temptations of the devil (Vs. 6).

9. Unbelievers will not always speak well of us, but they should have to admit that our conduct is in keeping with our profession (Vs. 7).

10. The deacon and his family should not fall far below, if any, that of his pastor (Vv. 8-12).—*The Bible Expositor*.

11. The apostle ruled out novices as bishops. A novice is one who is new, or a new convert, who has just been received into the church. This means that a bishop should be a person of experience, who has proven himself. The preacher who has been in the church for some time but has not taken an active part in its programs of service, would also be a novice.

### III. ADDITIONAL HELPS

1. A good way to begin this lesson is to show that any movement or group which has a purpose or goal must have organization. In the church such organization must be in harmony with the spirit and mind of Christ and should be a help toward reaching the goals which the church strives to meet.—*The Bible Teacher* (F. W. B.).

Read 3 John 1:9-10. The devil had secured control of the organization of one local church.

2. *Not to Think of Himself Highly*—How easy it is for us to do one thing that the Bible tells us not to do: "Not to think of himself more highly than he ought." Of some it is said, "He is all wrapped up in himself." What a small bundle we make when thus wrapped! Others, by cajolery and flattery, help conceited ones to begin to think that they are indispensable. Wrecklessly they toss their verbal bouquets, saying, "Isn't he wonderful!" He isn't, in reality! Only One is Scripturally designated thus, "And his name shall be called Wonderful" (Isaiah 9:6). It was Paul's passion to send his hearers away, not saying, "Isn't Paul wonderful!" but, "Hasn't Paul a wonderful Saviour!" —*Selected*.

3. Under what kind of conditions could a church function with the cooperative

smoothness of a healthy body? It would have to be a church composed of born-again members, and they would all have to be dedicated to the Lord fully. As a whole church would have to know full surrender of its will to the will of God and the leadership of the Holy Spirit. In such a church there could be no friction, no disorders and no divisions; for Christ as its head would have full control and in Him there are no such things. When some member of a natural body fails to function properly because of an injury or disease the whole body is affected or it may be ill, for each member is dependent upon all other members of the body. Therefore when a church member is injured by sin, the whole church is affected. Sin-sick members, and members who do not know what dedication or a surrendered will really means, keep churches in a state of illness and prevent them from rendering the service that they were first intended to render. If any of us are causing a disturbed condition in our church, we should examine ourselves and make personal adjustments that will remove such conditions. Failure to do so is a great sin, and it will prevent our church from realizing its full measure of service.—*Advanced Quarterly* (F. W. B.).

4. *Requirements for Deacons*—Our principal men must be men of principle. They must be exemplary in their daily living. They must be debt-paying, neighbor-loving, law-abiding, and withal, clean in their living, "... that he that is of the contrary part may be ashamed, having no evil thing to say of (them)" (Titus 2:8). Hell is jubilant with ghoulish glee when some church official goes bad! To be honored is the deacon who fills well the responsible place to which God has called him. Having been a pastor for more than thirty years, I feel that I can never thank God sufficiently for the deacons whom He gave to me!

5. *Shepherds Under Christ*—Jesus is the Good Shepherd, the Great Shephard, and the Chief Shepherd. Ministers are the undershepherds of the sheep of Christ's pasture. As such, we are commanded to feed the flock of God, not with fads, fancies or fanaticisms; not with the sawdust of speculation; not with book reviews; not with sensationalism, but with the life-giving, character-molding Word of God which liveth and abideth for ever (1 Peter 1:23). Blessed are the people who have such an under-shepherd!—W. B. Knight, D.D.

On Sunday morning it is often a debate between ought and auto.—*Selected*.

If you wait until tomorrow to consecrate your life to Christ, you wait at least one day too long. —*The Gem*.



# Reports From Mount Olive Junior College

## Statement of Receipts and Disbursements

	1954-55	1955-56	1956-57
Balance on Hand	\$ 2,553.21	\$ 462.04	\$ 4,213.00
<b>Receipts</b>			
Operating Income	13,712.49	22,084.52	39,776.91
Gifts:			
Churches	30,731.66	39,913.58	37,234.18
Community	3,390.79	8,995.82	20,596.96
Campaign Headquarters (Unclassified)		10,056.68	
Total Gifts	\$34,122.45	\$58,966.08	\$57,845.14
Loans	10,325.00	2,000.00	2,000.00
Miscellaneous Income	819.78	389.71	
Total to Account For	\$61,532.93	\$83,902.35	\$103,835.05

<b>Disbursements</b>			
Operating Expense	\$34,842.37	\$52,096.84	\$81,234.19
Capital Outlay:			
Property and Improvements	9,071.98	13,174.26	15,212.71
Equipment	11,543.54	11,818.25	5,506.46
Total Capital Outlay	\$20,615.52	\$24,992.51	\$20,719.17
Debt Service	5,613.00	2,600.00	975.00
Total Disbursements	\$61,070.89	\$79,689.35	\$102,928.36

<b>Schedule of Fixed Property</b>	
Land	\$ 48,914.45
Buildings	43,340.31
Equipment	28,455.60
Library Books	21,000.00
Total	\$141,710.36

Bruce Herring Loan Fund	250
Verdie Davenport Loan Fund	350
N. C. Minister's Loan Fund	214
Memorial Loan Fund	50
Bishop F. Jones Loan Fund	100
N. C. State Convention Loan Fund	750
Alumni Loan Fund	30

Total Student Loan Fund \$1,944  
PLEDGES

The auditor's report of June 30, 1957, shows a total of pledges, to be paid during next four years as \$138,000.

## PROPOSED BUDGET

July 1, 1957 — June 30, 1858

<b>OPERATION</b>	
Social Security	\$ 1,500
Travel	2,500
Office Supplies	2,000
Printing and Promotion	3,000
Household Supplies	1,000
Utilities (Fuel, Lights, Telephone)	4,000
School Supplies	1,000
Taxes, License, Fees	225
Rent	4,000
Library	6,000
Scholarships (Academic)	2,500
Scholarships (Work)	5,000
Laboratory	3,000
Academic Salaries	42,500

## TRUST FUNDS, ENDOWMENTS, STUDENT LOAN FUNDS AND PLEDGES

TRUST FUND  
1-The Reverend J. C. Moyer Sr.  
Trust Fund (Given for the college library) \$12,500

ENDOWMENTS  
Dr. C. C. Henderson Endowment \$ 5,000  
Mr. and Mrs. C. C. Flowers  
Endowment Fund 400  
I. F. Witherington Memorial  
Endowment Fund 10,000  
First Western Union Meeting  
Endowment Fund 1,200  
Life Insurance Policy,  
W. Burkette Raper 1,000  
Life Insurance Policy, S. A. Smith 1,000  
Other Smaller Endowment Funds,  
Total 532

Total Endowments \$31,632

STUDENT LOAN FUNDS  
William Cecil Raper Loan Fund \$ 200

Administration 15,000  
Staff 7,000

Total Operation \$100,225  
NON-OPERATING  
Repairs \$ 1,500  
Insurance 1,500  
Interest 2,000  
Debt Retirement 13,000

Total Non-Operating 18,000  
CAPITAL OUTLAY  
Purchase of Real Estate \$ 8,000  
Improvement 2,500  
Equipment 5,000  
Professional Fees (Legal Audit) 400  
Total Capital Outlay 15,900

CONTINGENCY FUND  
Total Contingency Fund 5,875  
Total General Budget \$140,000

(Note: To reach our goal, we need \$3 during this fiscal year from each Free Will Baptist in North Carolina. If we will give our youth our best, then we can expect them to give us their best. The sum of \$300,000 is needed for our dormitory.)

W. Burkette Raper, President

## MISSIONS

(continued from page fourteen)

\$61.71 offerings.  
Selma—Rev. Albert Coates, pastor; \$14.04 offerings.  
Pleasant Acres—Rev. T. O. Terry, pastor; \$40.00 offerings.  
Total dedications, 82; total pledges, \$19,388.23; total offerings, \$1,067.40; total conversions, 11.

## Twelve Things

Someone has suggested twelve things every girl can learn before she is fifteen.

Not every girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within everybody's reach: Shut the door and shut it softly. Keep your room in tasteful order. Have an hour for rising and arise. Learn to make bread as well as cake. Never let a button stay off twenty-four hours. Always know where your things are. Never let a day pass without doing something to make someone comfortable. Never come to breakfast untidily dressed.—Herald and Presbyter.



# *the Free Will Baptist*

✓ DOUG UNIVER

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AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 22, 1958

ENTER TO LEARN — DEPART TO SERVE



MOUNT OLIVE JUNIOR COLLEGE, MOUNT OLIVE, NORTH CAROLINA

From an humble opening in 1954 with twenty-two students, Mount Olive Junior College has grown to be a recognized institution of Christian higher education with a current enrollment of eighty-seven. Assets of the college have increased from \$25,000 to \$165,000.

The college is now approved by the North Carolina College Conference, the State Department of Public Instruction, and the Veterans Administration.

An annual increase in the student body has filled the present facilities of the college and necessitated the placing of an overflow of resident students in five different homes in Mount Olive. A still larger enrollment is expected in September.

A survey has revealed that there are 500 Free Will Baptist students in college in North Carolina, and according to current educational trends this number will reach 1,000 by 1970. "The opportunity to provide higher education for these students within the framework of our church presents Free Will Baptists with an unparalleled challenge," W. Burkette Raper, president of Mount Olive Junior College, declares.

In order to meet this challenge, a special session of the North Carolina State Convention has been called to meet at Mount Olive in the college auditorium Friday, January 31, 10:00 a. m.

The college, which has already purchased fifty additional acres of land, will outline plans for securing the necessary funds for its continued development and expansion. Churches will send delegates, but as many visitors as wish to attend are welcome.



# EDITORIAL

## STRENGTH THROUGH OPPOSITION

In our last editorial we discussed the "Worth of Opposition." We said that opposition is often valuable in that it brings out the best in each of us, this is true in nature, the physical realm and the spiritual realm. However, one thing is essential; namely, there must be a sure foundation. There will be instances in the life of a dedicated Christian when he will be called upon to put his understanding and faith to the test, which would be most difficult for many to do.

### FORMS OF OPPOSITION

In thinking of the various forms of opposition we are thinking in terms of that which is opposed to the happy, joyous and successful life; measured from the standpoint of human understanding and wishes. Naturally our desire, as Christians, is to live always above the things which bring displeasure, but this we cannot do. We face the opposition in:

(1) Experiences of sickness, death and sorrow. These are in opposition to the happiness that we would rather experience day after day and year after year. Sometimes death strikes suddenly—without warning and quite often brings us to the realization of the uncertainty of this life, which may add to our strength of heart and character. A loved one may be taken away, or smitten with a crippling disease and we are left wondering why, but in due time the answer will surely come. Then we are made aware of its purpose, at least to some degree of understanding.

(2) Bitter experiences. Oftentimes such bitter experiences are almost unbearable but they too, are usually ordained of God. Such experience may be the loss of money in business or the loss of friendship in one whom we believed. In the former, one may soon realize the purpose of such an event. One of the leading business men in America today went through such an experience. As a young man he was worth several million dollars. One year later he lost all and was several million in debt. This experience almost cost him his health and sanity, but he came through victorious and came face to face with the reality that he had been trusting in his riches rather than God. Today he is one of the leading Christian business men in America.

Another experience which is always bitter is the loss of confidence in our fellow man. The loss of friendship is a most difficult experience to face. But should this happen, and it frequently does, we could readily see that our faith in God could become stronger as a result, thus teaching us to trust fully in Him.

Another form of opposition which Christians are faced with is the person, or groups who are liberal in their beliefs of Christianity. Such persons seem quite anxious to discuss, even to the point of argument, the matter of liberalism as opposed to fundamental faith in the Son of God. They will not hesitate to call those who are fundamental narrow-minded in their thinking. They never seem to mind boasting of the fact that they do not believe in a literal heaven, Jesus the virgin-born Son of God, the inspiration of the Scriptures, etc. Needless to say, they will seize an opportunity to hurt or destroy the faith of a sound, sincere Christian. Suffice us to say, also, that only those who have a sure foundation can stand up and remain true against such opposition. However, we believe that the Christian (minister or layman) who has the proper Christian training in the fundamental truth of God's inspired Word will not be influenced to any degree as some would have us believe, but will become stronger in fundamentalism. In many instances accusations are hurled against those who have had

contact with a liberal group accusing them of having left the fundamental truth of God's Word. In most instances these accusations are unjustifiable, without any knowledge of what an individual actually does believe. There is something strengthening about facing such opposition—to realize that what you have in your heart has been tried and tested as being everything that God has promised, and better still, was begun through a heartfelt, personal experience of salvation, of which the modernist knows nothing of. Through prayer and a daily faith in Christ we need not fear evil in the form of modernism. When such trials come we can look back to our acceptance of Christ and trust anew in His promise to be with us just as He was when we turned to Him for salvation.

### RESULTS OF OPPOSITION

After we have been through with some of the things mentioned above we can see the results of each experience and see that God must have a reason for each.

(1) Such opposition could result in leading us out of a state of complacency, or indifference. One could live with no thought of death coming to him or his and suddenly it would be at his side, making him aware of his own neglect in preparation for its coming. Many times a person's life is changed as the result of the death of a loved one. If we suffer a bitter experience because of our faith in God the result may be renewed faith and dedication to God.

(2) It could lead to deeper dedication and a desire for a better understanding of life and its problems.

(3) It will prove our faith in God and if it is lacking will lead us to a determination of deeper faith.

(4) If our enemy is an unbeliever (modernist or what have you) it will add to our appreciation of the truth, and we will thank God for salvation through His Son who gives us grace to face the enemies of the Cross.

May we close our remarks with these words: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Peter 4:12-14).—C. H. Overman.

Vol. 73

No. 3

## THE FREE WILL BAPTIST

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## December News

### GREETINGS FROM CRAGMONT ASSEMBLY

Although we have had some pleasant experiences at Cragmont up to this date in December (15th), we will not use this space relating them. We wish to give a brief report of the activities and finances of the year. Permit us to state, however, concerning December activities that we have had eleven persons to visit us.

The Youth for Christ Rally was held as usual second Sunday afternoon. The young people of the Canton Free Will Baptist Church presented an enjoyable and inspirational program to an audience of eighty-six. Mr. E. G. Milner, their leader, and his group presented a fine Christmas program. Several ministers and pastors of the local churches, along with Rev. Milton Hollifield, pastor of the Canton Church, were present.

### 1957 FINANCIAL REPORT

Brought Forward from January,

1956 \$1,246.19

#### Receipts

Auxiliaries	\$ 118.57
Churches	1,057.71
Leagues	80.85
Sunday Schools	393.40
Conferences, Association,	
Union Meetings, etc	2,041.69
Cragmont Guests and	
Visitors	1,364.19
Cragmont Conferences	5,355.75
Individuals	151.57
Miscellaneous	73.08

Total 10,636.81

Grand Total \$11,883.00

#### Disbursements

Salaries and Labor	\$2,495.00
Expenses of Stockholders	
and Board Members	256.97
Printing and Stationery	321.69
Utilities	775.36
Auditor	75.00
Laundry	247.45
Paint	73.75
Property Insurance	286.78
Campers' Insurance	204.20
Steel Filing Cabinet	256.50
Automatic Gas Heater	415.88
Building Supplies	137.26
Household and Kitchen	
Supplies	87.54

Groceries	1,948.68
Plumbing and Electrical	
Work	112.94
Bank Note with Interest	1,120.00
Refund to Rev. and Mrs.	
Ballard	45.00
Furniture and Freight	99.69
Rooms for Campers	33.00
Rock and Sand	138.55
Miscellaneous	146.02
Total	9,277.26

Balance Carried Forward \$2,605.74

#### Other Items

Of the \$2,605.74 balance, \$1,501.05 belongs to the *building fund*, which is separate from the general fund, and the greater part of it is the direct result of the Woman's Auxiliary Convention.

Beginning in the fall of 1956, the painting of the inside of the building was begun. By June 1, 1957, all the rooms had been painted. Church groups and individual friends of the institution who had furnished the rooms originally supplied the funds to do the work. The Woman's Auxiliary Convention of the Blue Ridge Association, the association in which Cragmont is located, contributed generously in money and labor. They, with the help of some of the men, did a splendid job in the lobby and chapel.

During the year 795 persons have called as guests or visitors, representing ten different states. Although two scheduled conferences were canceled and two others were small, 353 conferees registered during the summer. The Cragmont Youth for Christ Rally has been held each second Sunday during the year, with a total attendance of 1,001. You will note that this is an average attendance of above 83. Young people want to serve the Lord through their local church activities, and are seeking opportunities; let us encourage and help them.

One of the things accomplished at Cragmont this year, approaching nearest unto a miracle, as far as finances were concerned, was the purchase and installation of a new deepfreeze. Within thirty days after Mrs. Wooten sent out the first appeal for enough money to make a down payment, a new Hotpoint freezer had been installed. The wholesale price of \$286.00 was paid in full, with a remainder of \$104.00 cash on hand.

This amount has been use din the purchase of a large pressure cooker, other kitchen and dining room necessities, and bed linen.

The women, also, through their efforts, under the leadership of Mrs. L. E. Ballard, purchased and delivered to Cragmont a nice new electric water cooler. It is installed in a convenient place in the lobby, and is a great convenience and help to the institution and to all who seek accommodations here.

You, the friends of Cragmont Assembly, have been considerate and generous, and we wish to extend to you our most sincere thanks for all your kindness and courtesy, and for all you have done to increase and strengthen Cragmont for greater and more efficient work. Again, thank you.

## God's Light

A beautiful story is told of a little girl whose faith in God may teach us a lesson.

The lamp had just been put out, and the little girls was rather afraid of the dark. But presently she saw the bright moon out of her window, and she asked her mother, "Is the moon God's light?"

"Yes, Ethel," the mother replied. "The moon and the stars are all God's light."

"Will God blow out His light and go to sleep, too?" she asked again.

"No, my child," replied the mother. "God's lights are always burning."

"Well, Mother," said Ethel, "while God's awake, I'm not afraid."—Exchange.

## FREE WILL BAPTIST LEAGUE LITERATURE

Do you have a Free Will Baptist League in your church? It is the organization which is designed specifically to train your members for service in the church. A well-trained person makes a more efficient servant for the Lord. We offer the following literature for the Free Will Baptist League:

*Story Hour League (Ages 9 Years and Under)*

"The Story Hour" is a quarterly publication which contains a complete league program, including songs, Bible stories, illustrations, activity materials and take-home projects for pupils—Price 25c per quarter.

*Junior League (Ages 9-12)*

"The Junior Free Will Baptist League Quarterly"—Price 13c

*Intermediate League (Ages 13-16)*

"The Intermediate Free Will Baptist League Quarterly"—Price 15c

*Senior League (Ages 17-30)*

"The Senior Free Will Baptist League Quarterly"—Price 15c

*Adult League (Ages 30 and Over)*

"The Adult Leaguer"—Price 15c

### League Manuals

League study courses should be conducted in all leagues so as to increase the efficiency of service and better inform the officers and future officers as to their duties. Two such manuals are offered for this purpose: *Senior Free Will Baptist League Manual* and *Intermediate Free Will Baptist League Manual*—the price of each is 85c.

### ORDER FROM

**The Free Will Baptist Press**

AYDEN, NORTH CAROLINA



# Why a Special Session of The North Carolina State Convention?

W. Burkette Raper, President  
Mount Olive Junior College

**A** SPECIAL session of the North Carolina State Convention has been called to meet at Mount Olive Junior College on Friday, January 31, 10 a. m., for two basic reasons:

(1) To emphasize to the 40,000 Free Will Baptists of North Carolina the importance of providing Christian higher education for the youth of our denomination.

(2) To give Mount Olive Junior College an opportunity to present to the convention plans whereby the college may be able to continue its growth and be able to meet the enlarging educational needs of our people.

## THE IMPORTANCE OF CHRISTIAN HIGHER EDUCATION

A college education today is no greater educational achievement than a high school education was a generation ago. Our high school graduates today are aware of this fact, and thus an ever-increasing number of them are continuing their education beyond high school. There are twice as many students in the United States in college today as in 1940; by 1970 our college population will double again.

A survey has shown that there are approximately 500 North Carolina Free Will Baptist students in college; this number will reach 1,000 by 1970. These college students are not cold statistics—they are our sons and daughters. They are our most capable young people. If we can retain them within the framework of our denomination, they will enrich us beyond measure through their vocations as teachers, ministers, doctors, nurses, missionaries, engineers, business men, and honorable citizens in all other walks of life.

If we lose them, we have lost our most valuable resource in the building of a church for tomorrow. But we need not lose them.

In the past, however, we have taken for granted that we could send our children to the church-supported college of our choice.

In so doing we have unloaded on our sister denominations the burden of educating our young people.

Studies have shown that students in church-supported colleges pay only 55% of the cost of their education; the college and its sponsoring body is responsible for the other 45%. In general, it costs a denominational college about \$2,000, over and above all fees paid by the student, to give a young person a four-year college education.

Now, what right do Free Will Baptists have to ask Methodists, Baptists, Presbyterians, and others to invest \$2,000 in the college education of each of our students who graduate from their colleges and then expect these graduates to return to us?

Furthermore, the time may soon come when so many students will be seeking admission to college that the church-supported colleges will not be able to even accommodate students from their own churches, not to mention other denominations.

By 1970 there will be more qualified Baptist students wanting to go to college than there are facilities on the campuses of Baptist colleges. The same situation will prevail in Methodist, Presbyterian and other denominationally supported colleges. Do you think that these denominations, on whom we have relied so heavily in the past, are going to turn away qualified students from their own churches, from which they receive their support, to accept Free Will Baptist students?

For the sake of survival, we can no longer be parasites in Christian higher education, nor do we want to.

## OUR ANSWER: MOUNT OLIVE JUNIOR COLLEGE

The establishment of Mount Olive Junior College and the generous support given the college since its founding is proof that Free Will Baptists are now willing to shoulder their fair share of responsibility in providing Christian education for the

youth of our state and nation. No institution in the history of our denomination has ever enjoyed such phenomenal growth.

In four years the student body has increased 400%, from 22 students in 1954 to 87 students in the fall of 1957. During this time our financial value has increased from \$25,000 to \$165,000. Each year our support from churches and friends has been greater than the previous year. Our income for the current year is running ahead of last year.

The maintenance of high academic standards has merited the college the approval of the North Carolina State Department of Education, the North Carolina College Conference, and the Veterans Administration.

But we have reached a plateau. Our present facilities are filled to capacity and an overflow of resident students has resulted in students being placed in five different homes in Mount Olive. Even more students are expected in September. For Mount Olive Junior College to stop her growth at this point would deny Free Will Baptist children yet unborn the opportunity of an education within the framework of their own denomination.

We shall not stop with present attainments. Already we have purchased fifty acres of land for continued development and growth. An architect has been employed to draw a master plan for the utilization of the new property. But buildings are not an end within themselves; they are the means to our objective of training and educating young men and women for Christian life and service.

Mount Olive Junior College has demonstrated its ability to grow and is now ready to venture forth. The future is ours, if we will prepare for it. The greatest adventure ever to confront Free Will Baptists is before us.

In planning the future of Mount Olive Junior College we are charged with the responsibility of determining the destiny of generations too young to choose for themselves. We shall not fail them. This is our finest hour, and we face it with confidence and dedication to almighty God.

●  
If Christ is kept outside something must be wrong inside.

●  
God helps the man who has gotten through with Himself.

●  
The man who sows seeds of kindness enjoys a perpetual harvest.—*The Gem*.

●  
The chains of habit are too small to be felt until they are too strong to be broken.



From Cuba

# Greetings and a Challenge

Rachel E. Wooten  
Tarboro, North Carolina

**P**RAYERS and plans had now become a reality as the boat began pulling away from the shore and the three-piece band struck up exciting tunes and the young man proceeded to provide vocal entertainment. As I watched the captain and crew go about their task of putting out to sea my heart wondered what awaited me on the other side in a strange country!

After several hours on rough seas, the vessel docked in the famous and lovely city of Havana; but, to me, the most beautiful sight was the warm welcome in the face of Mr. Willey and the extended hand of friendship waiting for us in a new and yet familiar country. How like the picture of Jesus waiting for us in heaven—a new and yet strangely known country—after we have completed the voyage of life here in a foreign land!

Having collected all of our varied belongings we boarded the bus with Mr. Willey and Tommy and started the last leg of our thrilling journey. Rolling along through town after town, with only occasional lights, we feasted on delicious chicken and french fries, prepared as only Cubans can, and a most unusual beverage. I found the food in Cuba very much to my liking and shall look forward to more in the future. Arriving at the home of Mr. and Mrs. Willey after four hours' travel, we were met by the rest of this wonderful family and made to feel at home. Thus upon being shown my room, one of the most happy and memorable Christmas Eve days of my entire life was ended. After talking with my Best Friend, sleep descended until 6:00 a. m.

Surely time must have rolled back seventeen years and I was again in high school, preparing to milk the cow before the school bus came while my mother cooked breakfast. The most beautiful early morning farm noises rang in my wide awake ears—cows, turkeys, chickens, horses, a donkey and the cheerful greetings of others living in this marvelous place. Looking out the window my wondering eyes beheld

orange trees loaded with tempting fruit and as the sun touched the palm trees flashes of gold made me think of the Tree of Life and streets of gold in my future home.

Breakfast in the home of Tommy and Emma Ruth was a real treat as I had been accustomed to dining out three times daily back in the States. Never will I forget the love and fellowship shared by all the people gathered around the Christmas Tree that day, and then, the Christmas dinner that evening where joy abounded. Our Mr. Willey is certainly a good cook. Walking along under the stars my heart was filled with thanksgiving and praise to my wonderful Lord and Saviour for giving me such a bountiful Christmas season.

Among the most beautiful roses, there are always thorns. And even though the joy, love and fellowship during my stay in Cuba were abundant and sweet and rich, I brought back with me pain which will never abate. And it is my prayer the Lord will make it sharper as the days go by.

On Thursday, Mr. Willey planned a trip into the rural areas in order for us to meet some of his people there. How graciously and warmly they welcomed us into their homes! After traveling over roads almost impassable we came to the home where services were to be held that night. Tommy is a driver after my own heart—careful and knowing exactly where to go. A portable plant to generate current was carried along to provide lights for the service. Tommy explained to us that when the people saw the lights they would begin coming from far and near—and sure enough that is exactly what happened. They came in groups of two, three or more until 50 or more had gathered with us. God used Mr. Willey as His instrument and four adults came to Jesus.

What was the source of the pain among all the joy? Upon stepping from the bus, little boys and girls of all ages with faces like lovely brown pansies surrounded me with friendly smiles. Never before had I

realized how great is the language barrier! How I wished I could tell them of my Lord and His love for us. All I could do was smile back, put my arms around them and pray they would listen to Mr. Willey that night. Their faces are etched indelibly on my heart and I could never tell what it means to me to possess the Author of Life and not be able to tell others who have not heard of Him.

Listening to Mr. Willey tell of the dire need of prepared, qualified men to preach and teach the gospel to those right in Cuba who have never heard the good news, and of the doors which are wide open in South America, of a group of refined and cultured Welch people pleading for someone to teach and preach to them, it is hard for me to understand how men who are qualified and prepared can remain at home where the gospel is heard in abundance! I am not minimizing nor criticizing women on the field but it is my own personal conviction that a woman cannot do a man's work as well as he, and real missionary work is certainly worthy of and can only be done best by men wholly dedicated and consecrated to Him. If I had been a man my cablegram would have read: "Will not be back except to visit occasionally; sell all pronto." What an opportunity and blessing someone is missing by remaining at home!

There are many more memories I brought back with me and as I visit little groups of people and talk of Mr. and Mrs. Willey and their work it is my prayer that the necessity of prayer for our fellow workers and their needs will be made clearer. A trip to the field would repay you many fold and in turn be a blessing to others. Why not plan to do just that this year?

One of the devil's most successful wiles is "wait awhile."

The first step toward happiness are the church steps.—Selected.

Think seldom of your enemies, often of your friends, and every day of Christ.—Selected.

Does the man who tithes complain, or is it rather the non-tither?

It is good to have things settled by faith before they are settled by feeling.

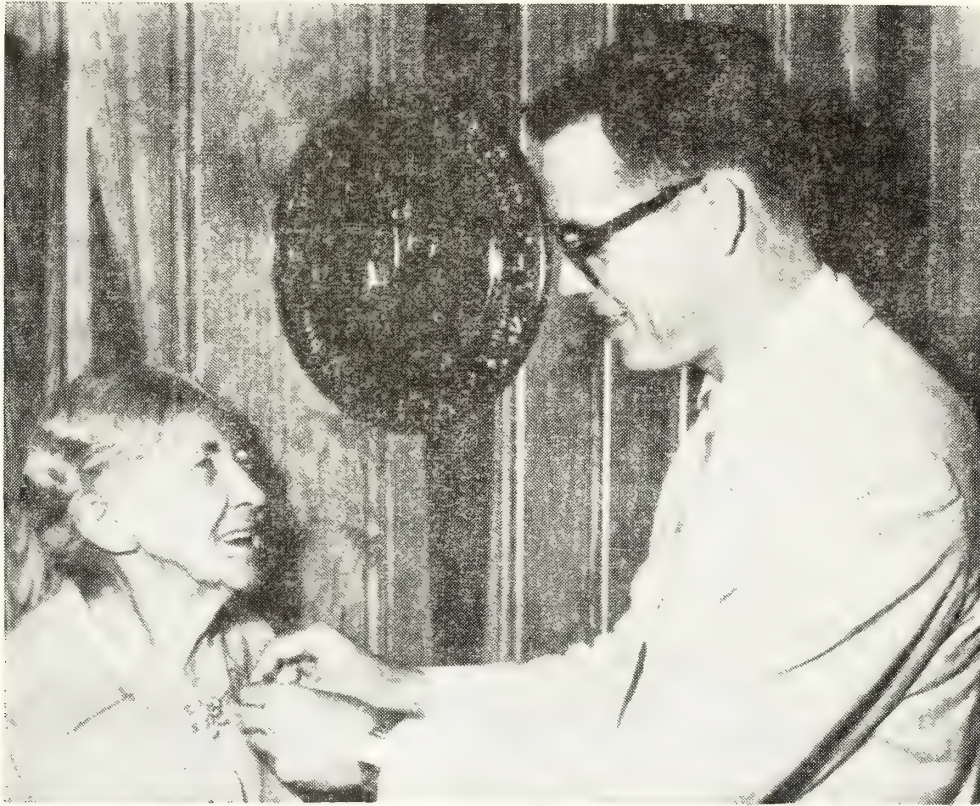
It isn't hard to make a mountain out of a molehill. Just add a little dirt!

The wrong way to make your way in the world is insisting on having it.



# NEWS NOTES

## Still Serving the Lord at Eighty-Four Years Old



Mrs. Polly Braine of Marsh Swamp Free Will Baptist Church near Wilson, North Carolina, recently received a perfect attendance Sunday school award. Mrs. Braine is eighty-four years old and had attended Sunday school fifty-two consecutive

Sundays when she received the award.

Pictured above the Rev. Dan Rivers, pastor of the church, presents the perfect attendance Sunday school award to Mrs. Braine.

## Jakin Church, Host to Midway Association of Ga.

The first quarterly session of the Midway Association of the Original Free Will Baptists of Georgia will convene with the Jakin, Georgia, Free Will Baptist Church on January 24, 1958, at 10:00 a. m. with the moderator in charge. The song leader for the day will be Mr. J. M. Craft of Colquitt, Georgia.

The first speaker will be the Rev. Ralph Bell of Iron City. His subject will be "What Free Will Baptists Believe According to the Teachings of the Holy Spirit."

The reading clerks for the day will be appointed by the moderator and also other committees. Then the letters will be read and the delegates seated. The ministers' roll will be called, and visitors from other bodies will be recognized and welcomed. Following the announcements, a worshipful offering will be received to supplement

the budget.

The Rev. Paul Irvin of Newton will speak on "The Gospel Ministry of the Free Will Baptist Doctrine." The noon meal will be served by the host church. Special music will be rendered at 1:15 p. m., prior to a discussion on "The Creative Acts of Our Heavenly Father" by the Rev. T. B. Mellette of Blakely. A layman of Jakin Church, Brother Wayne Carr, will discuss "The Ordinances of the Gospel as Free Will Baptists Believe." Following this the moderator will call the session into a miscellaneous period of business.

The Rev. S. T. Shutes, clerk, states: "We usually have wonderful sessions; and constructive work is done for the Kingdom of God. We most earnestly solicit your prayer."

## Coming Events

January 27—Second semester begins, Mount Olive Junior College

February 21—World Day of Prayer

ers for our association that we can stay in the line of duty."

## Fellowship Church Needs Chairs or Pews

Fellowship Free Will Baptist Church of Washington, North Carolina, announces that it has recently rented a building on the corner of Fifth Street and John Small Avenue in which to hold its services. Services had formerly been held in the Red Men's Hall.

The church would like to inquire if there are any churches in the surrounding area which have any old chairs or pews which are in usable condition. The Rev. Bobby Aycock, pastor of the church, states: "If any group has seats that we could purchase for a low cost it would be greatly appreciated."

## Outstanding Personalities Special Session, N. C. Convention



A special called session of the North Carolina State Convention of Free Will Baptists will convene at Mount Olive Junior College, Mount Olive, North Carolina, on January 31. Outstanding personalities on the program include the Rev. Earl Glenn who will direct the singing, and the Rev. Henry Melvin who will conduct the devotions. Special music will be rendered by the Mount Olive Junior College Choir. The message for the special session will be delivered by Mr. J. W. Batten, pictured above.

## Watch-Night Service At Providence Church

The Providence Free Will Baptist Church, Columbus, Georgia, held a watch-night service on December 31, 1957, to see the New Year in. Mr. A. W. Ellenwood, a deacon of the church, reports that there was good attendance at the service and five souls were saved.

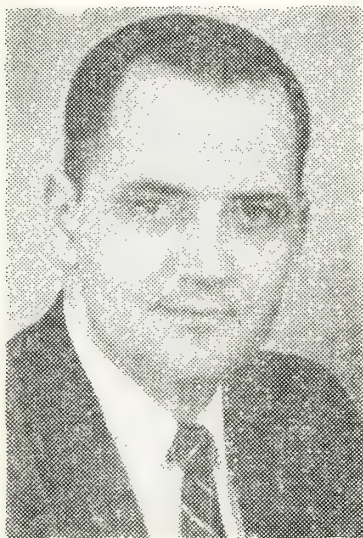
This was the first service of this type to be held in the church. The Rev. R. R.



Meade, pastor of the church, brought the message for the special service which began at 9:30 p. m. and lasted until 12:30 New Year's morning. The text for his message was taken from Genesis 3:9.

Mr. Ellenwood, reporter, states: "Through our pastor's ardent and untiring efforts our church is a shining light of love, peace and harmony with the greatest attendance in a long time."

### College Departmental Head Gives Organ Recital



Mr. Eugene S. Mauney, head of the Department of Music at Mount Olive Junior College, gave an organ recital last week at Davidson College, Davidson, North Carolina. The recital was one of a series at Davidson College featuring organists from throughout the United States.

Mr. Mauney holds the Bachelor of Arts degree from Duke University and the Master of Music degree from Syracuse University. At the latter institution, Mauney studied under Arthur Poister, nationally known organist and teacher.

The Davidson recital included: "Voluntary on the 100th Psalm Tune"—Purcell; "From Heaven on High to Earth I Come"—Pachelbel; Variations on "My Young Life Has An End"—Sweelinck; "Andante from Concerto in G Minor"—Handel; "Prelude in C Minor," "Hark a Voice Saith, All Are Mortal," "I Bid Thee Farewell," "Have Mercy on Me, O God," "Toccata in F Major," all by J. S. Bach.

### Youth for Christ Rally At Ruth's Chapel Church

Ruth's Chapel Free Will Baptist Church of New Bern, North Carolina, will be host to a Youth for Christ Rally on Saturday night, January 25, at 7:30 p. m. The Rev. Robert Edwards of Arapahoe, North Carolina, will be the guest speaker for the rally.

A cordial invitation is extended to every-

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### In Memory of David A. Kirk Sr.

On the night of January 6, 1958, while most of us slept, God looked down out of heaven on our beloved brother in Christ and called home his good and faithful servant, Mr. David Kirk, of Newport, North Carolina.

As we pause for a moment and look back on his life of fifty-four years, we remember the night in Holly Springs Free Will Baptist Church when he accepted his precious Saviour, living a life thereafter dedicated wholly and sacrificially unto the Lord. Words cannot tell of his many tireless efforts and spiritual influence. He exhibited a wonderful spirit of love and devotion toward his family, his church, his friends, and his community and work in general.

Whenever a heart needed comforting, a shut-in wanted prayer, or a pulpit needed to be filled, one had only to ask Brother Kirk and he was more than willing to render his services, day or night. The good qualities which he portrayed might well be emulated by those of us who knew him. May his many acts of love and kindness sink deep down into our grateful hearts where memory will hold them fast so that we shall not forget what a privilege and a blessing it was to have known him.

His family, church, friends and the entire community loved him dearly. We shall miss him very much, but we believe that our loss is truly heaven's gain, so to you Brother Kirk we say:

Sleep on, dear brother, sleep, and take thy rest;  
Lay down thy head upon thy Saviour's breast.  
We love thee well, but Jesus loves thee best.

Dorla Hill

### In Loving Memory of Mr. Zeb Moya

On April 1, 1957, the tragic death angel visited our home and snatched away our most treasured member—our Daddy, Mr. Zeb Moya. Daddy was born on Novem-

ber 21, 1914. He was married to Iona Murphy in 1937 and lived an average farmer's life near Ayden, North Carolina. Daddy never knew any sickness or pain in his life for God blessed him with excellent health during his short forty-two years, five months and ten days on this earth. He was stricken with a heart attack on the morning of April 1 and passed away an hour later. I am sure that no family ever experienced a more tragic death, for we loved him with all the love that God allows. We now live for that blessed reunion in that celestial city.

It is hard to understand why God saw fit to take our father away. He left to mourn a dear Christian wife, Iona Murphy Moya; three daughters, Rachel and Vicky Lou of the home, Alice M. Worthington of Hookerton; two sons, Lewis and Roger of the home; his parents, Mr. and Mrs. W. L. Moya of Maury; three brothers, J. F. of Greenville, Milton of Snow Hill, and Warren of Maury; three sisters, Mrs. Roy Graves of Snow Hill; Mrs. Murthur Tyndall of Kinston, and Mrs. Herman Sutton of Ayden.

Funeral services were conducted at Grimley Free Will Baptist Church, where he was a member, on April 2, 1957, at 3:00 p. m. by the Rev. L. B. Manning and the Rev. C. H. Overman. Burial followed in the Snow Hill Cemetery.

Without God and friends so dear, we would not have been able to endure the pain. My prayer to God is that if there be one reading these lines who has not accepted God as his personal Saviour that he will accept Him now. This is an excellent example that God is no respecter of age or person.

A loving daughter,  
Alice M. Worthington

You say you can't do anything. Why? Paul said, "I can do all things through Christ who strengthened me."—Selected.

Temptation is the devil looking through the keyhole—yielding is opening the door and inviting him in.

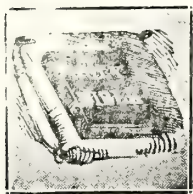
Other books were given for our information—the Bible is a book of inspiration and provides for our transformation.

Do you suppose that any excuse for not doing God's will can stand in the day of judgment?

He never rises high who does not know how to kneel.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Please explain, "Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul" (1 Samuel 28:11, 12). Did the Witch of Endor, who was evidently a sinner, have the power to bring back from the dead a saint of God like Samuel, or was this a demon having the appearance of Samuel?—Mrs. James Smith, Chattanooga, Tennessee.

**Answer:** This person called up out of the grave, I think, was indeed Samuel and that he assumed the appearance that caused Saul to recognize him. I do not believe, however, that this witch had the power to call either Samuel or anyone else up from the grave, but rather that God used this occasion and this witch by which He Himself brought him up from the dead so as to give His final message of condemnation to this wicked king, Saul, while Saul was yet living. And I think this became a part of the Bible message because the story reveals in this example the kind of benefit God measures out to those who are obedient to Him as was David and such serene judgment to the disobedient such as Saul. Saul, without a just cause, put forth great effort to bring harm to David, while David did all he could to prove his innocence and integrity to Saul. The two opportunities he had to take Saul's life but did not will illustrate David's character and his correct attitude toward Saul, God's anointed. See Chapters 24 and 26 of 1 Samuel for these stories.

God controls all forces, even to the extent that the evil acts of every unrighteous person will eventually bring glory to God and favor to each righteous person. "... For there is no power but of God: the powers that be are ordained of God" (Romans 13:1); "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10); "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

It is true that God at various times allows His enemies to assert themselves in a temporary limited power through which

He tests the integrity and loyalty of His followers. There is such an example to be seen in the story of Baal, which is found in Chapter 22 of Numbers. The Moabites and Midianites sent for Balaam, the son of Beor, a false prophet, to come and curse the children of Israel, but God met Balaam in a dream or vision and advised him against such an act. Balaam did not obey God but persisted in going, so the angel of God stopped the ass on which Balaam rode. Balaam both cursed and beat the ass at which time God caused the ass to speak to Balaam in a human voice; so Balaam, though a prophet, was barred from cursing the Israelites.

The Witch of Endor that had been a medium through which God had formerly allowed the devil to do magic and tricks now becomes the medium through which God makes a solemn, personal prophecy known to Saul. God brought Samuel up and caused him to frighten the witch, causing her and Saul to recognize him even though the witch probably had never seen him before.

God still uses His mysterious means to perform His wonders both here in the United States and on the foreign mission fields. "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy lovingkindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" (Psalm 88:10-12).

## THE MAIL BOX

### WHAT DOES HE MEAN?

"I have just read the small article in the current issue of the *Free Will Baptist* entitled "The Bible Speaks Today," by Rev. J. B. Narron.

"I must confess that I feel some apprehension. While I am sure the statements in this article may be interpreted in many different ways, I think they are cloudy enough to require that the writer be asked to affirm whether or not he adheres to the historical position of the Bible, the truth, and the Free Will Baptist denomination as to the infallible and complete inspiration of the Bible as the very Word of God.

"Let me point out the doubtful nature of the article. On the surface, it may seem that there is nothing wrong with the

article; but to one who has read extensively from the writings of the so called neo-orthodox theologians, Barth and Brunner, it becomes quite clear that the writer is setting forth, not the true Free Will Baptist position taught in our *Treatise*, but the modernistic position of these men. I do not accuse that he does so deliberately, but he does so all the same.

"To make this more clearly understandable, let me give, in summary, what this neo-orthodox (the name is misleading—it is really only a new modernism) position about the Bible is. (For a more complete summary, the ministers can refer to the booklet written by Leroy Forlines and myself on *Orthodoxy, Modern Trends, and Free Will Baptists*.)

"These liberal theologians say that the Bible, instead of being the revelation of God in itself as it is, is rather a record of revelation; that is, instead of being completely the revelation of God, it is a historical account of certain experiences when God did reveal Himself to individual men. They say further that the Bible, instead of being the infallibly inspired Word of God in itself, is rather a medium through which we may be spoken to by God. Thus the Bible, instead of being the revelation, just tells us of revelations; instead of being the message, it contains a message; instead of being the very Word of God, it speaks to us.

"I would call attention to these clauses in Mr. Narron's article: 'The Bible Speaks'; 'The Bible is a record of God's revelation'; 'The Bible speaks today because the Bible is a record of the experience of the relation of God and man'; 'The Bible contains a message.' Upon comparison of these clauses with the summary above, the similarity with neo-orthodoxy becomes clear. It would be well also to note certain other things about the article: the writer says God is revealed as Creator and Sustainer and Father—he does not mention that God is Redeemer and Saviour. This sounds dangerously like the modernistic emphasis on the Fatherhood of God and the Brotherhood of Man. Again, he says that there are two reasons the Bible speaks: first because it is a record of experiences that are applicable today, and second because it contains a message that is vital for needs and problems such as *loneliness and insecurity*, etc. Why does the writer not come right out and say the Bible speaks because it is the Word of God, the revelation of Himself, and because it is the message of redemption from sin and Hell? (Or does his etc. include these?)

"I submit that the writer should be questioned as to what he means. He should be required to answer these questions: (1) Do you believe that the Bible is God's revealed Word to man in every whit, that it is verbally inspired by the Holy Spirit in every part, that it is the infallible revelation of God? (2) Do you believe that Jesus Christ is very God incarnate in human flesh by the virgin birth? (3) Do you believe that He died a sacrificial death for the full atonement of man's sin, was buried, and rose bodily from the dead? (4) Do you believe that man is a sinner and must be regenerated by the Holy Spirit through faith in order to be saved?

"I hope the motives for which I write this letter will not be misunderstood. I do so because I love the Word of God

(continued on page ten)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

### YOUNG PEOPLE AND MONEY

"Better is a little with righteousness than great revenues without right" (Proverbs 16:8).

Last week we began this devotionel study of "Young People and Money" with the text found in 1 Timothy 6:10, "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." In that part of the message I tried to point out that money, or riches, rightly earned and used is not to be considered as evil in any sense of our thinking, but rather the love of it to the extent that we will let it come between us and God.

No wonder that the world is in a bad fix. Money has become the god of so many. It is the chief ruler of multitudes of lives. Men will fight, wound and murder for money, and they will make and wage war on each other for it. However, it is better to be a Lazarus than a Dives. Here is a story from God's Word that teaches us that money will not save you. It will not make you happy. It will not take you to heaven. Nor will money make your home happy and blessed. A happy home is made of love, joy, peace, godliness, kindness and above all God in it first, last and always.

Young people, let me plead with you, don't let the love of money rob you of the love of God. Don't let money become your god. Don't let it gain the victory over your lives and souls. Instead love God and righteousness, truth and holiness, honesty and uprightness, principle and honor, your life and soul, and the lives and souls of others, more than you love money.

Watch for the devil's money traps, or you will be caught and defeated in them. Make certain that you earn your money honestly and use it to the glory of God. It is better to get five cents honestly than five dollars by cheating and lying and robbing.

But now I want to say some things to you about the right ways to use the money you earn. One of the best ways to be honest with your money, both in earning it and spending it, is to be a conscientious tither. I believe that the Bible teaches that

one tenth belongs to God. This is God's part, God's rent. This is what He is to get for furnishing us health and strength, soil, sunshine and rain, the ability to earn money and material substance. God always blesses the faithful tither, and, remember, without Him and His blessings we could not have anything. If we read Malachi 3:10 carefully we will learn that to obey God means that we never lose, but that He will bring us out on the side of triumph.

Then, don't be a spendthrift. Hercin is where multitudes fail financially and spiritually. Money spent wrong is a curse rather than a blessing. The devil has seen to it that there are multitudes of attractive, but sinful and destructive, things for which to spend your money—things which will destroy lives, homes, happiness, health and your immortal souls in hell. Think again of the rich man and Lazarus in the sixteenth chapter of Luke.

I believe that we should give liberally and faithfully to the cause of God, but I believe just as strongly that we should be careful not to give to unworthy causes—causes that may do harm instead of good.

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### THE RAINBOW

The poet who wrote *God Put a Rainbow in the Cloud* must have been familiar with God's covenant with Noah in Genesis 9:11-16. He seems to see through the beautiful colors of the rainbow and observe the hand of the Lord as He cares for His own. The poet has expressed a great truth as you will see:

"When God shut Noah in the grand old ark,

He put a rainbow in the cloud;  
When the thunders rolled and the sky was dark,

God put a rainbow in the cloud;  
When it looked like the sun wouldn't shine any more,

God put a rainbow in the cloud."

There are three things that unfold when one studies the covenant of the rainbow: namely: (1) God's protection for His people. (2) The many trials and disappointments of life. (3) The patience with which one must wait for deliverance from the weakness of sin. When God shut Noah in the grand old ark, this was a symbol of His protection for His people. The

Scripture says, "But Noah found grace in the eyes of the Lord. . . . and Noah walked with God" (Genesis 6:8, 9).

All the people around Noah failed the Lord; "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Genesis 6:12). Noah and his house remained faithful to the Lord. Because of this faithfulness God's protection was upon his house. He was to ride the waves when sinners were to be destroyed for their wickedness. The wickedness and temptation around the servant of the Lord did not effect God's protection for him and his house. He remained faithful. God allowed him by faith to build an ark for the saving of His people. Notice in Genesis 7:7 that Noah and his sons and their wives went in willingly and in Genesis 7:16 God shut them in.

There must have been many trials and disappointments in life for Noah. He lived in a wicked world. The care and responsibility of a family was upon him. Many times the burdens of life possibly caused things to look dark but through it all he had simple faith in the Lord. When the burdens of life become heavy upon us today we must remember that as Noah labored in building the ark he had sorrows and disappointments, but he stayed with the task until it was completed. Because of sin and the weakness of the flesh, life is not rosy all of the time. Even after Noah entered the ark there must have been the knowledge and influence of life among a sinful people. In Genesis 9:21, after the flood, there appeared to be temptation so great until Noah could not resist; "And he drank of the wine, and was drunken; and he was uncovered within his tent."

God spake to Noah and told him to "Make thee an ark . . ." (Genesis 6:14). but Noah had to accept through faith the word of the Lord. Maybe there were times when Noah could hardly wait to ride the waves in the ark, but I am sure there were times when he felt as if he would never endure until the time when God would let the flood come. One day the floods began to come. His heart must have been heavy for those who had failed to believe and were experiencing the judgments of the Lord, but the man who remained faithful was experiencing victory because of his faith and obedience to the Lord. The flood came and after one hundred and fifty days the water was gone from the earth (Genesis 8:3). Then God made a covenant with Noah and said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth" (Genesis 9:13).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## College Receives Gift For Library

The Mount Olive Junior College library has received a twenty-six volume set of books entitled, *Dictionary of National Biography*, from the office and supervisory personnel of the Calypso Plywood Company, President W. Burkette Raper announced recently.

The gift was made in appreciation of Mr. B. E. Bryan, president of the Calypso Plywood Company and also mayor of Mount Olive.

In presenting a check for the books, Mrs. Mabel Broadhurst, office manager for the company, declared, "We wanted to express our appreciation to Mr. Bryan for his constant thoughtfulness of his employees. Knowing how interested Mr. Bryan is in Mount Olive Junior College, we thought a gift to the college would be the most appropriate thing we could do."

Commenting on the books, Mrs. C. B. Councill, college librarian, said, "No finer gift could have been made. *The Dictionary of National Biography* is an indispensable tool in any standard college library, and will be invaluable to the students in doing literary research."

## College Registration Might Reach All-Time High

The possibility that registration at Mount Olive Junior College, Mount Olive, North Carolina, for the first time might reach 100 during the current school year was expressed recently by Dean Daniel W. Fagg.

Advanced registrations are now being received for the second semester which begins January 27. Eighty-seven students enrolled for the fall semester.

The curriculum has been arranged to accommodate new and transferring students who wish to enter Mount Olive Junior College at mid-year, according to Dean Fagg.

Expenses for the spring semester will remain the same as for the fall, \$165 for full-time commuting students and \$330 for resident students, Mr. M. L. Johnson, treasurer, disclosed.

Mount Olive Junior College is approved

by the Veterans Administration, the State Rehabilitation Program, the North Carolina College Conference, and the State Department of Education.

## THE MAIL BOX

(continued from page eight)

and want our denomination to remain true to the historic belief in the Bible as stated in our treatise. If it be questioned as on what basis I feel I should write, I answer on the basis of my being a Free Will Baptist who loves the denomination and desires the ministry to be kept free from modernism. I understand Mr. Narron represents our denomination as a chaplain in the Armed Forces—in such a responsible position, I think it only fair that he give honest and clear answers to the questions asked above. I also think he should make public announcement of what his position on these matters is, in order that all doubt may be clarified."—Robert E. Picirilli, 3609 Richland Avenue, Nashville, Tennessee.

### REQUEST FOR HELP

"I am a young minister and have attended our Bible College in Nashville, Tennessee. I have organized two churches since I have been preaching. I have done tent work up north one summer, and I would like very much to acquire a tent for this summer to use in organizing more churches.

"I have at the present time the money to purchase the tent, but I need money to buy the seats and other necessities. So I am asking any Free Will Baptist church who would like to donate for this cause to send a freewill offering to me for this work. Please pray that God will help us in this tent work."—Charles W. Maness, 123 West Martin Street, Wadesboro, North Carolina.

### EXPRESSION OF THANKS

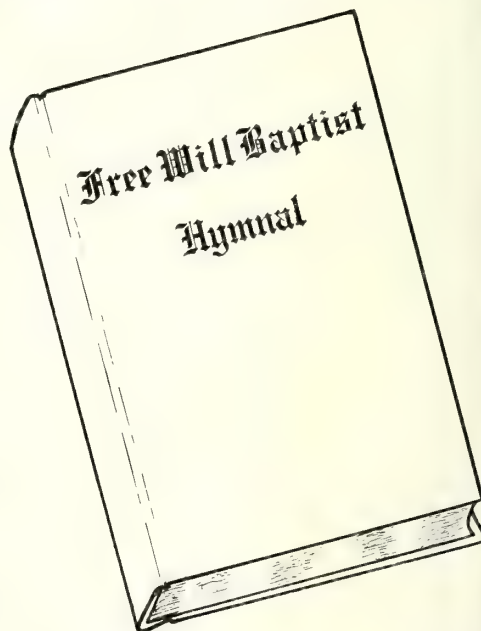
"Please allow me space to express my heartfelt thanks for all those who were so kind and thoughtful of me at Christmas-time and for the many beautiful cards and gifts that were sent me. I had gotten behind with my doctor bills and these gifts helped me to pay them. So I will ever be grateful to my many friends for their kind consideration of me. May the good Lord richly bless everyone. I trust that all Christians will continue to pray that God's will be done in regards to my health. If it is not His will for me to be able to work again, pray that in my despondent hours I may be patient and endure as Job of old.

"The doctor wants me to go back to the hospital for an operation on my back and spine. I talked to my pastor, the Rev. Bill McClintock, and also to the Rev. Elmer Goodin, the Rev. Cecil Campbell and

a host of others about my condition. They all told me to submit it to the will of the good Lord. I have had two operations on my back already and my condition hasn't improved. Some days I can get out, walk around, and drive my car four or five miles. But after one good day I have to stay indoors three or four days and rest. If I exert myself very much my blood pressure goes up and my heart begins to give me trouble. So it would take three operations to take care of my condition, according to the doctor's advice.

"I have the privilege to go to the veterans' hospital for surgery, but they won't let me stay more than 10-15 days for treatment. They want me to submit to these operations, but I have had six operations in four years and my condition has not improved too much by them. So on the advice of my brother ministers and friends, I prefer to remain at home with my family until the good Lord sees fit for me to depart from this life. So I am putting my only hope and trust in God. I say with David in Psalm 30:5, '... weeping may endure for a night, but joy cometh in the morning.'

"I would like to explain to my many friends that so graciously befriended me in any way about the veteran's pension and the superannuation I receive per month. All together I receive \$80.00 per month. My wife and I live with our oldest son and his wife. My pension with the Veterans' Administration is not service connected, so they do not take care of my outside doctor bills or medicine. It costs me about \$20.00 per month. We get plenty to eat and we are thankful for all these great blessings. Please pray for my family and I that we will ever be in the will of our Lord."—B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.



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# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT I HAVE WRITTEN

### LOT'S WIFE

When Pilate was told by the enemies of Christ what he *should* have written, his answer was, “. . . What I have written I have written” (John 19:22).

There are some writings that can be changed; there are some that we cannot change. There are some that we really would like to change, and there are some that we do not want to change. Pilate could have changed that which he had written, but he did not want to change the writing. That is why he said, “. . . What I have written I have written.”

The year of 1957 is past history. We all have been writing for the past twelve months. It may be that some of this writing is in black and white. It may be on different periodicals. It may be written in our minds, with furrows plowed so deep that it is buried from our recollections for a few seconds or a time. But remember that somewhere that which you have written will wash up and appear before your eyes. It may not be in this life, but if it is in this life you cannot change that writing. It may be an eternal writing—it may even be a writing that only the blood of Jesus Christ can cover up.

We are taught by the Lord Jesus to *remember*. Jesus tells us to “Remember Lot’s wife” (Luke 17:32). It was Lot’s wife who looked back when they were ordered to get out of the wicked city to a place of safety. Her love for her old abiding place in wicked Sodom caused her to look back. She might have had costly furniture, much jewelry, card tables, much silverware and fine things. She may have won some of these things by playing bridge, bingo or some other form of gambling. We do not know what she had, but there was something that attracted her so much that she wanted just one more glimpse of the old home; so she looked back. This looking back caused something to be written that could not be changed. It is written: “But his wife looked back from behind him, and she became a pillar of salt” (Genesis 19:26). She became a pillar of salt—the writing was complete; she could not change it. There are many writings recorded in the Bible and on the pages of history that cannot and never will be changed.

## THE RICH MAN IN HELL

Jesus tells us about a “. . . rich man, which was clothed in purple and fine linen, and fared sumptuously every day” (Luke 16:19). This rich man was writing as the years and days passed by. He was writing *wealth and world greatness and the law of selfish hoarding*. He was unmindful of suffering humanity. He could rejoice in his sinful activities and pass a poor suffering, dying man, paying him no attention. But we may remember that God talked about that kind of action in another place in the Bible. Proverbs 21:13 tells us that “Whosoever stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.” We could say without injustice to the Word, “Cry and be ignored.” The writing that had been done by this rich man could not be completely forgotten. It was written in his mind. The furrows might have been very deep, but God has a way of turning up the soil of our hearts and showing us up, not only to ourselves but to others.

God also had a spokesman by the name of Abraham who had done much writing in his day for the glory of God. Now he was in glory where he was happy, but he was still a spokesman. He was ready to talk about that something that could not be changed. As you know, the Scripture says that the rich man died—his writings were written; he could not change them. Neither could Abraham change what was written. What he had written he had written.

“And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame” (Luke 16:23, 24). Let us remember that Proverbs 21:13 reads, “Whosoever stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.” This rich man had written in his heart and mind the depth of selfishness to the degree that he could listen to the cry of the hungry, dying man and pay him no attention. Yes, he could ignore that cry—so now he is crying, but he is also ignored or refused his request. Why was he refused? Because he *had written what he had written*, and that writing could not be changed by saint, angel or any friend on earth. It was written for eternity.

Abraham reminded this poor, lost, flame-tormented man of his writing. “. . . Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass

from hence to you cannot; neither can they pass to us, that would come from thence” (Luke 16:25, 26).

So we see that the writing of this rich man was certainly written and could not be changed. This doctrine of changing a man’s state after he is dead and in hell-fire is not Biblical. The man who believes such is writing for the damnation of his soul. Yes, we had better be careful about our writings.

## MAY WE EXAMINE OUR WRITINGS

I have written my name on papers that caused me much worry and discomfort. I have signed notes for folk that caused me to lose sleep. I have known some of my friends to go broke by signing their names on notes, but *what they had written was written*. The writing had been recorded and there was no changing.

In other instances I have written and was glad of the writing. I had no occasion of regret nor any desire at all to change the writing because it had brought me joy and blessing. May we remember that what we are writing in this life is recorded in heaven. It is recorded in a book that will be opened some time and we will have to look on the pages of the writing and will know the handwriting.

Once I saw a lawyer take a paper and hold it before the eyes of a man on the witness stand who was denying the knowledge of a certain document and say, “Is this your signature?” The man had to confess. “It is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God” (Romans 14:11). So our writings will have to be confessed. If our writings are sinful and if we do not confess them to God and ask forgiveness while here on this earth, we will have to confess them at the judgment bar of God.

May our confessions be made while God can and will hear our cries. My friend, what did you write in the year of 1957?

## Unwilling to Contend

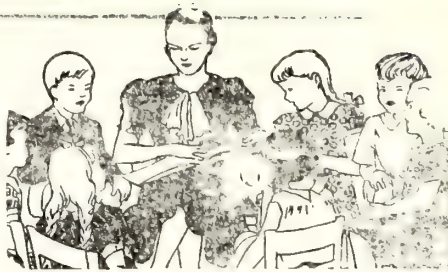
Misjudged by a fellow missionary, Livingstone gave up his house and garden at Mabotsa, with all the toil and money they had cost him, rather than have any scandal before the heathen. He began in a new place the labor of school and house building, and gathered the people around him. His colleague was so struck with his generosity, he said that if he had known his intention he never would have spoken a word against him. Parting with his garden cost him most of all. “I like a garden,” he wrote, “but paradise will make amends for all our privations here.”—*Sunday School Times*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The One Janet Pleased

Jennie A. Staplin

**T**HERE, can anyone find fault with that?" Janet Martin surveyed the clean linoleum with its fresh waxed coat with satisfaction. "That should suit a queen, but of course it never will Mother, at least she never will admit it."

A frown gathered on her brow and she partly forgot her satisfaction in the shiny linoleum as she thought of her stepmother. Why did she have to have a stepmother like that? Noreen had a stepmother and she was just like her own mother, so nice. Janet sighed as she thought that maybe stepmothers were like everything else, some good and some bad.

"I wouldn't mind it so much if it wasn't for Helen," she told herself. Helen was her stepsister and only one year older. Helen was sickly—or was she? Janet raised her eyebrows at the thought and her nose curled a little. Helen was allowed to sleep in the morning, while Janet helped get breakfast. Janet had to hurry home from school to help with the supper, while Helen took her time. Janet always did her work well, but her heart was hungry for appreciation. "It wouldn't hurt them any to just say a 'thank you' once in a while," she thought; "but no, if they say anything at all, it is to find fault."

Her stepmother entered and seeing the floor was finished, she scrutinized it closely. "I see you didn't use as much wax as usual. Is wax so scarce then?" she asked.

"You said last time that it made the floor too slippery," Janet's voice trembled. She was so tired and this was so hard to bear. Couldn't her mother see how nice the floor looked? If doing things well didn't suit her, maybe she would try Betty's way. Betty was her special school chum. Betty always did her work up as quickly as possible. Her mother often had to do it over. Maybe she, Janet, would try that way. If her stepmother didn't like it, let her or Helen do it.

When her father came home that night, he went right to bed. He had not been feeling well for several days. Janet would like to have gone to him with her troubles

but she had learned it did not pay, as it only grieved him and made her stepmother worse.

The next day was Sunday and company was coming for dinner. That would mean a lot of dishes to wash. It would be a good time to try Betty's plan, or she might just slip over to Betty's as soon as she had finished eating and not wait for the dishes. Someone else would have to do them then.

Sunday was always a red-letter day for Janet. It was there she would meet Miss Simpson, her teacher. She liked to get there early and have a talk with her, she was so nice. Miss Simpson knew a little of what Janet was going through. Janet had never told her, but Sunday school teachers have a way of learning those things. Miss Simpson not only knew but she was praying, too, for Janet.

The class joined in reading the Golden Text aloud. It was: "Whatsoever thy hand findeth to do, do it with thy might." Miss Simpson explained that while it is natural to please ourselves or those around us in the way we do our work, we should do it to please God, too. Just little jobs like washing dishes or running errands can be done to please Him. He is always watching. When no one else notices or gives us any praise, we can remember that He sees, and He is pleased.

Janet thought, "Why, that's what I've been trying to do, trying to get Mother to praise my work. Next time I'll remember that God is watching and I'll try to please Him instead."

"Well, what about the dinner dishes today?" something seemed to ask. "Will it be right to slip over to Betty's and leave them? Won't God see that, too? Will that please Him?"

Janet talked it over with Betty on their way home. "I don't believe it's right," she said.

"Well, is it right for you to do the dishes all the time, and not Helen? When we have company they always help Mother. Why can't yours? I never have to do company dishes. We know the Lord is fair and it isn't fair for you to do Helen's work. I

don't believe the Lord is pleased when you do it, either," Betty answered.

"But the text said to do whatever we find to do. I think that would mean dishes. I'll do them, it won't take long and I'll be right over," and Janet ran into her yard.

The dishes didn't take long, for Janet sang as she worked and soon she was hurrying over to Betty's.

Janet's father did not get better. One day he was so ill he bade Janet send for his sister. Janet fairly flew to obey. How she loved Aunt Mary, who had stayed with them before the stepmother had come.

When she came what a change. Janet had help now with the dishes, and there was praise, too, when the work was well done. But Janet remembered she was doing the work well for the Lord, too, and not for Aunt Mary's praise alone. It was nice to hear it, though. Her mother was better now, too, with Aunt Mary near.

One day the lawyer came and was in Father's room for a long time. Janet was frightened, everyone looked so grave. If Father should die Aunt Mary would go back and she would be left alone with her stepmother and Helen. She just couldn't bear that. She slipped up to her room and prayed like Miss Simpson had taught them—to talk to God like you would to a friend you knew loved you very much. She begged God not to leave her alone with her stepmother and Helen.

One morning soon after she was called suddenly to her father's room. He held her hand and whispered, "Be good to Aunt Mary, child. She loves you."

"He must mean Mother," Janet reasoned. "Aunt Mary will soon be going home."

After the funeral Janet watched Aunt Mary anxiously. Would she soon be going now? She was afraid to ask, and there was a big lump in her throat all the time.

When the lawyer came to read the will, Janet was called in to listen. She sat very still and straight when he mentioned her name. He read: "To Janet, my beloved child, I have deeded the home, for it was her mother's, and have appointed my sister Mary, her guardian. She will remain here."

Janet fairly flew over to Aunt Mary who would never leave her now. She could swallow that lump in her throat now. It was so good not to be afraid any more. She snuggled down beside her. Suddenly she leaned over and whispered, "But will you care to stay here with them?" and she nodded toward her stepmother and Helen.

Aunt Mary shook her head, "They will not be here," she whispered. "They are returning to their former home."

"Oh, I'm so glad!" Janet fairly squeezed Aunt Mary's hand.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Lockhart, S. C.**—The Woman's Auxiliary of the Lockhart Free Will Baptist Church met on Tuesday, January 7, in the home of Mrs. Louise Rash. The meeting opened with the group singing "We're Marching to Zion." Mrs. Lula Mae McPherson led the opening prayer, followed with devotions by Mrs. A. F. Lawter. Those participating in the program were Mrs. Loretta Canupps, Mrs. Lena Damions and Mrs. Effie Taylor.

Mrs. Elsie Caldwell dismissed the group with prayer. The hostess, Mrs. Rash, then served delicious refreshments.

**Greene County, N. C.**—The Woman's Auxiliary of Little Creek Free Will Baptist Church met January 7 in the home of Mrs. Ed Humbles. Eleven members were present at the meeting which was called to order by the president, Mrs. Edward Skinner. The group sang "We're Marching to Zion," followed with Scripture read by Mrs. James Blanchard. The laides then prayed together the Lord's Prayer.

Those taking part in the program were Mrs. William Earl Stocks, Mrs. Edward Skinner, Mrs. J. B. McLawhorn and Mrs. Henry Bunton. During the business session \$43.60 was turned in from a bake sale which was held on December 21 in Ayden, North Carolina, in order to raise money to send to Mount Olive Junior College to help furnish the room which the auxiliary pledged to furnish. The group decided to send \$50.00, thus making a total of \$150.00 having been turned in.

**Raleigh, N. C.**—The Woman's Auxiliary of the First Free Will Baptist Church held its installation service on Sunday night, January 5, at the church, with Mrs. L. E. Ballard of Selma, North Carolina, in charge of the service.

The following officers were installed: President, Mrs. Herman Hersey; vice-president, Mrs. Myrtle Garris; secretary-treasurer, Mrs. Emerson Woodall; corresponding secretary, Mrs. Lawrence Garris; personal service and orphanage chairman, Mrs. C. T. May; stewardship chairman, Mrs. George Howell; study course chairman, Mrs. Albert Woodard; youth chairman, Mrs. N. J. Talton; prayer chairman, Mrs. Reuben Jones; chairman of nomination committee, Mrs. Jack Davis; chairman of Laura Belle Barnard Circle, Mrs. Walter Davis; chairman of Evelyn Hersey Circle, Mrs.

Ralph Beamon; chairman of Margaret Merkh Circle, Mrs. Ruth Hersey; chairman of Mabel Willey Circle, Mrs. Leland Batten. The group has two day and two night circles. The corresponding secretary, Mrs. Lawrence Garris, says, "We are looking forward to a great year in the work of the Lord."

**Columbia, N. C.**—The Woman's Auxiliary of Sound Side Free Will Baptist Church held its monthly meeting on Thursday, December 26, at 7:30 p. m., in the home of Mrs. J. R. Swain. The president presided and was in charge of the program. The meeting was opened with the hymn, "Jesus Saves." Following the Scripture reading, various members presented the evening program. These members were Mrs. Daniel Brickhouse, Mrs. Joseph Maitland and Mrs. Winfred Brickhouse.

The business was transacted as usual. The group had sold 18 boxes of Christmas cards ordered from The Free Will Baptist Press. The meeting was adjourned after the closing hymn and prayer to meet again with Mrs. Iilda Roughten on January 30, 1958, at 7:30 p. m. Refreshments were then served while the group enjoyed a social period.

**Dunn, N. C.**—The Woman's Auxiliary of Robert's Grove Church met Thursday night, January 9, with Mrs. Cleo Barefoot. Fourteen members were present at the meeting which was called to order by singing "We're Marching to Zion." Mrs. Annie Lou Tew gave the devotions, using Romans 16:3, 6, 12 and Philippians 4:2, 3 as her Scriptural basis. Mrs. Eunice Honeycutt led the ladies in the opening prayer.

The program, "Go, Set a Watchman, Let Him Declare What He Seeth," was given under the direction of Mrs. Annie Lou Tew. Those taking part were Mrs. Mary Barefoot, Mrs. Eunice Honeycutt and Mrs. Sudie Peters.

During the business session the group discussed plans for a fellowship meeting to be held at the church. The president appointed the following to serve as a committee for this meeting: Mrs. Mary Barefoot, Mrs. Myrtle Barefoot, Mrs. Cleo Barefoot, Martha Lou West and Sulie Spell. The president expressed her sincere thanks to the auxiliary for their splendid cooperation in making the barbecue supper such a great success. The auxiliary plans to give

as much financial support as possible to the remodeling of the church. A mission offering was taken, and Mrs. Sudie Peters asked God's blessings on the offering and dismissed the group.

**Fountain, N. C.**—The Woman's Auxiliary of King's Cross Roads Church met for its regular monthly meeting on Wednesday night, January 8, 1958, in the home of Mrs. Annabelle Meeks. The meeting was opened by group singing, followed with prayer by Blanche Tugwell. The president read the Scripture which was taken from Romans 16:3, 6, 12 and Philippians 4:2, 3.

Those participating in the program were Peggy Eason, Rubelle Manning, Janie Baker, Joyce Bundy and Rebecca Owens. The group was fortunate to have Miss Rachel Wooten in the meeting. Miss Wooten has just returned from Cuba. She gave an interesting and inspiring talk on the Cuban mission field.

The twenty-two members and three visitors present were dismissed with prayer, prior to being served refreshments by Mrs. Meeks. All future meetings of the auxiliary will be held at the church.

The group gave Mrs. Roscoe Eason a stork shower. She received many useful and beautiful gifts for her new baby girl.



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# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Missionaries Appointed To Old Mexico

The Rev. and Mrs. Arthur Billows, students of the Free Will Baptist Bible College, Nashville, Tennessee, have been appointed as missionaries to Old Mexico. They will begin their work in the fall. Mr. Billows is a native of Mexico and Mrs. Billows is a native of Oklahoma.

## From the Field

### HOME MISSIONS

"The enclosed gift is for national home missions, to be used as the Lord directs. We do not feel led to earmark it for any particular project."—Rev. Dale Burden, South Carolina.

"Enclosed is \$7.00 from Madison and Zaleske Bible Schools. They are in Vinton County Quarterly Conference."—Robert Ashley, Dayton, Ohio.

"I am sending \$2.00 for national home missions. I am not a member of a Free Will Baptist church, but I wish you well in your work. I appreciate your newsletters."—N. L. Lyman, Greensboro, North Carolina.

"This \$15.00 is from the Woman's Auxiliary of Uiah Free Will Baptist Church. We hope to do more in the future."—Mrs. Maggie Johnson, Alabama.

"Here is my \$3.00 pledge for home missions. I belong to First Church in Flint. We are members of the Wolverine Association."—Mrs. John Cooper, Michigan.

"Enclosed is \$5.00. We know this is small but the Lord can take it and multiply it. This is our week of prayer offering."—Mrs. Ora Mac Lee, Darlington, South Carolina.

"Enclosed you will find \$1.00 for our Thanksgiving gift to missions. May the Lord bless our work on the field."—Mrs. Miles Gower, Cedar Hill, Tennessee.

"The ladies of New Prospect Free Will Baptist Church Auxiliary are sending \$20.00. Pray for us."—Mrs. C. D. Stone, South Carolina.

"We are just a new church, but God is blessing us very much. We decided to send \$10.00 to national home missions as a Thanksgiving offering. Pray for us in our work."—New Hope Church, Kansas City, Kansas.

"Enclosed find \$5.00 as my little Christmas gift for home missions. Merry Christmas to you and yours. May the coming year be very successful in your labors for the Lord. Pray for me."—Mrs. Ada Wilson, Bladenboro, North Carolina.

"We, the Letcher County Quarterly Meeting, have passed a resolution to send 10% of all our conference funds to the National Home Missions Department. Please send us some envelopes."—L. D. Mahan, Treasurer, Payne Gap, Kentucky.

"Enclosed is the Christmas offering from the Woman's Auxiliary of Oak Ridge Free Will Baptist Church."—Mrs. W. C. Beverly, Treasurer, Oak Ridge, Tennessee.

"Enclosed is \$5.00 for home missions. Please give the state of Oklahoma credit on its quota. May God bless you in your work for Him."—Mr. and Mrs. L. G. Sparks, Sulphur, Oklahoma.

"Please find enclosed \$1.50 for the pledge of Cathcher League which is in Zion Hope No. 2 Association."—Rachel Joslin, Secretary, Van Buren, Arkansas.

"Please use this little offering as you see fit for the glory of God."—Mrs. C. A. Head, Lebanon, Missouri.

"May God bless you and direct you, as you direct in the affairs of the National Home Missions Department."—Rev. Ronald Creech, Durham, North Carolina.

## Tomorrow

Emily H. Glover

There was a boy who always said,  
"I'll wait until tomorrow."  
"Beware, my boy!" his father cried,  
"That trick will bring you sorrow!"

So once his uncle sent for him.  
"To my house come, and hurry!"

"I'll go tomorrow," said the boy;  
"There is no need to worry!"

But when he went, the servant said:  
"My master bid me state, sir,  
He wished to take you traveling,  
But you have come too late, sir!"

And so this lad was cured at last,  
By bitter grief and sorrow;  
And now his motto always is,  
"Today can beat tomorrow!"

He that remembers not to keep the Christian Sabbath at the beginning of the week will be in danger to forget before the end of the week that he is a Christian.—Kenly, N. C., Church Bulletin.

## SUNDAY SCHOOL LITERATURE

We urgently recommend that all churches classify Sunday school pupils according to our suggested age groupings and order Sunday school literature from the Free Will Baptist Press, Ayden, North Carolina, for use with all classes. Given below are the age classifications and recommended publications to be used with each. Please know that all these publications are written for Free Will Baptists by Free Will Baptists and are published at the Free Will Baptist Press except certain teachers' quarterlies which are identified otherwise. The four teachers' quarterlies identified Union Gospel Press are recommended only because we have not been financially able as yet to publish these quarterlies ourselves; we handle them as supplementary aids to teachers of these classes.

**Cradle Roll (Birth to Second Birthday)**  
"Cradle Roll Packet" for Each Baby in your Church Community—Price 75c.  
"Cradle Roll Manual" for Each Cradle Roll Worker—Price 20c.

**Nursery (Ages 2 and 3)**  
"Cradle Roll Record Book" for Each Cradle Roll Worker—Price 50c.  
"Nursery Packet" for Each Pupil Each Quarter—Price 30c.  
"The Nursery Teacher" for Every Teacher of Nursery Pupils—Price 20c.

**Beginners (Ages 4, 5 and Preschool 6)**  
"Beginners' Packet" for Each Pupil Each Quarter—Price 30c.  
"The Beginners' Teacher" for Each Teacher of Beginners—Price 20c.

**Primaries (Ages 6-8)**  
"Little Folk's Quarterly" for Each Primary Pupil—Price 11c.  
"Primary Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

**Juniors (Ages 9-11)**  
"Junior Quarterly" for Each Junior Pupil—Price 11c.  
"Junior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

**Intermediates (Ages 12-14)**  
"Intermediate Quarterly" for Each Intermediate Pupil—Price 11c.  
"Intermediate Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

**Seniors (Ages 15-17)**  
"Senior Quarterly" for Each Senior Pupil—Price 13c.  
"Senior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

**Young People (Ages 18-24)**  
"The Bible Student" for Each Pupil—Price 13c.  
"The Bible Teacher" for Each Teacher—Price 25c.

**Adults (25 and Up)**  
"The Advanced Quarterly" for Each Adult Pupil—Price 15c.  
"The Bible Teacher" for Each Teacher—Price 25c.

**Visitors in Senior, Young People's and Adult Classes**  
"Visitor's Single Lessons," Package of Five Sets to Supply Five Visitors per Sunday During Quarter—Price 40c.

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AYDEN, NORTH CAROLINA



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Privileges of Church Membership

(Lesson for February 2)

Lesson: 1 Peter 2:9, 10; 2 Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16; 10:23-25.

Golden Text: 1 Peter 2:9.

### I. INTRODUCTION

Because our church is a permanent part of the community in which we live, we are inclined to take it for granted and to overlook the marvelous opportunities which are ours because of the church and through the church. In far too many instances the church has lost prestige to the point that people who attend its services are considered queer or maladjusted by that portion of the community which considers itself cultured, refined and wise.

Perhaps the church itself is partly responsible for this sad situation because in its unbridled desire to appeal to popular opinion and patronage, it has compromised its stand upon the fundamental issues of truth and thereby lost much of the respect which was once commanded. People of the world have been begged and persuaded so much to join the church that the very mention of the word is repulsive to them.—*The Bible Student* (F. W. B.).

New Testament preachers never asked the unsaved to join the church, but to believe on the Lord Jesus Christ.

### II. HINTS THAT HELP

1. It is a privilege to belong to the select company that God has chosen to show forth his praises (1 Peter 2:9).

2. Four words are used to set forth this position: (1) a chosen generation; (2) a royal priesthood; (3) a holy nation; (4) a peculiar people, or a people for a possession. All of them indicate a raising from the ordinary level to an elevation to which no man could have attained by his own efforts (Vs. 10).

3. It is a privilege if God makes it possible for us to give, not sparingly, but bountifully (2 Corinthians 9:6).

4. It is a privilege to know that nothing we give is wasted, but that God will abundantly give in return (Vv. 7, 8).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The believers are also a royal priesthood by divine ordination. Notice that every believer is a royal priest. God never planned for a professional priesthood in the Church. Jesus definitely stated that no religious leader should be respectfully addressed as "father." All the fanfare and ritualism of a professional hierarchy are repugnant and displeasing to God. Every Christian is a priest. Every believer has the prerogative of offering up spiritual sacrifices to God. As God's priests there has been committed to us the ministry of reconciliation. In Christ's stead, we beseech the world to be reconciled to God. In Revelation 1:5, 6, we find out who made Christians spiritual kings and priests.

2. The heart is involved in giving, for it must go with the gift if the giver expects the greatest joys from his giving. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (Vs. 7). The gifts that Paul was endeavoring to raise in the church at Corinth were for the poor saints in Jerusalem, and were, therefore, for purposes beyond the local church. This situation provides a method for the testing of true giving. You may sow bountifully for your local church, but how free is your hand and heart when you know that it is for God's work beyond your immediate surroundings? If you are unable to purpose in your heart to support God's Kingdom anywhere with your gifts, cheerfully, your local giving becomes selfish; and all your gifts may be of necessity lest you be criticized and embarrassed. He who loves God will give to Him cheerfully, no matter where the gift is to be used.—*Advanced Quarterly* (F. W. B.).

3. This first passage in the Printed Text from the book of Hebrews is suggestive of another of the great privileges of all Christians. We need not pine away in our sins and our weaknesses. There are resources of forgiveness and power through Christ Jesus our great High Priest, as He is called in the book of Hebrews.

This High Priest is not One who has failed to be in touch with our feelings and unaware of our infirmities, for He is One who has Himself struggled with sin. Through Him we may have forgiveness and the power we need to overcome sin in our

lives. Therefore, when we pray to God, we may be sure that our prayer for strength and mercy will be granted. With confidence we may come to Him.—*The Bible Teacher* (F. W. B.).

4. The noted Sikh Christian, Sadhu Sundar Singh, told about a jungle fire which he saw at the foot of the Himalayas. Several men were looking up into a tree which was already ablaze. Up in the tree was a nest of young birds. Above it a bird was flying wildly to and fro, evidently in great distress. It was impossible for those near by to put out the fire. In a few minutes the nest caught fire. Those watching thought the mother bird would fly away. But instead, she flew down upon the nest, spread her wings over the young ones, and in a few minutes was burned to ashes along with them.

The instinctive mother love of that bird for its young was so great that it made its supreme sacrifice in their behalf, even unto death—but alas, to no avail! The love of Christ for us also prompted Jesus to make his supreme sacrifice that we might not perish. Verily, it was not fruitless! Truly, if our great High Priest loved us enough to die for us, will He not also love us enough to help us with the problems that confront us daily?—*Selected*.

5. Domingo Rivera, who lives in Puerto Rico, was just bad all the way through—so his parents thought. He had a violent temper and was always fighting and quarreling and getting into trouble. They put him out of their home.

He married. But after a short time his wife, too, was forced to separate from him and take their daughter with her. Domingo's main trouble was gambling. He gambled his pay, and when that was gone his furniture, his clothes, his shoes—anything to gamble. Although still a young man, he was at the end of himself when a Christian man brought him to his church to hear the gospel. That night he "prayed through" and found Christ. He determined that he would go the next day and witness to his estranged wife. The next night he brought her to the service; and in a few days she, too, was saved and the family reunited. They had nothing, and no home; so one of the church members offered them a room in his house, where they slept on the floor.

Soon Domingo had a steady job. When they moved into a modest apartment with nothing, they knelt down and asked God to help them. "Now," he says, beaming, "we have everything," pointing to the modest but adequate furnishings.

Why not memorize the last three verses of our lesson and recall them daily. Leading souls to Christ is an important part of the Great Commission.



# Here Am I: Send Me



*The Prayer of Consecration*

ON December 19, 1957, at 7:30 p. m., the Ordaining Council of the Central, North Carolina, Conference ordained the Rev. Raymond Gaskins in the Ayden Free Will Baptist Church, Ayden, North Carolina. The Rev. J. C. Lynn of Ayden was in charge of the service.

After the service was opened with a song and a prayer, Miss Peggy Watkins of Ayden sang a solo, "No One Ever Cared for Me Like Jesus."

The Rev. I. J. Blackwelder of Turbeville, South Carolina, read the Bible passage, 1 Corinthians 1:18-31. He spoke from the subject, "Make Full Proof of Thy Ministry," using 2 Timothy 4:5 for his text.

The Rev. N. D. Beaman of Snow Hill, North Carolina, presented the Bible to Mr. Gaskins, impressing the fact that the Bible

is the Word of God and the rule and guide for the minister of the gospel.

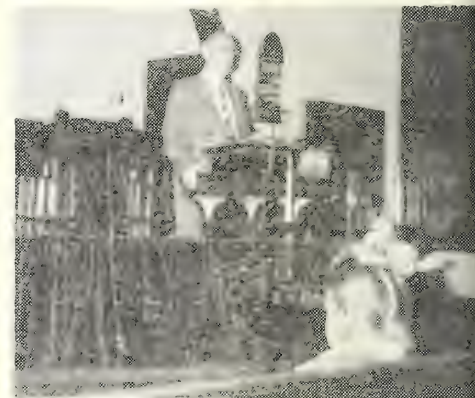
The Rev. F. B. Cherry of Ayden gave the charge to the candidate, stressing that the candidate should be something, stand for something, and demand something of those whom he should lead.

Mr. Lynn called for all Free Will Baptist ministers present to gather around and lay their hands on the candidate for the prayer of consecration. The ministers shown in the picture are: Gordon Hart, J. C. Lynn, F. B. Cherry, I. J. Blackwelder, Milton and Melvin Worthington, Walter Reynolds, N. D. Beaman and J. E. Wooten. J. O. Fort, not shown, was taking the picture.

Mr. Blackwelder led in the prayer of consecration.



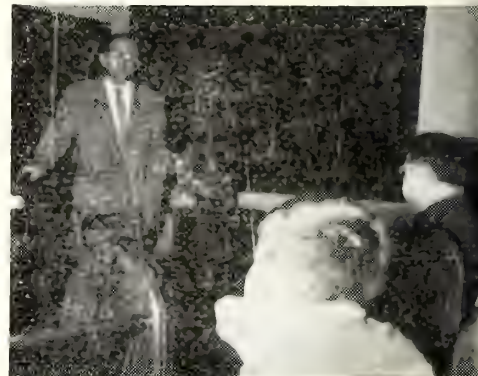
*Peggy Watkins Sings as J. C. Lynn Listens*



*I. J. Blackwelder Delivers the Message*



*N. D. Beaman Presents the Bible*



*F. B. Cherry Gives the Charge*



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 29, 1958

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## SHILOH FREE WILL BAPTIST CHURCH

Dedication services were held at Shiloh Free Will Baptist Church, pictured above, on Thanksgiving Day, 1957. The church is located near Pinetown, North Carolina.

During the dedication services the congregation participated in singing and sentence prayers. The Rev. Bobby Aycock of Washington, North Carolina, presented the Scripture reading, followed with special music rendered by the Shiloh Quartet. Mrs. Delsie Waters gave an account of the church history, which also appears in this issue as a feature entitled "History of Shiloh Free Will Baptist Church." The burning of the mortgage was conducted by Mr. Daniel Gaskins, supply pastor for the church. Mr. Ervin Foreman led the church in a prayer of praise, prior to the dedicatory sermon by Mr. Gaskins. Following the final dedicatory prayer by Mr. Aycock, the group enjoyed an hour of fellowship with dinner on the church yard.

The building fund for the new church was started in October of 1950, but the work wasn't actually begun until October of 1954. The church was completed with new pews and pulpit furniture by the middle of 1955. It has a seating capacity of approximately 350, nine Sunday school rooms, a heating system, rest rooms and a deep well. The church operates two Sunday school buses. The church property is valued at \$35,000.

The building was financed mostly by the members, simply out of hearts of love. There were no canvassing or special drives to raise funds, no suppers, tickets, handiwork or anything of that nature to raise money; however some contributions were received from people other than the members of the church. Practically all of the labor for the building was donated. Even the women of the church pitched in and did quite a bit of work also. Again some people outside of the church donated labor for which the members are indeed grateful and wish to say, "Thank you very much."



# EDITORIAL

## FIRST QUARTER BUSINESS INCREASE

J. O. Fort

We write this editorial, not with selfish gloating but in a spirit of deep gratefulness to God and Free Will Baptists throughout the nation for both divine and denominational approval of the stand which we have taken with reference to our Sunday school program of literature. We base our judgment on the fact that, despite the defection of the National Sunday School Board in setting up its own program in competition to the Free Will Baptist Press and drawing away what appears to be a relatively small portion of our Sunday school literature sales, God has still given the Free Will Baptist Press a normal increase in business. We have checked our intake of money during the month of December, 1957, against that of December, 1956, the month in which the bulk of first quarter literature is sold, and found that we experienced an increase in intake of approximately \$2,500 over that of the same period a year ago.

Being aware that some of our churches were changing from Free Will Baptist literature to that offered by the National Sunday School Board, we were amazed to find that our business had not been decreased. In searching to find how this increase had come about, we concluded that the churches who ordered literature from us had given us larger orders than heretofore, and that our sale of books and church supplies from our colportage department had also increased. We feel that we are justified in interpreting the results up to this point to mean that, since God's approval is upon the work of the Free Will Baptist Press, He will give it such prosperity as it needs to fill the place He has for it in supplying *true-to-the-Bible* and *true-to-Free-Will-Baptist doctrine* Sunday school literature for Free Will Baptists. Until further evidence is presented, we shall hold to this interpretation and do our best, under God, to carry on the work. We want our people to know also that we are greatly encouraged by the host of letters which keep coming to our desk from practically every state where Free Will Baptists exist commending us for our stand and pledging support to the Free Will Baptist Press. We also appreciate the one anonymous letter which we received criticizing us for what we are doing, although we cannot commend or answer the minister who did not sign his name to the letter.

We rejoice that our people are not gullible enough to believe the false reports which are being circulated over the denomination regarding the Free Will Baptist Press. We know that God will not honor misrepresentations and falsehoods; therefore, we trust Him to neutralize the influence of malicious gossip.

We can answer our critics only by stating facts, a thing which we have already done in a previous issue. However, let us restate here that the Free Will Baptist Press is a non-profit-sharing institution, owned and operated by Free Will Baptists for the specific purpose of making available to Free Will Baptists literature produced in its entirety by people of our own denomination. The money raised to organize the institution, and operate it for many years until it became self-sustaining, was furnished at considerable sacrifice by Free Will Baptist individuals, churches, union meetings, conferences and conventions. The charter of the institution prohibits payment of any dividends to any stockholders; it also prohibits any board member from drawing any salary from the institution. All profits must be used for operating the business,

expanding the literature program or be allocated to denominational enterprises.

We readily admit that we have not been financially able to completely round out the Sunday school program with our own publications as yet; however, during the last three years we have doubled the number of Sunday school publications so that, at the present time, we are offering pupil materials of our own for every department of the Sunday school; we are also offering teachers' quarterlies for all departments except four—primaries, juniors, intermediates and seniors—for supplementary aids to teachers of these classes we are offering teachers' quarterlies from Union Gospel Press.

Up to this time, we have made only a small beginning of what can become an outstanding program of Free Will Baptist literature. If our people continue to support us as they have done in the past, we can maintain a constantly expanding program of Sunday school and league literature. Plans have already been made to install equipment and machinery at the Press for doing first-rate color printing. The plans will materialize just as soon as money is available to purchase the machinery and equipment. In addition to this, we can soon become able to underwrite the publishing of books and other printed matter which will be written, edited and published by Free Will Baptists.

On the other hand, God expects us to act wisely so that we can receive the fullness of His blessing. If we permit destructive division to plague our literature program to any great extent, we may naturally expect much of our profit to disappear and our plans for expansion to be postponed. From our experience in editing and printing, we know that profits come slowly when you think in terms of rendering service, rather than making money, and your prices are set accordingly. And from that same experience, we feel it our duty to warn our people that the debt already incurred by the National Sunday School Board will continue to grow if that board attempts to publish literature written and published by Free Will Baptists. Of course, the National Sunday School Board can sell Free Will Baptist doctrine down the river, by being agents for interdenominational literature, and perhaps incur less indebtedness.

We are depending upon our people's continuing to see the wisdom of utilizing the years of experience and the accumulation of capital investment through unselfish sacrifice at the Free Will Baptist Press to continue progressing in an ever-expanding program of Free Will Baptist literature.

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No. 4

## THE FREE WILL BAPTIST

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# Challenge From Alaska

Mrs. Lee Whaley



"The LORD hath done great things for us; whereof we are glad" (Psalm 126:3).

**W**E wish that it were possible for us to share with every Free Will Baptist the glorious victories that have been ours since we offered ourselves to God to be used in the land of Alaska as representatives of Jesus Christ. The mysterious working of the Spirit of God in our lives has assured us in a more definite way that it is the perfect will of God that we undertake this task.

Our decision to go to Alaska was not a hasty one. It involved much thought, prayer and crucifixion of selfish ambitions to be a successful pastor here in the states. Nevertheless, with an abiding conviction that there was a need that must be met through willing lives, while at the National Association at Birmingham, Alabama, we dedicated ourselves to the task of entering the land of the Eskimos.

We assumed this responsibility with an

understanding that we must raise our entire support that would be needed to take us to the field, and also the monthly support that would be needed to retain us on the field. The entire ground work had to be laid, but we approached the job with full confidence that if God were in the plans He was *Master of the planning*. So we stepped out as Abraham did, not knowing where we were going.

We have both been engaged in itinerant work since July, making every possible appearance in our churches. As we have presented the work, the response has been encouraging. There have been a few outstanding blessings that we consider special and we wish to share them with you.

It was on the last day of the National Association that the public announcement was made of our acceptance of the task. Immediately after the announcement was made, while our hearts were still warmed

by the victory that had been ours over the struggling hours of decision, Miss Bessie Yeley pressed her way through the crowd and placed a ten dollar bill in our hands whispering, "The Lord has been good to me and I want a part in your work." Nothing could have challenged us more.

Another outstanding encouragement came when the State Mission Board of North Carolina unanimously voted to stand behind us with its financial support and prayers. North Carolina has done a wonderful job.

God has not only blessed through organized efforts, but regular support has been coming in through small individual gifts. One thing that has stimulated our determination to take the gospel to the Eskimos came through a Christmas gift that was crudely wrapped and given by little four-year-old, Kay Leah Bowman of Goldsboro, North Carolina. The gift was presented to us in a paper bag containing \$4.94, and this was the enclosed message: "This is Kay Leah's love gift which we matched. She shook it all out of her piggy bank 'to give Baby Jesus' a Christmas present on His birthday. She wants you all to use this to tell the Eskimos about Jesus." It was signed by her mother, Mrs. Ray Bowman. Kay Leah's gift was \$2.47. The realization of the true meaning of a *little child shall lead them* became a reality as we accepted the gift, and our hearts were humbled afresh.

There are yet many needs to be met, especially in equipment. We are trusting God who is rich in mercy, and we are standing on His promise where Paul declares that, "... my God shall supply all your need according to his riches in glory ..."

We covet the sincere prayers of our dear Christian friends as we make our final plans before leaving. Psalm 127:1 reads "Except the LORD build the house, they labour in vain that build it: ..."

## Rise Up To Meet The Challenge

Many people complain about how bad the world is and lament the fact it is not better. Yet often the trouble, the woes, the sorrows we experience give us our only opportunity to open our hearts. Times of prosperity can be dangerous times, when the soul grows apathetic and indifferent. Times of storm and peril show what we are made of and can be a real challenge. There seems to be something within the heart that rises up to meet this challenge. —D. Carl Yoder.



# History of Shiloh Free Will Baptist Church

Mrs. Delsie Waters  
Pinetown, North Carolina

**A**CCORDING to the oldest records available, the first agreement to build a church was on September 13, 1828. The agreement, as it was called then and not a deed as we have now, stated that the church would be built in the field of Thomas Boyd and would be 40 feet in length and 20 feet in width. The house, as it was called, was to be free for all ministers who preach the gospel. The names of nine men who helped with the building were recorded, and an interesting note was that one was paid the sum of \$4.80 for two weeks' work on the building.

The first actual deed was dated September 24, 1828, and was from Thomas Boyd and wife, Patsy. The first treasurer of the church was William Boyd, but no mention is made of a clerk at that time. The next record available was just a note on the deed of 1828; but the note on the deed was dated September 30, 1849, and only stated that some new commissioners were appointed. That was a span of 21 years that we have no records of.

The church was first mentioned as *Shiloh* in the note of 1849 and called a *meeting house*. Another span of 16 years elapsed with no records, for the first minutes available were recorded on October 7, 1865, at which time the Rev. Malicha Linton was pastor and E. S. Waters clerk. Mr. Linton pastored 13 years in succession; and after eight years, he returned for two more years. An interesting item appearing in the minutes about this time was that a motion was carried that "... the members not be allowed to talk about one another."

From 1865 to 1892 the church sent \$1.00 or \$1.50 to the conferences, and \$.20 or \$.25 to the union meetings. Another interesting item was that in 1875 the church voted to bear the expense of the delegate to the union across the bridge at Washington. In April of 1878 the church licensed E. S. Waters to preach, and in July of the same year it ordained S. W. Boyd to preach. In July of 1883, James D. Boyd "... obtained liberty to exercise his gifts of grace in the ministering of the Word of



Mr. Daniel Gaskins

God" from the church. He was ordained in October of 1884.

Some financial obligations of the church were recorded in 1885, at which time the church voted for each member to send \$.10 to New Bern to help build a church. Later the amount \$3.10 was returned, and a motion was carried that it be used on repairing the old church. Also in 1885, the church agreed to establish a Sunday school which was to be known as Free Will Baptist. Again in April of 1885, a motion was carried that each member pay \$1.00 per year to be used for building or repairing the church house. Third week-end preaching services were recorded first in January of 1889—heretofore services were held on second week ends.

In October of 1891, George V. Boyd was elected clerk of the church, an office which he filled efficiently for 46 years. The first record of any work being done on the church was in 1894, at which time the steps were repaired. That same year the pastor was paid \$4.10 for one year's service. In 1896 a motion was carried that each member pay \$.02 per month for the union meetings, and an assistant treasurer

was appointed for this fund. The first amount received was \$1.23. In the fall of 1896, new benches and ceiling were put in the church and the sum of \$4.50 was paid for the work. The union meeting also convened at Shiloh Church in November of that same year for the first time.

The first mention of a revival, as we call it, was made in 1898 when the church invited the Rev. Mc. G. Davenport to come and "... protract for us a week." The first record of a gift to the church was in 1899 when Julia F. Boyd gave chairs and a communion set. The first contribution for retired ministers was in 1900; the amount was \$1.00. The first record of a regular salary being paid to a pastor was \$8.00 in 1907, and his services were quarterly.

In 1910 more work was done to the church when a wing was added to the left side. The first contribution to education was in 1913 to the Ayden, North Carolina, Seminary; again the amount was \$1.00. The first mention of the Sunday morning offering being used to pay the pastor's salary was in 1917. The church became a member in the Albemarle Union in 1920. The Woman's Auxiliary, or Ladies' Aid as it was called then, was organized in October of 1921. The first account of dinner being served on the church yard at the yearly meetings was in October of 1923. By 1924 the contribution to the union meeting was \$5.30 and to the conference was \$25.00.

Carbide lights were installed in the church in September of 1928, replacing the old kerosene lamps. In the fall of 1934 another wing was built onto the church, this time to the back. The Central Conference of North Carolina convened with the church in November of that same year for the first time.

In October of 1937, George V. Boyd resigned as clerk and treasurer after having served 46 years. J. E. Foreman was elected to fill the vacancy. He performed the duties of both offices for 18 years and the duties of clerk for 19 years, after which he resigned. In 1937 the Rev. Clarence Bowen was invited to come to the church to explain and organize a league. Four leagues were organized.

Again in the latter part of 1943 and the early part of 1944, more work was done on the church. This time new flooring was put down, the ceiling raised, the church painted inside and out, and electricity added. Then in the early part of 1946, four Sunday school rooms were added to the sides of the church.

In April of 1946, the church licensed Ralph Osborne to preach the gospel. In July of 1947, the church voted to have half-time services as soon as possible. Some services were held on first Sundays after that, but the church didn't actually go on



half time until November of 1948.

In October of 1950, the church voted to start a building fund for the purpose of building a church. In January of 1952, a committee was appointed to make plans for the new building. In January of 1953, the trustees of the church reported that the land for the church had been surveyed, as had been instructed, and a deed signed by all parties concerned to the Shiloh Free Will Baptist Church. Finally in July of 1954, a committee consisting of Ervin Foreman, Grady Boyd, Hassel Osborne, John Latham and John Foreman, was appointed to go ahead with the building of the church in the fall. The work was started the week after the third Sunday in October of that year by tearing down the old church in preparation to build the new one. The members of the Missionary Baptist Church of Pinetown gave the group permission to use their church while the new church was being erected.

The first service in the new church, pictured on the front cover of this issue, (though it was not completed) was a quarterly meeting session in January of 1955. The church voted to borrow \$6,500.00 with which to complete the building, buy new pews and pulpit furniture. It was voted to begin

operating on the budget system in October of the same year. When the building was completed, the building committee was dismissed in July of 1955.

From 1865 until the present, there have been 31 pastors and six have served as assistant pastors. Two of the group have served 13 years in succession; the first being the Rev. Malicha Linton who also served two years later, and the Rev. Duffey Toler who served from 1933-1945. The Rev. M. W. Ange served five, two and four years at different intervals. The Rev. D. A. Windham served four years; the Rev. Lloyd Jones served four years; and the Rev. J. R. Bennett served four years. The others served one, two or three years or just did assistant pastoring.

Mr. Daniel Gaskins began his work with Shiloh Church in September of 1957 and is still serving as supply pastor, pending his ordination. He is under the direction of the Rev. Bobby Aycok, pastor of Fellowship Free Will Baptist Church of Washington, North Carolina.

The first records showed a membership of 54, and the same record states that 16 of that number were either dismissed or excommunicated and four died. Today the Shiloh Free Will Baptist Church has some 300 names listed on the church roll.

God. He did many mighty miracles in favor of His people and to the destruction of their enemies. He brought them through the Red Sea and the deserts, destroyed their enemies, delivered them from the fiery serpents, fed them on manna from heaven, gave them quails to eat and water to drink, and cared for them as a father does for his children. Then as a final action, He divided the waters of Jordan and gave them the land of milk and honey, peace and plenty. After cleaning up the land of Canaan through God's help, the Israelites prospered as no other nation in the world. They were given such kings as David and Solomon.

In the course of a few hundred years, they had degenerated and drifted from God until He was about to smite the world with a curse; but He decided to give this old world another chance. He sent His only begotten Son into the world to teach them the way to live. He warned, He pitied, He loved, He coaxed, He pleaded, He wept and He prayed. He had compassion in Gethsemane until the sweat like great drops of blood ran down His blessed cheeks. He invited those who were weary and heavy laden to come unto Him and find rest, peace and joy for their souls. He invited those who were bruised, crushed, warped, twisted, frustrated and bewildered to lay their burden down at His feet. Christ Himself said, "... ye will not come to me, that ye might have life" (John 5:40).

Christ's last words were, "... Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; ..." (Mark 16:15, 16). It has been nearly two thousand years since He gave that command and half of the world has not heard the gospel yet. I wonder what our answer shall be when we appear before Him to give account of ourselves. Will He say, "Ye have been faithful over a few things; enter thou into the joy of thy Lord," or will He say, "Bind that unprofitable servant and cast him into outer darkness"? Could the following words apply to our lives when we are forced to appear before the judgment seat of Christ?

Nothing but leaves! The Spirit grieves

Over a wasted life;

O'er sins committed while conscience slept;

Promises made but never kept;

Nothing but leaves.

Nothing but leaves! No gathered sheaves

Of life's fair ripening grain;

We sow our seeds, lo! tares and weeds;

Words, idle words, for earnest deeds;

We reap with toil and pain,

Nothing but leaves.

Nothing but leaves! Sad memory weaves

No veil to hide the past;

And as we trace our weary way,

(continued on page sixteen)

## THE WAY THAT SEEMETH RIGHT TO MAN

*Naaman Borders, Waverly, Ohio*

**I**N the eleventh chapter of Genesis we read that the people tried to build a tower unto heaven. I suppose that was one of the greatest tasks ever devised by the ingenuity of man, but God didn't intend for man to get to heaven that way. We have to go by God's plan or we will fail to make the grade. Many people cry, "Oh, I thought my plan was just as good. I thought I would make it by figuring out a way of my own." We must remember that "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

God made man in His own image and put him in paradise—a world of peace, plenty, beauty—he could even walk and talk with God. But in just a short while, he made such a failure until the whole world today is filled with shame, violence, sin and wickedness. God sent Noah to give the evil world warning, but his preaching was as idle tales. No one believed him, so the whole human race was wiped from the face of the earth. But God did give them another chance to redeem themselves and start anew.

Since Noah and his household were righteousness, the new beginning of the human race was a good one. The first

thing Noah did was to erect an altar unto the Lord and worship Him. God told Noah that every animal, every fowl, all creeping things of the earth, and the fishes of the sea should fear him. All the plants of the field and herbs were to be at his command. Noah was to be lord over it all. Every living thing was subject unto him. God made a covenant with Noah and promised that He would never send another flood which would destroy the world. As a sign of this covenant, God placed a rainbow in the clouds. Yes, things were getting off to a good start, but it was only a few years before a very foolish thing happened.

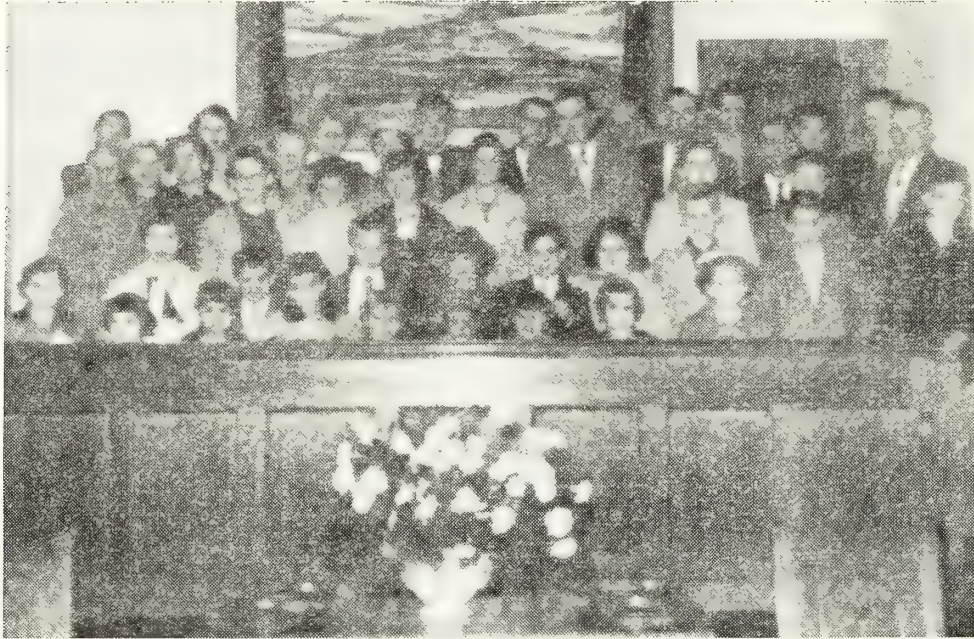
Noah planted a vineyard, drank of the wine until he became drunk, and made a fool of himself. His son, Ham, made sport of him. Therefore a curse was placed on Ham and his descendants, and Canaan, Ham's son, was made to be a servant of servants unto his brethren. The world drifted for a few hundred years until the whole human race was getting farther and farther away from God. Then as a warning, God destroyed Sodom and Gomorrah; but the world soon forgot even that.

God chose the Jewish nation to be His missionaries to bring the world back to



# NEWS NOTES

## Perfect Attendance Pins Awarded S. S. Members



Perfect attendance pins were recently awarded to members of the Sunday School of the First Free Will Baptist Church, Kenly, North Carolina, who had attended Sunday school each Sunday in 1957. Mr. Millard Snipes is Sunday school superintendent, and the Rev. Norman Q. Adams is pastor of the church.

The Sunday school classes are represented in the above picture by the following individuals:

**Ladies' Class**—Mrs. Buck Flowers, third year; Mrs. Ellie Watson, third year; Miss Carrie Pope, fourth year; Mrs. Vonnice Jones, fourth year.

**Men's Class**—Mr. Braxton Watson, first year; Mr. Luther Kirby, fourteenth year; Mr. Milton Snipes, eleventh year; Mr. John Rowe, first year; Mr. Buck Flowers, seventh year.

**Young Adult Class**—Mr. Hubert Scott, second year; Mrs. Annie Mae Medlin, fifth year; Mrs. Mercedes Oliver, third year; Mr. Richard Oliver, seventh year.

**Young People's Class**—Robert Glenn Barnes, first year; Phylliss Ann Snipes, eleventh year.

**Intermediates**—Pat Hinnant, ninth year; Richie Oliver, eighth year; Joe Snipes, eleventh year; Jimmy Hinnant, fifth year.

**Junior Girls**—Judy Scott, third year.

**Junior Boys**—Randy Oliver, eighth year; Wesley Lee Rowe, second year; Doug Barnes, first year.

**Mrs. Corbett's Class**—Kenan Hinnant,

sixth year; Wayne Crumpler, fourth year; Wilma Scott, second year; Jan Boykin, sixth year; Ada Faye Jones, first year; Judy Coley, first year; Lorraine Hinnant, fifth year.

**Primary Class**—Lanny Medlin, third year; Danny Medlin, third year; Mary Ethel Daniels, first year.

**Beginners' Class**—Vickie Watson, first year; Becky Rowe, second year; Rachel Scott, third year; Marcia Rains, first year; Kathy Parker, first year; Tommy Jones, fourth year; Nonilata Jones, fifth year; Ann Carver, second year; Mary Kaye Scott, first year.

**Nursery**—Shilea Oliver, third year; Becky Ingram, third year.

### Mr. and Mrs. Starr Daily To Hold Prayer Retreat

Mr. and Mrs. Starr Daily of Monrovia, California, will lead a prayer retreat in the St. Paul Methodist Church, Goldsboro, North Carolina, on February 10-12. The program will begin with registration at 2:00 p. m. on Monday, February 10, and will close with the evening service on Wednesday, February 12. There will be morning, afternoon and evening sessions. It is to

### Coming Events

February 21—World Day of Prayer  
March 30—Palm Sunday  
April 4—Good Friday  
April 6—Easter Sunday  
May 11—Mother's Day

be interdenominational in nature and is designed to serve both ministers and lay persons. No pre-registration is required.

Mr. Daily is widely known as a spiritual life leader. He was once a confirmed criminal. Following a dramatic conversion while in prison, he was brought under the discipline of the gospel of Jesus Christ. Since being released, he has sought to be a first-hand witness of the Christian way. He has traveled over the world, giving his witness on all levels of society. Many lives have been transformed by his ministry. Several books have come from his hand; among these are "Love Can Open Prison Doors," "Release," "Well Springs of Immortality," and others.

The prayer retreat is being informally sponsored by a group of interested ministers and lay persons. The public is cordially invited to attend any or all of the services during this time.

### Series of Conventions For Sunday School Workers

On Sunday afternoon, January 19, the field secretary of the North Carolina Free Will Baptist Sunday School Convention, the Rev. L. E. Ballard, conducted the first of a series of conferences for pastors, superintendents, convention officers and Sunday school workers in general, on the district convention level. The first session was held at the White Oak Hill Church, near Bailey, North Carolina, and was for the Second Western District area.

A panel, consisting of four pastors, two superintendents, the convention officers and two lay workers, was formed, and two high school students, acting as recorders of the conclusions of the panel, recorded the following results when the field secretary probed the panel:

(1) *The Sunday School Reporter* was endorsed as a project worthy of being continued as one of the features of the United Sunday School Program; (2) the publications of the Free Will Baptist Press of Ayden were given unanimous approval, and the opinion was that more effort than ever should be used to get North Carolina Free Will Baptist Sunday schools to use them; (3) unqualified endorsement was given to the Cragmont youth conferences as one of the best means through which the convention can influence those who are to be the leaders in the Sunday schools of tomorrow; (4) it was the opinion of the panel that more Sunday school missionary work should be done (work in new fields, where there are no Free Will Baptist churches), but that this should be in close cooperation with the North Carolina State Mission Board; (5) the panel probe indicated that more workshops, clinics and institutes should be held on the level of the local



school, or group of schools; (6) it was agreed that more schools ought to support the program.

The panel then challenged the field secretary with 37 good suggestions on "How to Have Better Sunday Schools," many of which will be used in future numbers of *The Sunday School Reporter*.

### Youth for Christ Rally At Plymouth, N. C., Church

The Albemarle Youth for Christ Rally will be held on Saturday, February 1, 1958, at the Plymouth, North Carolina, Free Will Baptist Church at 7:30 p. m. The Rev. Lee Whaley, missionary candidate to Alaska, will be on the program. The Rev. Bobby Aycock, pastor of Fellowship Free Will Baptist Church of Washington, North Carolina, will be the guest speaker for the rally.

The Rev. LaRue Davis, chairman of the Youth for Christ committee, states: "We hope that you will make a special effort to attend this rally and to encourage many young people from your church to come along with you. Our churches of tomorrow will depend on our youth of today. It's up to us to support and train them in the way of the Lord that we may have better youth and better churches. If you come seeking a blessing, you can be assured that you will receive a blessing."

### Odessa, Texas, Church Giving Faithful Witness

The Rev. A. F. Ferguson, pastor of a newly-organized church in Odessa, Texas, reports gratifying progress of this organization.

On January 12, 1958, the organization held its first Sunday worship service in a remodeled dwelling house. Thirty-five people were in attendance at this service, including a number of young people. On the next Sunday, January 19, two confessed Christ and seven rededicated their lives to the Lord.

A Sunday school has been recently organized there and plans are in progress for the organization of Free Will Baptist leagues.

The Free Will Baptist Press, according to its established custom, is furnishing Sunday school and league quarterlies without charge for the first quarter of these new auxiliaries.

### New Church Organized Near Lucedale, Miss.

On January 5, 1958, a Free Will Baptist church was organized near Lucedale, Mississippi, under the leadership of G. M. Pearson. The church roll was begun with fifteen charter members.

On the following Sunday, January 19, a

Sunday school was organized with adult, intermediate, junior and primary classes. The Free Will Baptist Press is supplying this newly-organized Sunday school with literature for its first quarter of operation without charge.

### Mrs. L. E. Ballard In Hospital

Mrs. L. E. Ballard of Selma, North Carolina, was ill in Johnston Memorial Hospital, Smithfield, North Carolina, when the report was made several days ago. Mrs. Ballard requests the prayers of Christians for recovery within the will of the Lord.

## THE MAIL BOX

### AVAILABLE FOR PASTORAL OR EVANGELISTIC WORK

"I am considering changing pastorates and am available at any time for an interview concerning pastoral or evangelistic work. If interested telephone Rockingham 4458 or write to the following address."  
—George Bullard, 112 Roberson Street, Rockingham, North Carolina.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

### Mrs. Florence Harris

Twice forty and five would seem a goodly number of years when thought of in terms of a person's age. However if the person so blessed, is one near and dear to you, those years can pass swift as a weaver's shuttle.

A mother is so much a part of the lives of her family, that happy occasions and blessed experiences become legion. But looking back into the years long past, certain things come very clearly into focus.

We remember the days of our childhood and how anxious Mother was of our every need. Just her presence, the touch of her hand, would cure most of our youthful ills. The darkness would disappear, the vexed and troubled heart be cheered, and the fever would subside, as she folded us to her breast and assured us of her love and protection, telling us of the good Lord's love and concern for little folk. She told us that if we were good, He would make things all right.

As we grew older, there was need for instruction and counsel, if our lives were to be useful to mankind and a glory to God.

Although deprived of a helpmate, whom she lost when most of us were small, she was nevertheless equal to the challenging

responsibility of family head. In an affectionate, and yet positive manner, she held the distaff in her hand.

She was wise in the ways of life, not from book learning, but everyday experiences, tempered with an abiding trust in the strength and wisdom of God. Her devotion to the many tasks that have to do with the rearing of a large family was without reserve.

Believing, as did the mother of John and Charles Wesley, that the fear of God and the hickory switch was good child psychology, she laid the foundation of character that enables us today to stand unashamed and unafraid among the sons and daughters of men.

Over forty years, she was without the companion that death had taken. Was she lonely? Yes, perhaps; but she loved her family and she loved people. There was work to be done, joy and contentment. Disappointment, sorrow, sickness, pain and death, yes, she knew the truth of Job's statement: "Man that is born of a woman is of few days, and full of trouble." She was never defeated by these facts of life, but moved steadfastly forward in her chosen path to live life day by day as the will and good pleasure of God provided.

The years added up and the steps shortened, but the stout heart refused to quit. With a sparkle in her eyes, a strong and vibrant voice that would not be stilled and with what strength she could muster, she filled her place as family head. Sons and daughters grown tall and gray were still children to be counseled and blessed.

But courage and fortitude will not forever stay the grim reaper. For the strong, too, must eventually bow to the demands of age.

Steadily the shadows lengthened as the sun moved to its last setting. Soon the last battle was fought, the last victory won. Folding her tent, like the Arabs, she silently slipped away—away to that home not made with hands, eternal in the heavens.

On June 28, 1957, Mrs. Florence Harris died at her home in the Pungo Community of Pantego, North Carolina, where she had spent most of her life. A member of the Trinity Free Will Baptist Church for over half a century, she was active in its program as long as age and health permitted. Surviving are five sons, three daughters, fourteen grandchildren and eighteen great-grandchildren.

When'er I think of her so dear,  
I feel her gentle spirit near.  
A voice comes floatng on the air,  
Reminding me of Mother's prayer  
Oh, praise the Lord for saving grace,  
We'll meet up yonder face to face.  
The home above together share,  
In answer to my Mother's prayer.  
By Her Children



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Will you please give me definite Scripture which teach that it is wrong for a Christian to participate in dancing?—M. Jones, Michigan.

**ANSWER:** There are no Scriptures that I know of which says that dancing in itself is wrong because that the dancing spoken of in the Bible is not to be compared with modern dancing. The most of the Bible dancing might be favorably compared with joy or shouting rather than that which is referred to as dancing in this day. David danced before the Lord and all Israel when the ark was brought up from the house of Obadedom. "And David danced before the LORD with all his might; and David was girded with a linen ephod" (2 Samuel 6:14). (See Samuel 6:11-23.) Michal, David's wife who was daughter of Saul, former king of Israel, viewed this behavior of David with a critical eye, but the Bible indicates that her jealousy for her father's house was stirred up because God had rejected Saul, her father, and his descendents and had chosen David and his house or descendents to become the perpetual occupants of the throne. "Ought ye not to know that the LORD God of Israel gave the kingdom over Israel to David for ever, even to him and to his sons by a covenant of salt?" (2 Chronicles 13:5); "And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou" (1 Samuel 15:28); "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom" (2 Samuel 7:12). (See Leviticus 2:13; Ezra 4:14; Numbers 18:19; Mark 9:50.)

Smith's Bible Dictionary makes the following comment on Page 135. "The dance is spoken of in Holy Scripture universally as symbolical of some rejoicing, and is often coupled for the sake of contrast with mourning, as in Ecclesiastes 3:4; comp. Psalm 30:11; Matthew 11:17. In the earlier period it is found combined with some song or refrain, Exodus 15:20; 32:18, 19; 1 Samuel 21:11, and with the tambourine (Authorized Version 'timbre'), more especially in those impulsive out-

bursts of popular feeling which cannot find sufficient vent in voice or in gesture singly."

The contact between the sexes that some modern dances allow is entirely unscriptural and indescend from a Biblical point of view; therefore, a Christian cannot thus dance and retain his fellowship with God. "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman" (1 Corinthians 7:1); "But I say unto you. That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart" (Matthew 5:28). Also R. A. Torrey, in his book, *Questions Answered*, says on Page 40: "... mixed dancing, the dancing of men with women in the way in which it is carried on today even in the most select dancing parties, permits a familiarity of contact between the sexes that is else allowed in decent society. It is the cause of untold sin and misery. It is forbidden in 2 Corinthians 6:17, R. V., where we are told to touch no unclean thing—and the modern mixed dance is unquestionably an unclean thing. It is immodest, impure, unwholesome."

## Hunger for the Word

Jonathan and Ernest left Mseleni Station for Bible institute training. Esther also entered training this year, she being the first girl to leave this station for Bible school.

Many new school children were enrolled at Mseleni this year. They were what we might call *bush children* who came from out-stations. They had never possessed a Bible. Word was given that one might work for a Bible. What child would refuse to work when a Bible is given in payment? New ground was cleared, potato tops planted, soil was plowed, and finally Constance and Ignatia, both seventeen years of age, received their Bibles which they tenderly caressed and clutched to their hearts, and danced a little jig around and around, and then with a joyous squeal dashed off to tell the other girls, leaving me with misty eyes.—Mrs. Josephine Stevens, Mseleni, Zululand.

## What Will Save the World

The prayers of George Washington turned the colonial defeat into a national victory. After weeks of bickering in the constitutional assembly, Benjamin Franklin arose and asked that prayer be offered to God, and, in a short time there was penned the greatest document of democracy ever written. In the darkest moment of the Civil War, Abraham Lincoln, in the darkness of the night, called on Wendell Phillips for prayer. The next day, Lincoln wrote the Emancipation Proclamation and the tide changed to save the Union. To day it is either world defeat by physical force, or prayer for undefeatable spiritual force, the only power that will save the world.—D. Carl Yoder.

## SUNDAY SCHOOL LITERATURE

We urgently recommend that all churches classify Sunday school pupils according to our suggested age groupings and order Sunday school literature from the *Free Will Baptist Press*, Ayden, North Carolina, for use with all classes. Given below are the age classifications and recommended publications to be used with each. Please know that all these publications are written for Free Will Baptists by Free Will Baptists and are published at the Free Will Baptist Press except certain teachers' quarterlies which are identified otherwise. The four teachers' quarterlies identified *Union Gospel Press* are recommended only because we have not been financially able as yet to publish these quarterlies ourselves; we handle them as supplementary aids to teachers of these classes.

*Cradle Roll (Birth to Second Birthday)*  
"Cradle Roll Packet" for Each Baby in your Church Community—Price 75c.  
"Cradle Roll Manual" for Each Cradle Roll Worker—Price 20c.

*Nursery (Ages 2 and 3)*  
"Cradle Roll Record Record Book" for Each Cradle Roll Worker—Price 50c.  
"Nursery Packet" for Each Pupil Each Quarter—Price 30c.  
"The Nursery Teacher" for Every Teacher of Nursery Pupils—Price 20c.

*Beginners (Ages 4, 5 and Preschool 6)*  
"Beginners' Packet" for Each Pupil Each Quarter—Price 30c.  
"The Beginners' Teacher" for Each Teacher of Beginners—Price 20c.

*Primaries (Ages 6-8)*  
"Little Folk's Quarterly" for Each Primary Pupil—Price 11c.  
"Primary Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

*Juniors (Ages 9-11)*  
"Junior Quarterly" for Each Junior Pupil—Price 11c.  
"Junior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

*Intermediates (Ages 12-14)*  
"Intermediate Quarterly" for Each Intermediate Pupil—Price 11c.  
"Intermediate Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

*Seniors (Ages 15-17)*  
"Senior Quarterly" for Each Senior Pupil—Price 13c.  
"Senior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

*Young People (Ages 18-24)*  
"The Bible Student" for Each Pupil—Price 13c.  
"The Bible Teacher" for Each Teacher—Price 25c.

*Adults (25 and Up)*  
"The Advanced Quarterly" for Each Adult Pupil—Price 15c.  
"The Bible Teacher" for Each Teacher—Price 25c.

*Visitors in Senior, Young People's and Adult Classes*  
"Visitor's Single Lessons," Package of Five Sets to Supply Five Visitors per Sunday During Quarter—Price 40c.

ORDER FROM

**The Free Will Baptist Press**

AYDEN, NORTH CAROLINA





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### JUVENILE DELINQUENCY— OR ADULT

(Editor's Note: The following article was written by Captain Conrad E. Jensen of the New York Police Department, and is well worthy of your attention.)

After twenty years of service in the New York City Police Department, I can truly say I've seen juvenile delinquency in every conceivable form, and would like to offer the only solution to the problem as I see it.

The expression, "As the twig is bent, so grows the tree," is altogether true. The Bible tells us to "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). There can be no proper training without discipline. On this point the Word of God is very explicit: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18). Also, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die" (Proverbs 23:13).

In order to train anyone, the instructor himself must be trained. It is not difficult to understand why young people become indifferent to law and order when they have seen their parents flout regulations and criticize authority. The father who beats a parking meter in the presence of his child should not be surprised when his offspring acts like a chip of the old block and then goes him one better into more serious violations.

God has placed the responsibility of raising the young in the hands of the parents—not the police, or the school or the church. Modern psychology, progressive methods, and self-expression are of little value when a youngster is faced with the decision of joining the gang or turning chicken. With nothing better than the admonition, "Now you be a good boy," to fortify him, how can a boy fight the ridicule and scorn of his companions when he refuses to commit a crime as his passport into the gang?

Not until the parents see their obligation to keep the law can we expect the children to follow suit. Busy parents, working mothers and prosperity have all played a part in the indifferent attitude of many people to the law of the land. The short-circuiting of justice by neighborhood politicians,

the telephone call to the right party, and the complete indifference by many to our gambling laws has hampered much of our law enforcement. The Bible declares: "Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

Americans need to re-examine the foundations of our wonderful country and compare them with their own views. Convenience has taken the place of conscience. No longer must we fight for our freedoms. The pursuit of happiness seems to be reduced to what a dollar can buy. Crime costs America billions of dollars a year. We spend twice as much money on liquor as we do on schools. Certainly our youth needs God, but who will point the way to Him? Their parents have been either willfully ignorant of God's claim on their lives, or have been busy building a better world. At a time when more Americans are enrolled in church than ever before, we find an increase also in the number of crimes committed by our young people.

In John 14:6, the Lord Jesus says, "... I am the way, the truth, and the life; no man cometh unto the Father, but by me." In order to come God's way, we must acknowledge Christ and receive Him as our Saviour. Then, as parents, we must take our children to a gospel-preaching church—not send them. We must acknowledge God's Word, the Bible as man's only source of peace and wisdom, and teach it to our children.

Bible reading and prayer in the family circle at home will do more to halt juvenile delinquency than all the agencies now at work. In Proverbs 3:5, 6, we find these words: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all the ways acknowledge him, and he shall direct thy paths." How do we acknowledge God? By believing Jesus Christ whom God sent. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:11, 12).

The answer to juvenile delinquency cannot be found in a program, but in a person—Jesus Christ. Won't you trust Him now as your Saviour?—American Tract Society.

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### MINISTER NEEDED

Sometime ago at a Sunday night church service someone spoke to me of a family

in my congregation who seemed to be having nothing but bad luck. On Monday morning I called to give spiritual help and assistance. As I entered the door of the living room the mother in the home informed me that is had not been but a few minutes since she had said, "I wish the preacher would come by to see us." As I sat and discussed physical handicaps and misfortunes with the family, I was convinced that there was a greater need in this home than I had expected. Although this lady was a Christian there was a wonderful opportunity to lead her to accept the condition that existed and trust the Lord for victory.

Often when the minister visits the sick room he stands back, acts a little timid, waits for the doctor and nurse to care for the patient, and sometime he will even leave the room without giving spiritual counsel and having prayer. Later he regrets not taking advantage of the opportunity which had presented itself. There are many hungry hearts which the minister will not reach unless he takes advantage of these moments among the sick. It is reasonable to believe the young minister would have the problem of timidity in the sick room but any mature minister should be acquainted with his work and possess the tact and ability to render a real service among the sick. During sickness a person is possessed with the spirit of anxiety and expectancy. Many words of kindness, comfort and counsel will sink in and bear fruit if they are spoken during these lonely hours.

If and when you need the service of your minister there is no need to be afraid that he does not want to render service for you. Your minister is an important person in the community. When you have problems of a spiritual nature he can discuss them with you and I am sure he can make you feel better about them. *The minister is not just the preacher in the church or the man to say the last few words over the body of a deceased loved one. He is God's appointed man, employed by the people to help meet life's problems and in the end win a home in heaven.* His training was designed to help you meet your problems just as the physician was trained to administer the drugs or use the surgeon's knife. Yes, he preaches on Sunday and has much to say in the other meetings of the church. This is part of his job but his heart is just as heavy during the week as it is on Sunday morning when he empties himself in the morning message.

There are many spiritual needs in the lives of honest people which are never solved because they are too timid, or are not well enough acquainted with their own pastor to take them to him. There is a twofold need that exists among Free Will

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive Junior College—Its History, Progress, Future

W. Burkette Raper, President

Growth is the word that best describes the operation of Mount Olive Junior College since it opened in Mount Olive, North Carolina, four years ago.

"The coming of the college is the best thing that has happened to Mount Olive during the forty years I have been here," Dr. C. C. Henderson, local physician, said recently.

### HISTORY

Following World War II the Free Will Baptists of North Carolina, who trace their denominational beginnings in America back to 1727, found hundreds of their youth going off to college each year, but the denomination was without a college of its own in the state.

In September of 1951, the Rev. D. W. Hansley, then of Ayden, North Carolina, and chairman of the Board of Christian Education, presented a resolution to the North Carolina Free Will Baptist State Convention, which read:

"Due to the increased interest and demand in the state of North Carolina among Original Free Will Baptist ministers and laymen for a feasible educational program that will adequately meet the present and future needs of our people in general, we offer the following:

"That the Board of Christian Education consult and negotiate with the Board of Trustees of Cragmont Assembly, Incorporated (the denomination's summer encampment located at Black Mountain, North Carolina,) and work out a feasible plan whereby a junior college may be established and operated in Cragmont Assembly during the winter months . . ."

The resolution carried. In November of 1951 a charter was obtained and in September, 1952, the school opened under the name of Mount Allen Junior College with the Rev. Lloyd Vernon, a native of Mount Olive, as president. The name *Mount Allen* was taken from the name of the mountain on which Cragmont Assembly is located. Twelve students made up the registration the first year.

But Black Mountain was far removed from the majority of the 40,000 Free Will Baptists in North Carolina who lived mostly in the Coastal Plain, and when the state convention met in 1953 it voted to purchase some available public school property in Mount Olive and convert it into a plant for a junior college. Mr. Vernon continued as president and teacher during the year 1953-54, during which time only night classes in religion were held.

Meanwhile the Board of Directors, under the leadership of their chairman, Mr. Hansley, were making plans for the operation of a full-scale junior college with a department of business education. In the spring of 1954 the Rev. James A. Evans, a leading Free Will Baptist minister of Kenly, North Carolina, was employed to serve as director of public relations and to direct the program of the college until more permanent arrangements could be made.

It was in August of 1954 that W. Burkette Raper, a graduate of Duke University and the Duke Divinity School, assumed the office of president. In September of that year the college began its first standard college work with an enrollment of 22 students and five instructors.

At the 1955 session of the North Carolina Free Will Baptist State Convention, the name of the school was changed to Mount Olive Junior College in view of the college's having moved from *Moun Allen* to Mount Olive.

### PROGRESS

The college, now in its fourth year, has experienced steady growth and improvement.

The student body has increased from 22 to 87 students.

The library, endowed in the amount of \$12,500 by the Rev. J. C. Moye Sr., of Snow Hill, North Carolina, under the dynamic leadership of Mrs. Mildred S. Council, now has more than 4,200 catalogued and approved volumes. The library maintains subscriptions to eighty magazines and periodicals and is currently making a collection of historical material on the Free Will Baptist denomination.

Each classroom and office has been equipped with new furniture.

The science laboratory, due to the philanthropy of Dr. C. C. Henderson, has been made adequate for courses in biology

and chemistry.

Nine student loan funds have been established for assistance to worthy and needy students.

Under the direction of Dean Daniel V. Fagg, the curriculum has been expanded to include ten departments of study.

The college now enjoys the approval of the North Carolina College Conference, the North Carolina State Department of Education, and the Veterans Administration.

Assets of the college have grown from \$25,000, the original purchase price of the college, to \$165,000.

### FUTURE

The college believes that it has reached only the first plateau of its growth.

The present facilities of the college are filled, but fifty acres of land near its present location have been purchased for future buildings and an architect is currently working on a master plan for the new campus.

A special session of the North Carolina State Convention of Free Will Baptist Churches has been called to meet in Mount Olive on January 31 to consider plans for a financial campaign to raise funds for the continued development and growth of the college.

With a view toward regional accreditation, the executive secretary of the Southern Association of Colleges and Secondary Schools has agreed to visit the college this spring in order to evaluate its present program and to advise the administration in chartering its future progress.

Enrollment at Mount Olive Junior College is expected to continue to increase. From a denominational viewpoint there are 500 Free Will Baptist college students in North Carolina at the present; this number will reach 1,000 by 1970. Furthermore, because North Carolina is the only state in the denomination that sponsors a liberal arts college, Mount Olive Junior College can anticipate an increasing number of Free Will Baptist students from other states to enroll here.

From a community viewpoint, the college can make educational opportunities available to many students who might otherwise be denied higher education. The high schools of Wayne, Duplin, Sampson, Lenoir and Johnston counties graduate more than 1,600 students annually, and these students form a reservoir of college day students.

Eastern North Carolina should be a better place in which to live, and the Free Will Baptist denomination should be stronger because of the educational ministry of Mount Olive Junior College.

"For all have sinned and come short of the glory of God" (Romans 3:23).



# NOTES — AND — QUOTES

By J. C. Griffin



## DIVISION

Jesus Christ said, "And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand" (Mark 3:24, 25).

### DIVISION BRINGS WEAKNESS

There is a story told about a man who was nearing his passing from this life into the great beyond. This man called his sons to him and told each of them to go out and get a small branch of a tree. Each one obeyed. Then the old man took the branches and bound them strongly together. He passed them among the boys and told them to try to break the bound bundle, but neither of the boys could break the branches. Then he slowly unbound the bundle and passed to each of them a single branch which could easily be broken by itself. These sons learned the great lesson of unity, and the old father's message to them was, "Boys, stick together and you will never be broken."

Division not only brings weakness to family units, but also to institutions. Division make enemies of those who were friends. A divided church cannot thrive; division weakens every department of the church. When a minister does not have the solid unity of the church, there will certainly be a letdown. This can go on and on until the church becomes a lifeless institution. Jesus knew what He was talking about when He said, "A house divided against itself cannot stand."

### THE WORLD IS DIVIDED

Communism is the enemy of free government. Communism is a godless *ism* born in the regions of the damned and spued out by demon-possessed human beings. Communism is against everything that belongs to righteousness; it is the devil in disguise. Through deception it has conquered more than half the world and is fighting with all the diplomacy of Satan to overcome the rest of the world. It is fighting what is called a cold war. When the desire to conquer the world cannot be realized by politics and the cold war has failed, I am afraid that the shooting war will begin. Yes, the world is divided politically, religiously, morally and financially.

Communism is against democracy, Christianity and the free world. Even the free

world is arrayed with Communism. It would be well for us to follow the admonition of the apostle, Paul, who said, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:10-12). Russia is all that Paul described in these verses; but further on in the chapter he gives the weapons whereby we can defeat the enemy. It is a sad lot that the nations who claim to be Christian have been idle, while the enemy has been active in purchasing our rights and privileges with promises and political negotiations. We have been trading with these godless enemies of the Lord until it looks as if we will have a life and death struggle on our hands, politically, religiously and financially.

### HOW CAN WE BE VICTORIOUS?

The church stands between two great political bodies that are set on conquering the world. The powers of Rome, political Rome and religious Rome, are enemies of free religion. Communism is an enemy of all religions. Both of these, the political-religious body and the Communistic body are growing and spreading their power with great rapidity. The only way to combat these enemies of religious liberty is to be armed properly. How may we be armed properly?

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Ephesians 6:13). This is the only thing that will save us from utter destruction. At the rate we are traveling now, there is bound to be a fall in a very few years. The only thing that will save America is for us to put on the whole armour of God. This make-believe stuff, this complacency which Christians have lived in for the past two or three decades will not turn the tide. The division is too great. We have played the fool by locking arms with the godless Communistic bodies and nations of the world, and we are reaping now what we sowed. "Back to God!" should be the cry from every Protestant pulpit. We Free Will Baptists should get on the ball and roll back to that old-fashioned faith and service in and for God.

Demoninations that have been fundamental have become involved in debates on *isms* and *cisms* until most of them are divided so that their one-time strength has weakened. Some denominations are divided over card playing, some over dancing, some over one thing, and some over

other things. Yes, the devil is the old divider. He divides the church, individually and collectively. Some religious bodies gamble to make money for their so-called church. We are divided over these matters. There are those who call themselves Christians, but who are filled with envy and jealousy. These would and actually try to blow out the light of their fellow man in order to let their own shine.

### TRUCE BREAKERS

Paul said that we would have truce breakers in the last days. There are those who will put their hands in yours, pat you on the shoulder today, and on tomorrow when your back is turned, they will break their word. Yes, they will promise, and then break their promise. They will confess to be your friend, but they have an *unruly member that is set on the fires of hell* and they will slay you at the first opportunity. This is the spirit of Satan that has gotten hold of the world.

Some say, "If I can tear down the work of the other fellow to build up my own selfish desires and satisfy my envious mind, I will take a whack at the proposal." Let me say again that this is the spirit of Satan. Look at our state and national lawmaking bodies; there you will find political enemies also. They fight and try to destroy the reputations of their political enemies.

The same thing exists in many of the higher religious activities of the church. Certainly we are living in the last days when Paul says we shall have "Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:4, 5). It is time for the true church to turn away from the deceivers and trucebreakers of the world. The true church should cry, "Back to God! Back to the Bible!" The true church should repent of its sin of mixing with the world and get back to the old-time, blood-bought salvation of the Lord Jesus Christ.

Free Will Baptists, let's lead in the back-to-God movement. We will have to be a separated people in order to be the world's leaders.

## The Force of Prayer

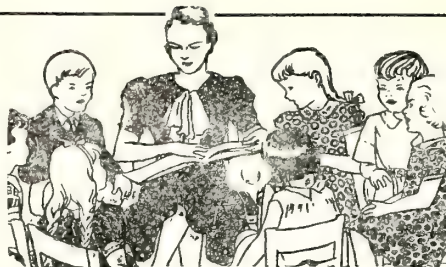
In this atomic age, it is well to ponder the words of J. Edgar Hoover, director of the Federal Bureau of Investigation, when he says: "The spectacle of a nation praying is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers because prayer is man's greatest means of tapping the resources of God."—D. Carl Yoder.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### His Secret Revealed

Rhoda Howell

**J**ACK awoke with a start. What was that noise? He listened quietly. Pat, pat, pat—so softly it came across the floor. “Jim,” he called softly. “Do you hear that?”

“Be quiet,” Jim answered angrily, trying not to speak too loudly. “Do you want to wake up everybody?”

“Then it is you?” Jack spoke again. It hurt to have Jim speak so angrily.

“Yes, and you better keep it mum. Don’t you say a word to anybody. I do not want Mom to know.”

Jack lay back in his bed. What had Jim been up to now?

“Jim, did you slip out after we went to our room last night?” he asked.

“I told you to keep still. What you don’t know, will not hurt you,” and Jim jumped into bed.

“Remember Luke 12:2, ‘For there is nothing covered, that shall not be revealed; neither hid, that shall not be known,’ ” Jack quoted, hoping Jim would listen.

“Aw—be quiet. This isn’t the first time and you are the only one who knows. If I’d been more quiet, you wouldn’t have found out.”

“‘For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God,’ ” Jack quoted again.

Jim never answered. It was no use for Jack always had an answer from the Bible.

Jack crawled out of bed very quietly and knelt to pray. Jim’s waywardness was the burden he carried many times a day to the Lord.

After praying for some time he got back into bed and soon both boys were sleeping.

Then suddenly Jack awoke with a start! Now what? He lay quietly listening once again.

“Oh—oh—oh,” he heard someone groaning. He jumped out of bed and turned on the light.

“What’s the matter, Jim?” he asked as he saw Jim rolling and tossing on his bed.

“Call Mother,” was all that Jim answered and Jack ran to obey.

Mother came in a hurry with Dad right behind her. They stood by the bed looking at their sick boy.

“What is the trouble, dear?” Mother

asked anxiously.

“I don’t know. It’s all over me,” and Jim groaned some more.

Mother pulled down the covers and looked at his neck. Then she opened the front of his shirt and looked at his chest.

“You better call Dr. Brown, Dad,” she said, “I’ve never seen anything like this before.”

Jim never said a word. He wanted help quick. This itching and burning was terrible. But as they waited the verse Jack quoted kept coming back to him, “neither hid, that shall not be known—neither hid, that shall not be known.” Well, this would not be known for he just would not tell.

Soon Dr. Brown came breezily into the room. He went to the bed and gave Jim a careful examination. Then he said, “Son, where have you been? You have poison ivy all over your face, hands, chest and feet.”

“I do not know where I would get that,” Jim answered, “I must have picked it up while I was watching the football team practice.”

He glanced at Jack. Jack shook his head. A look of anger came into Jim’s eyes. Jack better not tell even though he did know there was no poison ivy near the football field.

Dr. Brown rubbed his medicine on Jim’s face and then some on his other itchy spots. He handed Jim a prescription for more ointment.

“You better be careful where you go,” he said, “I only know of one place around here where you can find that.”

Jim winced. How much did Dr. Brown know? The look in Dr. Brown’s eyes made him very uneasy.

Then leaning over to rub on a little more “cure” Dr. Brown whispered, “You’ll feel lots better after you tell your dad and God,” and quietly left the room.

Mother and Dad stood by the bed, letting Jack go to the door with the doctor.

“Well, son,” Dad questioned as soon as Jack had closed the door.

“I told you all I know,” Jim lied and guilt was written all over his face.

“I hope you feel better soon,” Dad said as he prepared to leave the room, “I must get ready for work. By, son.” Dad and

Mother went to the kitchen.

Jim lay there thinking. The burning and itching were easing. Maybe he could sleep a little. He closed his eyes but sleep did not come. Words Jack had spoken came again and again, “thine iniquity is marked before me, saith the Lord God.”

He jumped at the knock on the door. Slowly the door opened and Dad came.

“Mr. Fall wants to see you, Jim,” he said.

“I found this in my melon patch this morning,” Mr. Fall said as he handed Jim his identification bracelet. He looked at him so curiously that Jim flushed.

“Were you there?” he asked.

Jim looked at Dad. He felt as though his eyes could see into the very center of his heart. He began to cry.

“I might just as well confess,” he cried. “I thought I’d be smart and go with the other boys. This is the third time. The last time you nearly caught us so we went down the creek this time and crawled along the bank and under the fence.”

Mr. Fall spoke kindly, “Didn’t you know there was poison ivy there?”

“No, but I sure know now.” Jim was still sobbing. “What are you going to do with me?”

“It seems you have been punished enough this time. Remember there is ‘nothing covered, that shall not be revealed; neither hid, that shall not be known.’ ”

“That is what Jack said many times before. I only laughed at him. I hope we did not ruin too many of your vines,” Jim’s head was aching. Oh, how he wished he had not followed the crowd that time.

Mr. Fall looked at Dad. Dad’s eyes were a little brighter now.

“You could help me Saturday by weeding my melons, Jim.”

“A good idea,” Dad answered, “I am sure he will be there.”

“I’ll be looking for you,” Mr. Fall said as he left the room, quietly closing the door.

Dad came over to the bed and took Jim’s hand.

“And now, son,” he said, “Don’t you think you should tell God all about this?”

“But He knows,” Jim answered.

“Sure, He knows but His Word says ‘we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ ”

Without a word Jim crawled out of bed. He knelt and asked God to forgive him. A great burden was lifted from his heart. Then he asked God to help him learn some verses from the Bible to help keep him on the right path. As he arose from his knees he knew he would have to ask Jack’s forgiveness for treating him so shamefully. Then he smiled as he thought how happy Jack would be to know that he was going to do God’s will from now on.—M. Pleasure.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## To The Women of North Carolina

You remember about a year ago we started a campaign to raise some money to buy some chairs and tables for the dining hall at our children's home at Middlesex, North Carolina. Each auxiliary in the state was asked to send at least \$5.00 to the superintendent for this fund.

I talked to Mr. S. A. Smith just recently about this fund and he informed me that we have just about half enough money in this fund to purchase the badly needed chairs and tables. So I am pleading with you women as your state chairman for the children's home to please send in a nice contribution for this right away. It may be that you have already sent a contribution, but with just half enough money it may be necessary to send another. So I urge you to do something about this *right away* because the need is very urgent. The chairs are getting in bad shape and too, we need some larger chairs and higher tables. The present ones are all built to take care of small children. I'm sure some of you mothers know how it thrills our children when they are big enough to sit in a big chair like you at the table. Well our children at Middlesex just keep sitting in little chairs. It makes them a bit uncomfortable when they visit in our homes and sit at a high table with big chairs. We want them to enjoy the same advantages that our own children enjoy at home.

By the way, don't be afraid you'll send too much in for this fund because it can be used to buy some bed spreads. They do not have enough bed spreads to change the beds without using some that are badly worn. They have enough to use if they are planning for company, but not enough to use every day.

They are like you and me; they may have company some time unexpectedly and we'd be unhappy if we knew things did not look up to par. So if you have sent a check for the chairs and tables please respond to the call for some new bed spreads. If it is agreeable with your auxiliary it would be much better to send the money and let "Ma Smith" buy them unless you'd want to buy more than one spread—since all of the rooms have at least three beds and some rooms have six beds in them. I am counting on you women of North Carolina to

rally to this great need as you always have. We have never failed to go over the top with a project and we do not want this to be a first time.

"... God loveth a cheerful giver" (2 Corinthians 9:7).

Mrs. J. C. Moye  
State Orphanage Chairman

Selma, N. C.—The Woman's Auxiliary of Selma Original Free Will Baptist Church held its first meeting of the year on Monday night, January 13, at the home of Mrs. W. C. Sasser with Mrs. W. B. Hinnant as co-hostess. There were fifteen members and two visitors present.

Mrs. Albert Coates, president, presided over the meeting and led the group in the opening prayer. The program chairman, Mrs. David Radford, gave the devotions and introduced the program. Topics were discussed by Mrs. Albert Braswell, Mrs. Rouse Coates and Mrs. Annie Aycock. The program was closed with prayer by Mrs. Leon Canady.

During the business session each chairman gave interesting remarks in regards to the work they were to do this year. A committee to represent the church at the World Day of Prayer. It was announced that the members would be hostess to the same in 1959.

Husbands of the auxiliary members were invited to come by for the social hour during which delicious refreshments were served.

On Sunday night, January 5, the installation service for new officers was conducted by Mrs. Chester Phillips of Smithfield, North Carolina. She used a very timely theme for her service, "Christ for the Whole World." The following officers were installed: President, Mrs. Albert Coates; vice-president, Mrs. Kenneth Brown; secretary, Mrs. Albert Braswell; treasurer, Mrs. Leon Canady; enlistment and promotional chairman, Mrs. W. B. Hinnant; youth chairman (G. T. A.), Mrs. Rouse Coates; Youth Chairman (Y. P. A.), Mrs. Johnnie Barnes; program chairman, Mrs. David Radford; benevolence chairman, Mrs. Annie Aycock; orphanage chairman, Mrs. J. H. Pulley; study course chairman, Mrs. R. L. Stancil.

Columbia, N. C.—The Woman's Auxiliary of Malachi's Chapel Church held its regular monthly meeting recently at the home of Mrs. C. A. Voliva. The meeting

opened with group singing, followed with prayer by Mrs. S. H. Voliva. The Scripture was read by the president, Mrs. H. S. Swain.

Those participating in the presentation of the program were Mrs. Olive Reynolds, Mrs. W. T. Reynolds and Mrs. C. A. Voliva. A short business period followed during which the officers were elected for the year as follows: Mrs. S. H. Voliva, president; Mrs. Willie Brickhouse, vice-president; Mrs. Olive Reynolds, secretary; Mrs. H. P. Swain, assistant secretary; Mrs. W. T. Reynolds, treasurer.

The February meeting will be held at the home of Mrs. Bowen Voliva. The meeting was closed by singing "Did You Think to Pray." Mrs. H. S. Swain pronounced the benediction. The hostess served ice cream, cake and nuts.

Wilson, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its first meeting of the year at the church on January 9, 1958. There were thirty-eight members present. The Divinity Circle was in charge of the program for the month. The new president, Mrs. Barbara Jean Edwards, presided over the business session which followed the program.

The other new officers for the year are as follows: Mrs. Kathleen Pipkin, vice-president; Mrs. Woodrow Ferrell and Mrs. Walter Dickerson, youth auxiliary chairmen; Mrs. Virginia Parsons, study course chairman; Mrs. Wray Tomlinson, program-prayer chairman; Mrs. Richard Cooke, personal service chairman; Mrs. Betsy Whitley, recording secretary; Mrs. Agnes Vester, corresponding secretary; Mrs. James Cooke, treasurer.

Lenoir County, N. C.—The G.T.A. of Hugo Free Will Baptist Church met on January 4, 1958, at the home of Mrs. Wilton Faulkner, youth chairman of the Hugo Woman's Auxiliary. There are fifteen members in the G.T.A. In 1957 the group paid \$20.00 on the organ for the church and \$5.00 to a member to go to Cragmont. The group had an average of seven daily Bible readers for the past year. The officers for the new year are as follows: Carolyn Hollis, president; Pamela Odham, secretary; Paulette Sowers, treasurer; Lorraine Hamilton, benevolence chairman; Francis Dudley.

Francis Dudley, reporter, states: "Mrs. Hollis and Mrs. Odham help us in our work, and we appreciate their services very much. We meet on the first Saturday night in each month at the home of one of our members. We would enjoy and welcome anyone who would like to come visit with us at any time. Our prayer is that each of us will make Jesus the Captain of our life."



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

January 1, 1958

Dear Christian Friend,

Actually I am writing this letter before January 1, but because of having to leave for Cuba on the day after Christmas, it is necessary in order that you may receive the information as soon as possible. The financial report, of course, is for the month of December, and it also marks the closing report for the calendar year.

**REASONS FOR REJOICING**—If you pardon my vanity, I want to praise the Lord for the way our people have responded to the foreign mission program during the past seven years. It was November 1, 1950, when the treasurer's books of the foreign mission board officially became my responsibility. At that time we only had \$3,377.31 in all accounts and each of our two fields were a few months behind in receiving their allotments. Also, we had two fields of operation (India and Cuba) and seven missionaries which was our assigned responsibility. Today, just seven years later, we have thirty-three missionaries, including children, working on six foreign fields. Then too, there are a number of candidates who are preparing for foreign service and new doors are opening for us. Also, because you have given of your money to this work, we are able to show a working balance in our financial report. For this we praise the Lord and we believe it is reason for rejoicing.

We have endeavored to keep you properly informed of the activities of the foreign mission board, and even though we are keenly aware that it has cost the denomination a large sum of money to bring us to where we are, we must remind you that we are just beginning. To properly promote the program is expensive! But if we sit down and consider the dividends, and all of the services rendered, surely there would be no complaints.

**EXCEED BUDGET!**—Another reason for rejoicing is that all but a few states exceeded their suggested quota this year for foreign missions. Study the financial report and note those who are *out front*. As we begin a new year may we all tackle the new quotas with courage and confidence. We must continue to increase our gifts to foreign missions if we maintain our present work, build new stations, and send out more missionaries. Actually, with the

number of churches and members in our denomination, we ought to be giving ten times as much for foreign missions. Begin now to exceed your quota in 1958.

**BROTHER TIMYAN VISITS KOUN STATION**—Rev. Gordon Timyan, our contact man in Africa, writes as follows: "We made two visits to the Koun congregation, both times enjoying spiritual fellowship in worship together. On our way through, we left word that we would return the next day, hence the group should be assembled from their farms. I suggested that the men should clear off the portion of our land that borders the main road. Nor were we disappointed the next day upon our return to find that nearly all the group were present, and a strip of 30 x 475 feet completely cleared off! How willing they are to do anything to hasten the realization of their desire of long-standing: a stream for the resident missionary at Koun!

"It was gratifying to note the progress in the church building. They have the walls nearly up to roof height and plan to finish it before the Sparks' arrival. They have awaited the sale of the coffee in order to purchase a metal roof. In addition to what they have spent on the building, they gave me 1760 frs. offering. I am holding this money until the Sparks come."

**FROM KOTAGIRI, SOUTH INDIA**—Miss Laura Belle Barnard has arrived home and is now in Glennville, Georgia. Miss Volena Wilson writes as follows:

"I wish you could be here and see the blessing of God upon us during these days. Last week in Corsley Lines we had our week of meetings. There were four who took their stand for Christ. This week we are at Sait Lines and Monday night there were 10 who made a profession and 7 on Tuesday night, and then on Wednesday night 5 more souls were redeemed. This makes a total of 22 and there are three more services to go. Many, many years of sowing the seed in this place and today the reaping. Praise God!"

**DID YOU KNOW?**—The rising tide of population is running at the rate of 120,000 a day, or 43,000,000, approximately equal to the population of France, a year. The drop in the death rate is the major factor in the world-wide population increase. It is predicted that the world's population may double by the end of the present century, thus reaching a total of about 5,400,000,000.

## Financial Statement

BOARD OF FOREIGN MISSIONS

DECEMBER, 1957

Cash in Bank	
December 1, 1957	\$27,521.89
Receipts	11,576.50
Total to Account For	\$39,098.39
Disbursements	11,525.74

Cash in Bank	
December 31, 1957	\$27,572.74
Cash in Saving Account	
December 31, 1957 (Repatriation and Expansion)	6,704.00
Total	\$34,276.65

State	STATE QUOTAS		
	Quota	Paid	Under Quota
Ark.	2,800	2,757.52	42.48
Calif.	2,800	1,712.94	1,087.06
Fla.	1,800	2,259.28	
Ga.	3,700	4,265.90	
Ill.	4,000	4,384.69	
Ky.	2,100	1,157.24	942.76
Maine	300	150.00	150.00
Mich.	14,300	14,661.28	
Miss.	1,700	1,392.42	307.58
Mo.	10,300	8,037.70	2,262.30
Neb.	100		100.00
N. Mex.	200	400.71	
N. C.	20,250	34,561.78	
Ohio	2,900	3,289.75	
Okla.	6,500	5,574.46	925.54
S. C.	4,100	5,976.54	
Tenn.	9,100	9,295.03	
Texas	3,600	3,657.98	
Va.	3,600	5,893.95	
W. Va.	2,700	1,326.45	1,373.55
Misc.	3,565	5,277.25	
Totals	\$103,215	\$119,164.22	\$7,191.27

It is our job to rivet the eyes of the world on Christ. The final triumph of the gospel is as sure as the promises of God. Duty is ours; results are God's. We are not responsible for conversion but we are for contact. We are to go everywhere and preach the gospel. All are to go to all. We are to bear witness among all nations, and leave our God to bear His witness in confirmation of our own.

May each of you who read this letter and the financial report enjoy the riches of His grace throughout this new year. And remember, "Don't be late, in 58."

Sincerely yours,

Raymond Riggs

Promotional Secretary-Treasurer



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church Teaches the Word

(Lesson for February 9)

Lesson: 1 Timothy 4:6-16; 2 Timothy 2:1-2.

Golden Text: 1 Timothy 4:16.

### I. INTRODUCTION

The teachers of the Word have a job that never ends. If they do a good job in their churches, they must keep all the brethren, young and old, posted on the dangers of apostasy, enlightened on current trends of the various false isms and well informed in the true doctrines embraced by the gospel of Jesus Christ. In this manner they can keep their people in remembrance of the dangers of the day and informed on the things needful for consistent Christian living. To accomplish this it is the duty of the teacher to always be on the job of learning himself. For he who is not well nourished in the words of faith, good or true doctrine cannot rightly divide the Word for his pupils. May we let Paul put this inescapable duty in his own words? "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).—*The Advanced Quarterly* (F.W.B.).

### II. HELPFUL HINTS

1. Teaching the sound words of truth will bring benefit to the minister who engages in it (1 Timothy 4:6).
2. The mixing of myths and fables with the Word of God will weaken the effect of any man's teaching (Vs. 7).
3. It is a good thing to have a sound and well-developed body; it is still better to be strong in the spirit and in Godliness (Vs. 8).
4. The faithful teaching of the Word of God is sure to meet with severe opposition, and may even result in suffering (Vs. 10).
5. God is able to use young people as well as those who are old, if they let Him rule in their lives (Vs. 12).
6. Reading, exhortation and teaching should be the chief occupation of the Christian until the Lord comes again (Vs. 13).
7. It is a very serious mistake not to make use of the talent God has given us for His service (Vs. 14).

8. Meditation upon spiritual things does not exclude the daily occupation, but our chief interest should be in the former (Vs. 15).

9. It is always important for a Christian to "watch his step," but more particularly so for the minister of the Word (Vs. 16).

10. The teaching ministry should not end with the teacher; his work should train others to follow his example (2 Timothy 2:1, 2).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. In the verses preceding the Printed Text, Timothy is told to beware of false teachers who were threatening the spiritual welfare of the church and its members. These men are described as lying hypocrites whose consciences are no longer sensitive to the truth. Among other things, they forbade marriage and commanded abstinence from certain kinds of food. These men were apparently leading some Christians to accept this extreme position when there was no justification for it in the Scriptures and in the teachings of Jesus. This is only one example of the many such cults which threatened the very existence of the Christian faith during its earlier years.—*The Bible Teacher* (F.W.B.).

2. Spiritual gifts must not be neglected. To neglect them means they will eventually rust and decay. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (Vs. 14). Paul knew that Timothy possessed those qualifications which would make his work more successful, and therefore urges him to take advantage of those qualities.

Meditation adds to the cultivation of spiritual gifts. Many people today, including ministers, are too busy to take time out for meditation on spiritual things. Happy is the man that takes time to meditate on the goodness of God. "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (Vs. 15). If this is done, others will see the result in our lives.—*The Bible Student* (F.W.B.).

3. Why do nations that honor the Bible lead the world in education, enlightenment and human liberty? Why, on the other hand, are men made to hate when they read the writings of Karl Marx, which comprise the bible of international com-

munistism?

These questions are answered in the second letter of the Apostle Paul to Timothy. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The sacred volume is God-given. Other books are man-made. The creative power of the Bible is its supernaturalism.

4. Most of the writers never met the others. Yet not one of them contradicted the other thirty-five. This can be explained only by the fact that back of the mind of each writer was the Holy Spirit, giving guidance to the group as a whole.

An average of twenty-five million copies of God's Word are manufactured and distributed every passing year. Persons who would discount the Bible in favor of science, should remind themselves that the average scientific textbook becomes obsolete in less than ten years.—*Selected*.

5. Considering the origin and mission of the Bible, it is only natural to suppose that parts would be mysterious and baffling to the human intellect. Much of the Book is devoted to prophecy. These sections become clear only when the prophecies reach fulfillment.

6. This is illustrated by the prophecy recorded in the third chapter of second Peter. The release of atomic energy was anticipated in this passage of Scripture many centuries in advance. The document remained a sealed mystery until the first bomb was dropped on the Japanese metropolis.

During all this time, there was no way for explaining its contents. Bible students had to accept it in faith. They relied upon the fact of divine inspiration. They relaxed and said, "Thus saith the Lord."

7. Rather unfortunate attempts were made by certain expositors and commentators to explain the meaning. Some took the position that it was symbolic instead of literal. Now we know that Peter was anticipating the release of atomic power. He was describing a future renovation of the planet by fire.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, . . . Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, . . . Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" (2 Peter 3:10-12).—*Gerald Winrod, D. D.*



## Till You're Well Again

(continued from page nine)

Baptists today that, when met, will harmonize our thinking concerning residential pastoral service. Our people need to understand that there are many problems which exist among us that a local pastor can solve when the people pray for his success and provide the opportunity for him to minister among them. Our ministers need to understand just how urgent it is that they take advantage of every opportunity to pry into the personal and spiritual lives of those they serve in order to be of their best service to them.

There are many who wrestle with their problems, never to have them solved, unless they become acquainted with some local pastor whom they feel they can trust. There are many who never come to a stable faith in the Lord until some minister pries into their personal and religious lives and spends some extra time with them. The Bible is plain concerning the importance of the minister. *"How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"* (Romans 10: 14, 15).

## The Way That Seemeth Right to Man

(continued from page five)

Counting each lost and misspent day,  
Sadly we find at last.  
Nothing but leaves.

Ah! who shall thus the Master meet,  
Bearing but withered leaves?  
Ah! who shall at the Saviour's feet,  
Before the awful judgment seat,  
Lay down for golden sheaves  
Nothing but leaves?

—William Jones.

## The Story of a Slave

Dr. Herbert Lockyer

**T**HE impressive story of Garra, an African slave, who was supposed to have bewitched the son of Libe, his master, is worth retelling. For such sorcery, Garra's

blood was to be shed. Under cover of night, he fled, only to be pursued. Pausing to drink beside a stream, he saw a white trader on the opposite bank watching him with kindly eyes. Garra knew his pursuing, revengeful master was catching up on him; so, plunging into the water, Garra made for the white man for protection.

Then all three met and parlay ensued, resulting in the kindly trader offering to purchase Garra. "If he is your slave, I will buy him from you."

"Libe cannot sell his revenge for the life of his son. He must have blood," and at a sign, one of his followers hurled a dart at Garra, the crouching fugitive. But the quick arm of his white protector interposed, and the weapon hung bloodstained from the trader's flesh. Drawing it out, dripping with his own ruby blood, he said: "If it is blood you seek, behold it! My blood for his." Libe trembled, for he had wounded a son of Britain and feared the power he represented.

"Be it so," Libe said, and retreated back into the forest, leaving the redeemed slave with his new master, who told him he was free and a slave no longer.

"Free!" Garra exclaimed, "free! Then is the blood-brought free to serve!" And serve he did the one who had redeemed him from bondage.

Can we not see in the emancipation of Garra, a picture of our redemption? We were the slaves of sin, but Jesus bought us with the price of His own precious blood. Christ's blood, precious in God's sight was freely shed for the remission of our sin. Have you experienced the power of His blood to deliver from the power and tyranny of sin?

"Precious, precious blood of Jesus  
Shed on Calvary;  
Shed for rebels, shed for sinners,  
Shed for thee!"

The Bible is a crimson book—over its pages is written large the truth of freedom from bondage through blood—pure blood. The blood Christ shed for sinners is efficacious and precious because of its intrinsic value. It was the blood of a Lamb without blemish. Had it been the blood of an ordinary man, even a good man, it could never have atoned for sin. The blood shed at Calvary was the blood of the God-Man.

"For this is my blood of the new testament, which is shed for many for the remissions of sin" (Matthew 26:28). "He shall redeem their soul from deceit and

violence: and precious shall their blood be in his sight" (Psalm 72:14). "And almost all things are by the law purged with blood; and without shedding of blood in no remission" (Hebrews 9:22). "Forasmuch as ye know that ye were redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). "... and when I see the blood, I will pass over you, ..." (Exodus 12:13).

Preaching about the blood as the only hope of the sinner may sound repugnant to the modern man, but it is still true. Is the covering of the blood yours? Have you known what it is to have the blood of Jesus Christ, God's Son, cleanse you from all your sin?—American Tract Society.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12).



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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 5, 1958

FEB 1958  
DURHAM, N. C.



## WELCH AVENUE FREE WILL BAPTIST CHURCH COLUMBUS, OHIO

The Welch Avenue Free Will Baptist Church, pictured above, was organized on February 21, 1952, with fifteen charter members. Since that time the church has grown steadily and great progress has been made, not only in membership which is now 155, but also in the construction of a new church building which was completed in September of 1954.

The pastor of the church is the Rev. Delbert Gould.

(For a complete story in detail see the feature in this issue entitled "Reflection of God's Spirit.")



# EDITORIAL

## AN ACTUAL COMPARISON

J. O. Fort

Since the greater majority of our people will not be able to analyze and compare the Sunday school literature offered for sale by the National Sunday School Board, Nashville, Tennessee, with the Free Will Baptist literature published by the Free Will Baptist Press, Ayden, North Carolina, we offer such a comparison here. It will necessarily be a twofold nature since we believe our people will want to know the facts.

As we make this comparison, we have three complete sets of Sunday school literature before us: that of the Higley Press, an interdenominational publishing house; that of the National Sunday School Board of Nashville, Tennessee; and that of the Free Will Baptist Press of Ayden, North Carolina. The reader will see the reason for the Higley Press literature as the comparison progresses.

### SUNDAY SCHOOL BOARD AND HIGLEY PRESS

We notice that the *Junior Student* of the National Sunday School Board is an exact duplication of the *Junior Sunday School Pocket Quarterly* of the Higley Press, except for the cover on the quarterly. The size of both quarterlies is the same and the type is word for word, including the length of lines.

The *Intermediate Student* of the National Sunday School Board is also identical with the *Junior High Sunday School Pocket Quarterly* of the Higley Press. Again, the cover of this quarterly is the only difference.

The *Senior Student* of the National Sunday School Board is essentially the same as the *Senior High Sunday School Pocket Quarterly* of the Higley Press. We have examined these two quarterlies carefully and found the following changes have been made in adaption of the Higley quarterlies to make the National Sunday School Board quarterly: (1) The manuscript has undergone minor changes in that certain sentences have been worded differently so as to appear to have been written by another writer; (2) a few paragraphs have been added and a few deleted; (3) the type has been reset in shorter lines, making two columns on a larger page. However, it is not difficult to see that this quarterly is the work of a Higley Press writer with changes made, as shown above, by editors in the Nashville, Tennessee, office. Too much of the material is word for word with the Higley quarterly for us to judge it to have been done otherwise.

The *Adult Bible Class* quarterly of the National Sunday School Board bears the marks of the same type of maneuvering as appeared to have been done on the *Senior Student*. The adult quarterly appears to be a revised reproduction of the *Adult Sunday School Pocket Quarterly* of the Higley Press.

With regard to Sunday school literature for classes and departments below the level of the juniors, the National Sunday School Board makes no claim to our people other than the fact that the Board is recommending the *Flannel Art Series* from Higley Press. Thus, we can see that the entire Sunday School Board offering of literature, except for a few sentences and paragraph changes in two quarterlies, is not Free Will Baptist literature but is interdenominational literature written, edited and published by people who are not Free Will Baptists.

Someone has said that the program of the National Sunday

School Board is an attempt to lead the demonination back to practices of more than fifty years ago when Free Will Baptists had no literature of their own but were subjected to spurious doctrine which appeared in literature from other groups which they were forced to use. The memory of the editor does not go back quite that far, but he can remember clearly what happened as far back as thirty-five years ago. When he was still a boy and accompanied his father to union meetings and associations in Georgia, he heard appeals made, time after time, in these meetings for our churches to cease using Sunday school literature from outside publishing houses and use our own literature from the Free Will Baptist Press. The reason given then was that we could never hope to rear our children to be loyal Free Will Baptists unless we were diligent in teaching them our own doctrine. The same argument which was offered then is no less true and needful today.

We have pointed out these facts to show how well the National Sunday School Board has carried out its promise in its report to the last session of the National Association to furnish new and up-to-date Sunday school lessons.

We also call attention to the statement in the publicity letter of the National Sunday School Board when announcement was made that that board was offering Sunday school literature for First Quarter, 1958. We quote the following from that letter:

"Four quarterlies (Junior, Intermediate, Senior, and Adult) will be published and edited under the auspices of the Sunday School Board and available for the first quarter of 1958. Due to lack of time, finance, and personnel, we are having to supplement some of the materials used in the quarterlies. However, by the second or third quarter we hope to have sufficient writers and finances available to publish all of the student quarterlies and some of the teacher's manuals. . . ."

You can see, from what has been said above, how well their promise was carried out in First Quarter literature. Time will reveal how well the promises for future quarters will be fulfilled; time will also reveal the tremendous unnecessary expenditures of this National Association to underwrite this project. Our people have the power to stop this project which is sure to divide us and prove disastrous to the entire demonination. Will we do it? Only the Lord knows; and only time will tell the story.

(Continued Next Week)

Volume 73

Number 5

## THE FREE WILL BAPTIST

February 5, 1958

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# Is the Bible Inspired?

Frank E. Gaebelein, D.D., Litt, D.

(Editor's Note: Dr. Gaebelein is headmaster of the Stony Brook School, Stony Brook, New York, president of the American Tract Society, and chairman of the Editorial Board of Evangelical Books. He is publisher of "Our Hope," is a member of Administration and Commission on Education of the National Association of Evangelicals, and a member of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis. He is the author of numerous books and has been appointed to the Committee for Revision of the Scofield Reference Bible.)

## THE MEANING OF INSPIRATION

**W**HEN the Bible inspired in a unique way, or is it on a level with the works of human genius? Is it inspired in a manner that makes it wholly reliable, or is it no more trustworthy than any other ancient book? These are questions of first importance. They must be faced by everyone who would give the Bible honest consideration. For upon one's answer to them depends not only his view of Scripture but also his attitude toward life and service.

To be sure, other religions assert the inspiration of the sacred writings. But the gap between such claims and what Christians believe about inspiration is wide, just as the difference between the Bible and other sacred writings is vast. For it is a fact that, while avoiding the vagaries of superstition, the Christian Church as a whole has held to the divine inspiration of the Bible. Over a period of nearly two thousand years, multitudes in all nations and upon all continents, including a greater number of educated minds than profess any other faith, have received the Bible as the Word of God.

The Scriptures are of such unique character, their influence so tremendous, and their message so remarkable that it is difficult to account for them as the product of the human intellect alone. The plan of salvation, the searching insight into the heart of man, the sure glances into the future, the matchless words and the mighty work of Christ—all these elements of the Biblical message are so stamped with divinity that humanity may well hesitate to claim their origin.

## WHAT THE BIBLE SAYS OF ITSELF

But let us consider what the Bible says of itself. We read, for instance, in Paul's

second letter to his friend Timothy this statement: "All scripture is given by inspiration of God, . . . (2 Timothy 3:16). Christ Himself declared, as John records in his Gospel, ". . . the scripture cannot be broken" (John 10:35). Over and over in the Old Testament we find statements like "Thus saith the Lord," "God spake," "The Lord testified, saying," and "The Lord hath spoken." It is clear that, whatever else may be said of inspiration, the fact that the Bible itself claims to be inspired is undeniable.

In literary study, internal evidence is always admissible. Moreover, there is the moral aspect of the Bible's assertion of divine inspiration. It is admittedly the source book of the highest morals and purest ethics the world has known.

Peter's treatment of the mode of inspiration is direct and illuminating, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). We see, consequently, that inspiration was a matter of two factors—God and man. It was the former who was dominant; in the case of prophecy, at least, the Spirit of God in a special sense controlled and bore along the writer.

Christ's statement that *the scripture cannot be broken*, besides giving us an insight into what He thought of the Old Testament, brings us face to face with a great and critical issue, the question as to whether or not Scripture can be broken. In other words, is the Bible inerrant?

In that searching exposition of Christian ethics, the Sermon on the Mount, Christ definitely asserts not only the verbal inspiration but also the verbal indestructibility of Scripture, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no way pass from the law, till all be fulfilled" (Matthew 5:17, 18). His use of Scripture when He was tempted in the wilderness affords an impressive argument. Here, as Satan tempts Him, we find Him three times resorting to the Pentateuch for His answers to the onslaughts of the enemy. "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. . . . Jesus said unto him,

It is written again, Thou shalt not tempt the Lord thy God. . . . Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:4-10).

## SCIENCE AND HISTORY

Much used to be made of the conflict between the Bible narratives and the supposed facts of science and history. However, archaeological research is proceeding at such a pace that scholars are becoming increasingly wary of arbitrarily discarding the historicity of even the most ancient Old Testament stories. A striking example of advance in this sphere is the research conducted in Mesopotamia by the University of Pennsylvania and the British Museum. Here the Ur of the Chaldees of Abraham's day has been unearthed. No longer can Abraham be regarded as a tribal myth or a primitive sheik. Rather is it clear that he lived in a high state of civilization.

Christ's clear statement that *the scripture cannot be broken* taught the trustworthiness of the Old Testament. The tendency of archaeological investigation is, as has already been shown, toward confirmation rather than rejection of the historical accuracy of the Bible.

## THE SKEPTIC

The skeptic rails against the Old Testament as immoral because it bluntly records examples of human failure. How unreasonable! These seemingly questionable portions of the Bible are inspired and rightly so. Is there not value in the record of an outlook upon life such as that which Solomon gives in Ecclesiastes? It is in the Bible, not as infallible revelation to be followed in daily living, but for our instructions as an instance of the vanity and hollowness of mere human striving for happiness.

When it records the dark side of life, the Bible does so for our instruction and to enlighten us as to the desperately wicked state of the human heart. It is above all honest and, in its mirror-like reflection of humanity, it is nakedly frank.

## GOD'S REVELATION AND THE PURPOSE

The vital thing is to grasp the purpose of the Scriptures. According to our Lord's statement in John 5:39, they were meant to testify of Him: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

God gave the Bible as a progressive revelation of Himself, culminating in the presentation of His Son. In it He set forth the way of salvation through faith in Christ alone, the gospel whereby sinners may have everlasting life. Of this great purpose, as it was revealed in prophecy, wrought out in history, and explained in doctrine, the

(continued on page seven)



# One Thing Needful

Sarah Carter Lewis

**R**ITA Martin had just seen her husband off to his work and was about half finished with the breakfast dishes when the telephone rang. It was her neighbor and friend, Gail Richards.

"Do you suppose you could spare an hour to help me with the children this morning, Rita?" she asked. "I have to take both of them to the clinic for injections, and it's hard to manage the baby and keep hold of Jimmy's hand at the same time. We'd be gone only about an hour."

"Why, I think so," said Rita. "What time will we have to leave?"

"Around nine, I guess. They always tell me to come early."

"I think I could be ready by then," said Rita after a moment's thought. "You can look for me at five minutes to nine."

It would mean that she would have to make the cookies for that all-day teacher's meeting right away, before she left, because there were those reports to be made up for the Sunday school superintendent, for her department. She had promised to turn them over to him at the meeting tomorrow.

And she would have to get her dinner partly cooked after returning from the clinic, for she had promised to visit absentees with the vice-president of her Bible class this afternoon. Mrs. Thompson would probably be out until almost dinner time, for one always spent more time than one had planned to on such trips. But the work was interesting, and Rita enjoyed it thoroughly. She had been in charge of the intermediate department of the Sunday school for over a year now, and she really liked the work. She also taught a class.

Rita's day was every bit as busy and exciting as she had imagined it would be, even more so. The trip with Gail and the two children was tiring, especially after she had baked a large number of cookies. She had an inexpressible longing to throw herself down on the bed and rest for half an hour, when she returned. But instead of that she hurried out to the kitchen and put the pot roast on to cook, propping her lesson book up on a shelf before her so that she could read as she worked. When she was finished, she got out her books and began making out the reports, which occupied her until it was time for lunch.

Several more telephone calls came, and Rita ate a sandwich and drank a glass

of milk while she talked on the telephone. Then she hurried to get dressed in order to be ready when Mrs. Thompson called for her at one o'clock. She managed to get through with everything, having taken up the roast and set the table for dinner after she was dressed.

There were ten calls to be made, and the two ladies made seven of them by four o'clock, when they decided that they would have to stop and go home.

Rita scurried about the kitchen with a big apron over her good dress, which she had not had time to remove, warming the pot roast and getting everything in readiness, and she had very little left to do when her husband came in from work.

She tried to smile engagingly at him across the table, but it was not a great success. She was tired to the bone. And what made it worse, this did not just happen to her occasionally, but lately every day seemed busier and more complicated than the preceding one. She never seemed to get even a few spare moments to rest, as the doctor insisted that she should. The few intervals which she might have had were always taken up by telephone calls.

"Mrs. Wade wants us to take her to the hospital tonight, Clyde," she told her husband as they arose from the table. "I almost forget about it. Something is wrong with her car and she has a niece very ill with something. I forgot what. Do you mind going?"

"No-o-o-o; I guess not. I did hope that we might stay at home and relax this evening. Almost every evening something prevents us from doing that. But of course I'm willing to take her."

"I am sorry I don't drive, Clyde; I would just take her myself. But I really ought to stay at home anyway, and work on my lesson," frowned Rita. "I have hardly gotten a start on it yet. But it would not look right for me not to go along. After all, Mrs. Wade hardly knows you."

It was after nine when they returned from the hospital, and Rita stifled a yawn as they unlocked the front door and entered.

"I'd give a great deal to be able to go right to bed," she said to her husband.

"Well, why can't you?" he inquired. "It's too late to do anything else this evening."

"Late or not, I'll have to do some work

on that lesson, dear. I'm sorry, but I can't help it."

"Can't you do it tomorrow?" he asked.

"No, I can't. Tomorrow we are having that all-day teacher's meeting. I have all my cookies baked, it's true, but I'll have to make sandwiches to take along and also prepare dinner for us, before I go—because we'll be late getting home; we always are. You go on to bed, Clyde. I'll come as soon as I can."

Rita propped herself up with pillows on the davenport, and taking her lesson book, a pencil and paper, she went to work in good earnest. But she was very, very tired; and before she realized what was happening, a delicious sense of relaxation stole over her, and she was fast asleep.

How long she slept she did not know, but in her deep slumber there came to her a dream which thrilled her through and through. She thought herself at the hospital again, visiting a very sick friend. And after her visit, finding herself very tired, she walked away from the hospital and down on the sandy beach near by. The breeze from the water soon revived her, and she reveled in its coolness.

But as she walked, she gradually became conscious that Another walked with her. He did not come very close, though He kept abreast of her as she walked along. She looked closely at His face and saw with a thrill of joy that He was none other than the Lord Jesus! How her heart leaped with joy at the sight of His dear face! She tried to press closer to Him; but no matter how hard she tried, the distance between them was still the same.

What was wrong, Rita wondered? It was trying to be kept at a distance from her Lord when she was so anxious to get close to Him and touch Him. She spoke to Him, but there was no answer. He only walked near by, but withdrawn from her just a little, as though He were grieved or hurt about something. Rita longed to embrace Him. She ached to hear His blessed voice, but He did not speak. Bewilderment and sorrow flowed over her, and then she awoke.

Rita was shaken to the depths of her soul by the precious vision she had had of the face of Christ. Never before had He visited her in her dreams, and she felt she would never, never get over the thrill of delight which she had experienced at actually seeing His face. And then she remembered her hurt and bewilderment.

"Why would He not speak to me?" she wondered again and again. "Surely He knows that one word from Him would have meant so much to me—so very much!"

As she lay and meditated on this, a still small voice spoke in her heart.

"Would it have truly meant so much to thee, My child?" Would it have? If



this is true, then why hast thou not opened My Word all this day that has just past? I would have spoken to thee precious things out of My Word, hadst thou but come aside for awhile to read and meditate upon it. And why hast thou not gone into thy closet to speak to Me in prayer today? I waited all day for thy visit with Me, but thou wast too busy to take time to talk to Me, or to listen to My voice. What few words we have had today has been while thou wast running hither and thither. No time has been taken to speak to Me properly, or to listen to what I had to say to thee. Does fellowship with Me really mean anything to thee, My child?"

Great tears coursed down Rita's cheeks as she realized what must be the true meaning of her dream, and she seemed to hear a Voice speaking to her, the same Voice which had spoken to another very

busy woman who had lived hundreds of years ago:

"... Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken from her" (Luke 10:41, 42).

Rita slipped to her knees in shame and penitence. "Forgive me, Lord," she sobbed brokenly. "I see that I have become so busy in Thy work that I had almost forgotten that it is *Thy* work, not *mine*. I have been so busy trying to manage Thy work for Thee in my own way, that I even forgot to take time to talk it over with Thee!

"But I do truly long for fellowship with Thee, Lord. For I do truly love Thee. Forgive me, dear Christ, for my neglect; and help me to realize that the *one thing needful* for me is to just sit at Thy feet as Mary did, and learn of Thee."—*Gospel Herald*.

## Fear

Billy Graham

**W**HETHER you will admit it or not, there are few of us who do not experience fear in some manner. Man is the only creature on earth whose existence is passed in a state of dread, who is prey to constant fear of one sort or another. Some people are possessed of physical fears; they live in constant dread of the loss of health and go to great lengths to keep themselves in the best possible physical trim. Some have social fears; they are afraid of contact with other people, or they are fearful lest they will not receive due recognition. Many a man doing business on Main Street operates his business with fear surging through his heart; he has fears concerning his competitor, the loss of business or money. Still others are possessed of political fears; politicians fear their constituents and only too often trim their principles to suit the opinions of the voters. There are others who have fears regarding their appearance; they are afraid of being kept out of fashion and because of this they will almost bankrupt themselves to keep up with the latest fads and fancies and literally sell every virtue to keep themselves in style; to them, "keeping up with the Joneses" is the biggest thing in life. There are thousands of people who are afraid of death; to them death is completely a mystery and an unknown. They shudder and break out in beads of perspiration at the very thought of dying.

A doctor said some time ago, "Fears are the most disruptive thing we can have."

I know a lady who is in a mortal dread of germs. She stays inside her house, the prisoner of her own fear, lest she meet one. She doesn't realize that fear itself is ten times more deadly than the germ. I know a school teacher who had a basic fear which brought on a stomach ulcer; when she got rid of the fear, she got rid of the ulcer.

A former psychologist says, "Fear is not natural, but faith is. I am so made and constructed that worry and anxiety are sand in the machinery of life. Faith is oil. I live better by faith and confidence than by fear, doubt and anxiety."

A John Hopkins' doctor says that we do not know why it is that the worriers die sooner than the non-worriers. But that is a fact. We are inwardly constructed in nerve and tissue and brain cell and soul for faith, and not for fear. God has made us that way. Therefore, the need of faith is not something imposed on us dogmatically, but it is written in us intrinsically. We cannot live without it. To live by worry means ultimate destruction of body as well as of soul.

Jesus said we are not to fear; we are not to be anxious; we are not to fret; we are not to worry. The Bible teaches that this type of fear is sin. "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid" (John 14:27).

The greatest fears are those of death, judgment and eternity. And these are

indeed well-grounded fears, but confidence in the finished work of Jesus Christ on the Cross of Calvary and in His Word will conquer all such fears. If we trust Him we do not need to fear judgment, for He shows us that the believer shall not come into condemnation.

The Bible declares that for those in Christ there is no judgment. The Bible declares that the sting of death is gone for them. "Forasmuch then as the children are partakers of flesh and blood, he (Jesus) also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject of bondage" (Hebrews 2:14, 15).

Your fears can be banished, your frustrations quieted; your worries can flee if today you give your heart and life to Jesus Christ. Right where you are now you can say "Yes" to Christ. You say, "What do I have to do?" All you have to do is at this instant submit your will to Him and accept Jesus Christ as your personal Saviour. You must acknowledge that you are a sinner, and then by faith let Christ come into your heart.—*American Tract Society*.

## Trading Their Souls

Some young ladies have traded their souls for a husband. They fall in love with some boy who doesn't care a thing on earth about Christ or the Church.

When folks get in love, you know that entitles them to trample under foot everything that God ever said . . . Christianity, father, mother, advice, morals, everything. "I'm in love and I will marry him, no matter what. Oh, I will convert him. . . . I'm going to be different from the rest."

It is her business if she wants to trade her soul for a husband, but it's a bad deal.—*First Church, Savannah, Ga.*

## What is Salt?

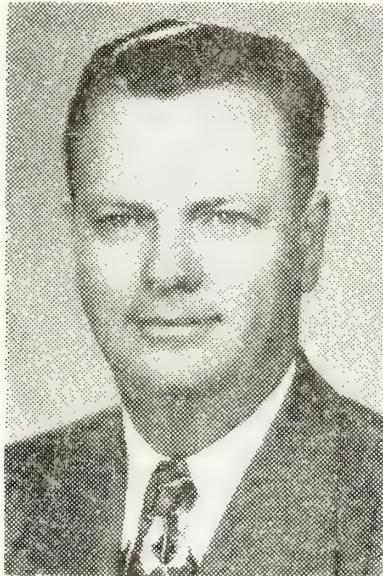
To the question, "What is salt?" Johnnie replied, "Salt is what spoils potatoes when you leave it out." Religion is what spoils life when you leave it out. Religion not in the home spoils it. Religion left out of character accounts for a questionable character. Christianity puts zest and vitality into life which, when abandoned, leaves life purposeless and dead.—*D. Carl Yoder*.

God's love for us is not always a love that keeps us from trials, but it is love that keeps us through trials.



# NEWS NOTES

## N. Bruce Barrow Accepts Position at Press



J. O. Fort, manager of The Free Will Baptist Press, Ayden, North Carolina, announces the employment on January 1, 1958, of the Rev. N. Bruce Barrow of Lucama, North Carolina, to become head of a new department recently instituted at the Press. Mr. Barrow is the head of the department of public relations and sales promotion at the institution. In addition to his office duties, he will travel for the institution doing field work.

Mr. Barrow is a native of Snow Hill, North Carolina, having graduated from high school there. He is also a graduate of Moody Bible Institute and Northern Baptist Theological Seminary. He has done additional extensive study at North Park College, Chicago, Illinois; Louis Institute of Chicago; Chicago Presbyterian College; and Texas A. and M. College.

He was ordained to the gospel ministry as a Free Will Baptist minister in 1935; his membership was with the Hull Road Free Will Baptist Church, Snow Hill, North Carolina.

Since his ordination he has been in constant service as a pastor; he has served twenty-two churches in North Carolina and one church in Texas. At present he is pastor of Little Rock Church, Lucama, North Carolina, and the Micro Church of Micro, North Carolina, both half-time churches.

In addition to his experience as a pastor, he has been honored by having been moderator of the National Association for two years, moderator of the Texas State Asso-

ciation, and is now president of the North State Carolina Convention.

Mr. Barrow's employment with The Free Will Baptist Press is part time during this exploratory period.

## Youth for Christ Rally At Reunion Chapel Church

The Reunion Chapel Free Will Baptist Church located just off Highway 17, north of Vanceboro, North Carolina, will be host to the Youth for Christ Rally on Saturday night, February 8, 1958, at 7:30 p. m.

The Rev. T. O. Terry, pastor of Pleasant Acres Church, will bring the message. Everyone is urged to attend this rally.

## District of Columbia Eases Liquor Ban

The District of Columbia has eased its ban on establishments serving liquor within 400 feet of a church. The district commissioners, the three-man governing body appointed by the President to rule the capital city, said that liquor licenses in the future will be granted for establishments closer than that if the church or churches in question have no objection. The 400-foot rule applies only in the residential zones. The amendment modifying it was approved upon request of a new oriental restaurant which asked for a license to serve liquor with meals. It is situated less than a block from an Episcopal church, but a spokesman for the church said it had no objection to the liquor license being issued.

## Bible Conference At Wilson, N. C.

A *Sword of the Lord* Bible conference will be held February 6-9 at Wilson, North Carolina. Services will take place at 10:00 a. m. at the First Free Will Baptist Church and at 7:30 p. m. at the Wilson Armory.

Dr. Bill Rice will conduct the conference with Dr. Elmer Piper as director of music and Mr. Ellis Zehr as soloist. Others participating will be Dr. John R. Rice, editor of "Sword of the Lord," and Dr. Bob Jones Sr., founder of Bob Jones University.

## Coming Events

February 21—World Day of Prayer  
March 30—Palm Sunday  
April 4—Good Friday  
April 6—Easter Sunday  
May 11—Mother's Day

## Church Conducts Contest to Boost Sunday School Attendance



The Rev. Stanford Trigg, pastor of Friendship Free Will Baptist Church of Flint, Michigan, reports that the church recently conducted a contest to boost its Sunday school attendance. The primary purpose of the contest was to enroll members who were not attending church anywhere. Pictured above are the participants in the contest who influenced the most people to attend their Sunday school. They are as follows:

Front Row—Naomi Powell, Bettie Gobel, Mrs. Macon Shelton and Vida Trigg.

Back Row—Rev. George Warren, Jane Jackson and Beatrice Sharber.

## Pinetops, N. C., Church To Celebrate 1st Anniversary

On February 9, 1958, Peace Free Will Baptist Church, Pinetops, North Carolina, will celebrate its first anniversary with a special evening service. A social hour will be held following the service.

The pastor of the church, the Rev. Hubert Burress, and the members of the church extend a cordial invitation to everyone to attend this special service.

## Church Council Operates Prayer Counseling Service

A live prayer answering service for telephone users will be operated at Topeka, Kansas, on a 24-hour basis for several weeks before Easter. The Topeka Council of Churches will begin the service on February 18 and continue it until Easter Sunday, April 6. Anyone desiring to have another person lead them in prayer will be able to dial a special number to hear a



prayer for help on any personal problem. Prayers will be given by ministers and lay persons of various churches. Volunteers will serve in one-hour shifts.

This will be the second year such a project has been held in Topeka. A similar service is provided in Rapid City, South Dakota.

Elsewhere, a similar service—Telephone Samaritan—run by St. Stephen's Church, Walbrook, London, has been extended from daytime to round-the-clock. Some 100 volunteers are on call to visit inquirers.

In Berlin, just one year ago, Dr. Klaus Thomas opened a tiny office and announced that he would be available at the telephone to counsel with people in trouble. Hardly had the word got around than the phone began to ring endlessly. The office had to be enlarged, and finally moved to the heart of the city. That Berlin center, called the Saint Luke's Society, receives extended counselling calls on an average of 30 times a day. More than 2,000 people have been helped. And in addition to phone conferences, advice and assistance have been given in response to about 750 letter requests from all over Germany.

In Helsinki, Finland, Pastor Heimer Virhunen reports a similar service. Within weeks after he began his telephone ministry, he had to engage 12 assistants.

Similar services are found in Copenhagen, Denmark and Stockholm, Sweden, besides a long list of lesser cities. A similar service will be opened shortly in Zurich, Switzerland.

**Mission Board and Auxiliaries Sponsor Missions Conference**

The woman's auxiliaries and Mission Board of the West Florida Liberty Association sponsored a missions conference January 20-26. The speakers were Carlisle and Marie Hanna, our missionaries on furlough, and the Rev. Raymond Riggs.

The offerings, which totaled \$390.95, were added to the Hanna fund. All pledges amounted to \$557.00. The sponsors believe this missions conference will help them pray and give more toward the evangelization of the world.

**Revival Now in Progress At Fairmount Park Church**

The Rev. Bobby Jackson, evangelist, is now holding a series of revival services at Fairmount Park Free Will Baptist Church, Argonne and Pershing Avenues, Norfolk, Virginia, which will continue through February 9, 1958. These services are being held nightly at 7:30.

The pastor of the church, the Rev. Fred A. Rivenbark, extends a cordial invitation to everyone to attend the remainder of these revival services.

**Twin Organizations Set Goals for Mission Work**

The Worldwide Evangelization Crusade and the Christian Literature Crusade, Fort Washington, Pennsylvania, have set a goal of 400 new missionaries and the opening of six new mission fields in 1958. At present the twin organizations have a total of 750 missionaries and staff workers located in 36 mission fields.

**The Lord's Prayer Deterrent to Teen-Age Crime**

The Lord's Prayer was offered as a deterrent to teen-age crime in Lexington, Kentucky. Judge Bart Peak, presiding in juvenile court, considered the case of two who admittedly searched parked cars for money they could steal. The judge gave each of them a medallion inscribed with the prayer that begins, "Our Father, Which Art in Heaven." "Take this emblem," he said, "and the next time you are tempted to do something wrong, think and don't do it until you take this out of your pocket and throw it away."

**OBITUARIES**

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

**In Memory of Mr. H. L. Lewis**

Mr. H. L. Lewis was born on May 21, 1881, near Gum Swamp Free Will Baptist Church, Pitt County, North Carolina. He spent his entire life in this community. He was the son of the late J. B. and Mary Lewis. On December 22, 1912, he married Miss Luzetta Bryant of Edgecombe County.

Mr. Lewis served the Gum Swamp Church as deacon for 30 years and as treasurer for 28 years. It was the privilege of the writer to serve his church as pastor for 11 years. I found him faithful to his church, family and community.

Brother Lewis passed on to his eternal home on March 22, 1957. The funeral was conducted at the home on Sunday following his passing by the Rev. D. W. Alexander, assisted by the Rev. A. B. Chandler. The body was laid to rest in the Bethel Cemetery.

Surviving are his wife and the following children: Mrs. J. W. Allen of Trenton, H. L. Lewis Jr. of Greenville, J. B. Lewis of Burgaw, Jasper L. Lewis of LaGrange, Earl C. Lewis of Greenville, Coye Lewis of Pink Hill, Mrs. Ernest Alexander of Bethel, Mrs. Joe W. Edwards of Spring Hope, Miss

**THE MAIL BOX**

**NEEDS HELP**

"I am in desperate need of help. I have been disabled with sickness since 1949. I have six children, four of them in school. I am deeply in debt and I am not able to fulfill my desire of working for the salvation of the lost. I believe we have enough good ministers and other Christians in our demonination who will help me if you will publish this in *The Free Will Baptist*. I have been a Free Will Baptist for 20 years and was ordained to the gospel ministry February 2, 1945. Please pray for me and my family."—Earl James, Venia, Virginia.

**CHANGE OF ADDRESS**

"I would like to notify you of my change of address from Bristol, Virginia, to Stacy, North Carolina."—Winston Sweeney.

**PRAISES SUNDAY SCHOOL QUARTERLIES**

"Would like to say that our Sunday schol lessons are better than ever, and as a teacher, I like the teacher's guide and would not be able to do much without it. I feel keenly the responsibility I have of presenting Jesus and Him crucified to the 42 men and women in my class. We have an average attendance of 31 each Sunday. I also count it a privilege to have this honor of teaching; I depend greatly on our quarterly and teacher's guide for our class—they are wonderful."—Mrs. Hardy Talton, Route 2, Pikeville, North Carolina.

Margaret Lewis of Rocky Mount, and Charles A. Lewis of Greenville. Surviving also are 13 grandchildren.

May God bless this family.

Written by,  
D. W. Alexander

**Is the Bible Inspired?**

(continued from page three)

Bible is the inerrant record.

Inspiration accredits the Book. Uninspired, the Bible is mere literature; great though it be, it cannot speak with finality to the hungry soul of man. Inspired, it is God's Book and speaks, as did Christ, the Incarnate Word, as *having authority, and not as the scribes*. Therefore, it is, above all other books in the world, both useful and profitable. Of all the millions of volumes ever written, it is most valuable. In a sense which applies to no other book, it is indispensable. For the Bible is nothing less than the inspired Word of the living God.—American Tract Society.

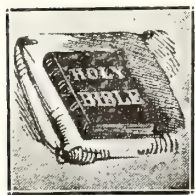
May heaven send me not what I wish, but what will be for my good.—Menander.

Everything in the world may be endured except continual prosperity.—Goethe.



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please give me some light on the Old Testament offerings. Some Scriptures seem to indicate that an offering is burnt each day, some each evening, some each morning, and some that a special kind of animal was offered while others suggest that flour or meal be offered. I get confused when I read these different views.—Mrs. R. S., Oklahoma.

**ANSWERS** A good Bible dictionary like Smith's or Davis' might be of help to you in the study of the ceremonial law. Each of these different types of offerings was offered at a time and in a manner so as to symbolize that for which it was offered. Only a few of these may be given as examples to illustrate this fact here in this column.

The whole burnt offering was offered outside the tabernacle. For this a bullock (Leviticus 1:5), or sheep (Leviticus 1:10), or fowls (Leviticus 1:14) might be offered. This was to be a male without blemish; it must be offered voluntarily by the owner (Leviticus 1:3). The sons of Aaron offered it by killing it on the north side of the altar, etc. Read all of the first chapter of Leviticus. (Compare Exodus 29:38-42; Leviticus 6:8-13.)

The (meal) meat offering had no leaven or honey for seasoning but salt and oil only. Leaven symbolized sin, and salt, the saving efficacy of God; whereas the oil symbolized the Holy Spirit. (Read Leviticus 2; 6:14-23.)

The peace offering of Leviticus 3 could be either a male or female. The victim was chosen from the flock and must be without blemish and should be killed before the tabernacle door or entrance. Like the whole burnt offering which was killed on the north side of the altar, this must be killed by the priest while the owner's hands were on the victim's horns or head signifying that the sins of the guilty are placed on or transferred to the victim for him to act as substitute as he takes them and suffers for them instead of the one who is guilty. (See Ephesians 2:14-18; Colossians 1:20.) In the continued burnt offering the "once for all" quality of Christ's sacrificial death for us is signified. *He ever liveth to make intercession for us.* In the peace offering Christ's whole

work is manifested as being that made in behalf of the believers' peace. God and man meet at one common mercy seat. Christ is our peace. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Ephesians 2:14). He has proclaimed this peace.

Read Leviticus Chapters 5—7 for the details concerning the trespass offering. According to Leviticus 5:15, 16 restitution must be made and a ram must be offered. According to Leviticus 5:5-11 the guilty person must confess the trespass. According to Verse 7, if the guilty was too poor to bring a lamb, he could bring either two turtle doves or two young pigeons; and according to Verse 11, if he were not worthy enough to offer these objects of worship, he might bring his offering in the form of one-tenth part of an ephah of fine flour. This signifies that the very poorest of folk may be saved through Christ. (Compare Isaiah 55:1-4; Isaiah 1:18 with Matthew 11:28-30; also Luke 21:1-3 with Romans 12:1, 2.) God has never required of the poor any more than himself and all that he has but has always asked for that. He asks exactly that of the rich and will be satisfied with no less. This is only right, for He calls for the poor and rich alike to turn their sinful selves to Him and in return gives them in or through Christ all He is and has. Offerings were used as symbols to call the Old Testament believers back to fellowship with God from which Adam fell in his first sin and from which we who were in him fell. We shall never be fully satisfied until in sinless perfection we are completely restored to Him. This feat will be accomplished only when we have new bodies like Christ. "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12); "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (1 John 3:2); "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15).

Until we get to heaven we are to follow the teaching of the Bible and work God's works. "... work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12, 13).

Even though Christ, the antitype of these Old Testament symbols, has died and fulfilled all that they pointed to, yet symbolic worship has not altogether been done away with; for the Church has symbols through which it is commanded to acknowledge God and His authority in the Bible. Believers are to be baptized by immersion, an act that symbolizes that they are dead to sin, the old world, the sinful way of life, and all it meant to them before they were saved and that they have been made alive to walk in newness of life or the new way of life. Baptism will be as much out of date when the Church has been caught up to be with Christ as are the animal sacrifices since Christ's blood has been shed for our sins. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:3-5).

Then there is the bread in the Lord's Supper that symbolizes Christ's broken body and the wine that represents His shed blood. These are to be taken until He comes again, and they symbolize His death until He comes for us. Then they will also be out of date. When He has come we do not need them to remind us of the event, for we shall not only be like Him but with Him. "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:24-26).

There is also the washing of the saints' feet which Jesus commanded His followers to do. This reminds us that even though we have been washed in the blood when we were saved, that we also need to recognize the continued cleansing by the power of Christ's blood that can be realized only as we continue to confess and forsake our sins. When we have the new bodies this will also be out of date.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### NEGLECTED POTENTIALITIES

"... Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, . . . And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it" (1 Kings 20:39, 40).

During the past few weeks there has arisen some questioning as to why I am giving so much time and space to articles dealing with problems relating to the difficulties and betterment of our young people. The questioning has sometimes been turned into criticism—destructive criticism. My first answer to any such questions and criticism is to be found in the verses quoted above, and for further answer I am going to quote headlines and excerpts from a number of newspaper stories appearing in the daily press during the past very few days, and finally, if the editor keeps printing them, I am going to prepare quite a number more. I am not alone in my thinking regarding the importance of doing something for the boys and girls of our land. At the close of this message I shall quote from two recent articles by eminent authorities pointing to the potentialities of our young people if utilized in the proper manner. And as our text says, *So shall thy judgment be; thyself hast (will) decided it.*

Now let us look at a few headlines and wike up to our failures and responsibilities:

**FUEHRER AND SIX OTHER BOYS ARRAIGNED AT N. Y.**

New York, January 18—George Legget and six other youths he recruited into a Nazi-type youth gang were arraigned today and charged with plotting to steal autos and rob a bank—for the glory of the "Nordic race." All these youths were of teen age except one who was 21. The whole long story is an ugly account of the utter neglect of the boys. It is not a story of Germany twenty years ago but of America of less than a month ago.

**AGED BURKE MAN SLAIN; TWO BOYS ARE QUESTIONED**

Morganton, January 13—An aged Burke

County farmer was robbed and shot to death at his rural home near here this afternoon and two teen-age boys, one of them the farmer's helper, were arrested for questioning. These boys were described as being 14 and 16 years of age! A later headline states, *Youth Is Held Without Bond in Burke Slaying.*

**POLICE ARREST TWO YOUTHS IN THEFT OF AUTO HUBCAPS**

This headline has appeared recently in towns in many parts of the state and doubtless in many other states.

### OTHER HEADLINES

Youth Admits Robbery of Gas Station.

Youth Is Stabbed After Argument Over Seating.

Youths Get Prison Terms.

Now consider this last headline and quotation before we look at the more pleasant side of this whole matter:

Pastor Will Teach "Decorous Dancing."

Here is the story of a youth director of a church who plans to start teaching 250 junior church members "the fine points of decorous dancing"

Now after all this is there a way out? Yes, the following will point the way out if we follow the suggestions given along with others which I expect to write about in the weeks ahead.

**F.B.I. OFFICIAL URGES YOUTH RECOGNITION**

"Youths need more recognition for good ideas, less criticism for their misdeeds, and more examples of good adult character," Bernard M. Suttler, special assistant to F. B.I. Director J. Edgar Hoover, said last night.

"Today's younger generation is in need of more love, understanding, respect and discipline on the part of parents—the key builders of good character in our homes.

"Each child gets its primary education in life and character from its home. The failure of the home to provide adequate parental responsibilities has been listed as the chief cause of juvenile delinquency.

"We need today closer family units so that we can look to the future with faith in our youth.

"Today we find spiritual aspects of our home life competing with the material aspects, and we urge you to provide more Christian homes for the training of happy, useful lives for our children," the F. B.I. officer told some 350 scout leaders and their wives from 14 Western North Carolina counties.

**GRAHAM CALLS YOUTH GREATEST UNUSED POWER**

Evangelist Billy Graham says that unless this country goes all out and dedicates itself to God, it will lose the struggle to

Communism.

Dr. Graham told a student assembly in Louisville, Kentucky, that the teen-ager is the world's greatest unused power.

"You can do anything you want to do with this power," he said, "but you will have to dedicate yourselves." And he went on to say, "The battle today pits Christianity and Judaism directly against Communism."

"Then Jesus beholding him loved him, and said unto him, One thing thou lackest: . . ." (Mark 10:21).

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### THE WELL OF PEACE

In Genesis, Chapter 26, we observe that Isaac was promised favor and prosperity as his father Abraham. The Philistines envied Abraham, and after his death they stopped up the wells which he had dug in hate and envy of the Israelites. Isaac was prosperous and needed water for his family and herds. "And Isaac digged again the wells of water, which they had digged in the day of Abraham his father; for the Philistines had stopped them after the death of Abraham: . . ." (Vs. 18).

It looked as though Isaac had come to instant success for " . . . Isaac's servants digged in the valley, and found there a well of springing water. And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: . . . And he removed from thence, and digged another well; and strove for that also: . . . And he removed from thence and digged another well, and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land" (Vv. 19-22). When it looked as if Isaac would have instant success, the forces of evil laid claim to his prosperity. This conflict and loss represents the many clashes, conflicts and setbacks the true servant of the Lord will have with the enemy before he finally reaches the place of peace and comfort which is promised eternally in the end.

It was necessary for Isaac to be tried for his face value to be known. Just as he was tried and baffled by the enemy, so we who have faith in the Lord will be tried and tested along the way. The Word says, "And I will bring . . . the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## 100th Student Registers at Mount Olive College



Mrs. Ruby Maready Blackmore of Warsaw, North Carolina, became the one hundredth student to register at Mount Olive Junior College, Mount Olive, North Carolina, for the current school year, Mrs. Hilda D. Sutton, registrar announces. Mrs. Blackmore entered the second semester which began January 27.

This year marks the first time in the

four years Mount Olive Junior College has operated that registration in one year has reached one hundred. The fall enrollment was eighty-seven.

Mrs. Blackmore will prepare for a vocation in elementary education.

Registration for the second semester will remain open through February 7, Mrs. Sutton announces.

## One Talent

Mrs. J. W. Arnold, Whitesboro, Texas

**W**HAT I do doesn't count anyway; they don't miss what little I can do." That is exactly what the man with one talent thought too, for he said, "My Lord only gave me one, knowing that it didn't amount to much; for He gave one neighbor two, and another neighbor five. My one talent won't do much, but I'll probably do something with it later if I think I can put it to usury where I can really make a showing for my Master." His master gave him one and only expected

a reasonable service. He gave his neighbor two and expected more of him, for he knew he had the ability to use two. This man used his talents and gained two. That was his reasonable service. The same went for the man with the five; he gained other five which was his reasonable service.

So many Christians want to use this as an excuse: "I cannot do much, and what I do doesn't amount to much anyway." Friends, do you know there are just as many with one talent as there are with

## College Receives Gift

The Mount Olive Junior College library has received a new set of the *Encyclopedia Britannica*, Mrs. C. B. Council, librarian, announced recently.

The 24 volume encyclopedia was a gift from Encyclopedia Britannica, Incorporated, and was donated to Mount Olive Junior College upon the recommendation of Mr. Henry Belk, editor of the *Goldsboro News-Argus*.

two talents and five talents? It is the faithfulness that counts, for 1 Corinthians 4:2 says, "Moreover it is required in stewards, that a man be found faithful." From the way we look at things today, it is the ones who have the greater number of talents that are counting for God. The ones who think that what little they can do doesn't count anyway have buried their one talent under this very disguise.

Are you guilty? (Read Matthew 25:15-30.)

Better the night with songs in it than no night and no song.

Don't think you are necessarily on the right road because it is a well-beaten path.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	51
Mrs. Lester Mills, Greenville, N. C.	37
Dessie C. Langston, Timmonsville, S. C.	25
Mrs. Melton Manning, Nashville, N. C.	22
C. L. Patrick, Walstonburg, N. C.	22
Pine Level Woman's Auxiliary, Pine Level, N. C.	13
Gethsemane Woman's Auxiliary, Clarks, N. C.	14
Wilton H. Dail, Norfolk, Va.	13
Mrs. Robert B. Pyle, Blakely, Ga.	13
Sarecta Church, Kenansville, N. C.	13
Grace Woman's Auxiliary, Greenville, N. C.	13
Mrs. G. C. Carter Sr., Surrency, Ga.	12
R. W. Allman, Benson, N. C.	11
Marsh Swamp Woman's Auxiliary, Sims, N. C.	11
E. C. Morris, Tifton, Ga.	11
John W. Beaman, Walstonburg, N. C.	11
Rains' Cross Rd. Woman's Aux. Princeton, N. C.	11
Mrs. C. F. Abrams, Macesfield, N. C.	10
Mrs. H. J. Kelly, Columbus, Ga.	9
Willet L. Moretz, Swannanoa, N. C.	9
Mrs. Hubert Hamilton, Grifton, N. C.	9
White Oak Woman's Auxiliary, Bailey, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
Miss Mattie Beacham, Arapahoe, N. C.	8
Woman's Auxiliary, Edward's Chapel, Merrimon, N. C.	8
J. N. Barnes, Blakely, Ga.	7
Mrs. W. J. Starr, Arlington, Ga.	7
E. W. Granger, Marianna, Fla.	7
Mrs. N. E. Matthews, Coats, N. C.	7
J. L. Parker, Dunn, N. C.	6
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
Lloyd M. Edwards, Kenly, N. C.	6
J. C. Griffin, New Bern, N. C.	6
Peace Church Woman's Auxiliary, Pine Tops, N. C.	6
William Webster, Pinetown, N. C.	6
Mrs. R. L. Gainey, Bladenboro, N. C.	6
C. J. Harris, Greenville, N. C.	6
Mrs. Kenneth A. Jones, Goldsboro, N. C.	6
Rev. T. L. Walker, Tuscaloosa, Ala.	6
H. L. Catrett, Colquitt, Ga.	5
Mrs. Bruce W. Clenny, Colquitt, Ga.	5
C. B. Hansley, Newport, N. C.	5
Mrs. W. D. Salter, Morehead City, N. C.	5
Mrs. P. T. Speight, Winterville, N. C.	5
Jimmie Tyndall, Pink Hill, N. C.	5
Mrs. C. F. Heath, Cove City, N. C.	5
Mrs. J. W. Hinds, Pamlico, S. C.	5
Mrs. F. A. Lewis, Lowland, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Owen Thomas, Four Oaks, N. C.	5
Woman's Auxiliary, Edgemont Church, Durham, N. C.	5
Woman's Auxiliary, First Church, Raleigh, N. C.	5
Velma Gray Morris, Vanceboro, N. C.	5



# NOTES — AND — QUOTES

By J. C. Griffin



## GOD WANTS US TO KNOW

God wants us to know that we are sinners and need a Saviour, but many of us hate to confess that we are sinners—or that we are, at least, *big* sinners. It is easy for us to see the other fellow's sins, but we are the righteous souls; however God tells us through the apostle, Paul, that "... all have sinned, and come short of the glory of God" (Romans 3:23). Thus there is no man prepared to meet God without being born again for Jesus Himself said, "... Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Sinful man cannot see a holy God; thus there is no fellowship between God and an unregenerated man. It makes no difference how many good qualities we may possess, with all our goodness we are too far away from God to enter His Kingdom.

Once I had a man to walk up to the front of the church when I had given an invitation for the lost to come to the altar and pray for salvation. This fellow came and said to me, "Preacher, I want to be saved, but I am not such a big sinner." He went on to let me know that there were a lot of folk much worse than he. But I told him that God could not, and would not save him, with that attitude toward his sin and the salvation of the lost sinner. Man must recognize the fact that he is a sinner and, as such, is condemned to die. He must understand that he must have Godly sorrow for his sins, confess his sins to God, repent of his sins, turning away from sin and unrighteousness and accepting and confessing the Lord Jesus Christ as his personal Saviour. He *must* do all this before he can enter the Kingdom of God.

## SINLESS PERFECTION

"For there is not a just man upon earth, that doeth good, and sinneth not" (Ecclesiastes 7:20). I have heard people boast of their goodness; instead of bragging on Christ, they bragged about their accomplishments.

There were two men who went up to pray. One stood and thanked God that he was not like other men and went on to say that he tithed and had many other good qualities. This man thanked God that he was not like the other man, the poor publican, who smote his breast and said, "God be merciful to me, a sinner." However,

Christ said that the one who confessed his sins and cried for mercy went to his house justified. The fellow who was so good in his own estimation went off like he went up to pray.

God wants us to know that "... we are all as an unclean thing, and all our righteousnesses are as filthy rags; ..." (Isaiah 64:6). Again it is written, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). Man at his best has nothing to boast of. He is sinful and cannot save himself from the guilt of sin nor from the powers of sin. Our salvation must be wrought in the shed blood of Jesus Christ. Redemption was made on the Cross of Calvary for us, and that is the only way for us to get from under the curse of sin or the wrath of God and escape a devil's hell. We must get out of self and get into Christ Jesus by faith made possible by the love of God. "... there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5). So man cannot save himself.

## THE WORKS OF THE LAW

Some people depend on the works of the law. They talk about keeping the Ten Commandments to be saved. These poor, deluded people try to mix law and grace, but Paul says, "... by the works of the law shall no flesh be justified" (Galatians 2:16). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:2-4).

## DEAD TO THE LAW

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is

raised from the dead, that we should bring forth fruit unto God" (Romans 7:1-4).

My reader, are you married to Christ? Or are you still married to the law? Remember that the *Spirit of life in Christ Jesus has made us free from the law of sin and death.*  
THE CURSE OF THE LAW

"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Galatians 3:10-13). "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Galatians 3:23-26).

## MORE GLORY IN CHRIST THAN IN THE LAW OF MOSES

"Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministrations of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious" (2 Corinthians 3:6-11).

So we learn from the Scriptures that that which was *written and engraven in stones* is done away and Christ *remaineth*. He is more excellent. Read Verses 12-18 of this same chapter in 2 Corinthians. Quit trying to be saved by the law and accept and let Christ live in you. Read Galatians 2:20. God wants us to know *the way, the truth and the life.*

Character without Christ is worthless.

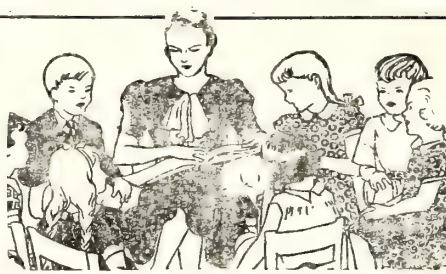
A loose tongue often gets its owner into a tight place.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Leroy's Sunday

Silas Halvorson

**L**EROY dug his heel into the ground as he tried to think the matter through. "What's eating you?" asked Darwin.

"It doesn't concern you," Leroy answered.

"It does, too," Darwin insisted. "You're my friend, and I want to help you."

"No one can help me."

"I don't believe that. Now tell me what's up."

"All right. I can't caddy at the golf course this summer."

"Why not?"

"I won't work on Sunday, so Mr. Simmons won't give me a job."

"How come? He has other years even though you wouldn't work on Sunday."

"I know it, but this year I guess he thinks he has so many boys that he can afford to get tough. Sunday is the big day at the golf course, you know."

"But I still don't get it," said Darwin. "You're known as the best caddy around here. I shouldn't think he'd do that to you."

Leroy laughed. "You rate me too high. I'm not so good that Mr. Simmons can't get along without me."

Darwin grinned and then sobered before he spoke again. "I know it feels terrible to lose a job you had counted on. But maybe it really isn't so bad after all. Do you actually need the money?"

"In a way I suppose I don't. But I wanted to earn the money to pay my own way to Bible camp this year. Of course, I can ask my parents for the money, and they would rather give to me than see me work on Sunday. But it would be so much fun to be able to pay my own way for a change."

"I see what you mean. I feel the same way. That's why I'm glad about my paper route. But I don't blame you for not wanting to work on Sunday. It's wrong to do unnecessary work on the Lord's Day."

"I could never do it with a good conscience," said Leroy.

"Neither could I," Darwin asserted. "But perhaps you're not stuck yet. Maybe you can find another job."

"I'm surely going to try to. But I'm afraid that summer jobs are already taken."

"I guess you're right. But don't give up hope. And I'll be pulling for you with all I've got."

"Thanks. I think I'll go to the Corner Grocery Store right now. Maybe I can get a job as a delivery boy."

Leroy was as good as his word. He went right to the Corner Grocery Store and spoke to Mr. Adams, the proprietor.

But Mr. Adams shook his head. "Sorry, Leroy," he said. "I have all the help I need right now. But I thought that you would be caddying at the golf range again this summer."

"I won't caddy on Sunday, so the golf club won't let me caddy this year," Leroy told him.

"Hmm. It's come to that, has it? It's a shame to refuse a job to someone for that reason. You're to be congratulated for taking the stand you are. I'd like to hire you for just that reason, but I simply don't have anything I can offer you now," said Mr. Adams. "But if something turns up, I'll be sure to let you know."

"Thank you, Mr. Adams."

Leroy left. He tried Mr. Ramsey at the Ramsey Department Store next, but Mr. Ramsey had no openings, either. He, too, asked about the caddying job.

"I can't get that job this summer since I won't work on Sunday," said Leroy.

"Oh, I see." A stern look crept over Mr. Ramsey's face. "Well, under the circumstances I don't blame Mr. Simmons. I haven't much time to waste on people who won't work when asked to. I don't see why Sunday has to be any different from any other day. Good-by!"

Leroy left. He tried several more places without success. Some people refused to sympathize with him after hearing about the caddying story. Others praised him and promised to keep him in mind if something should turn up.

On the way home he stopped to tell Darwin all that had happened.

"Hmm. Some people surely don't have much respect for God and His day, do they?" Darwin commented.

"No. But there are many who do. I'm glad for that," said Leroy. "As for me, I wouldn't work on Sundays even if everyone else did. God means too much to me."

"The same here. But maybe you'll find a job yet," said Darwin. "I surely wish there were some way I could help you. I'm going to keep on trying to think up something, too."

"Thanks."

A week passed. Leroy continued looking for work, but all summer jobs had been taken.

"Sometimes I begin to wonder if refusing to work on Sunday is worth the price it costs," he told Darwin one day.

"Leroy! You don't mean that!"

"No, I guess I don't. I catch myself thinking that using the money to go to Bible camp would make working on Sunday all right. But when I pull myself together, I see that going to Bible camp couldn't turn a wrong into a right."

"Oh! You had me scared there for a minute," said Darwin.

"I guess it all goes to show just how much I want a job," said Leroy.

"Yeah. By the way, I've heard a few complaints about the caddying at the golf course this summer."

"So have I. But I try not to pay much attention to them. Some golfers seem to have a habit of complaining about everything, especially when they have a bad round."

Time went on. Leroy finally decided that there was nothing else to do but to resign himself to a jobless summer. His parents promised to give him the money for Bible camp if he needed it; they wanted him to go.

Then Darwin came running over looking all excited. "I've got good news for you!" he shouted.

"What?" asked Leroy.

"My dad is going on a fishing trip next week, and just now told me that I may go along!"

"Good for you. But what has it to do with me?"

"You can take care of my paper route for the week I'm gone!"

"Oh! Then I'll be able to earn at least part of my way to Bible camp! You're a real pal!"

Leroy whistled happily at the thought of having a job again.

The next week he delivered papers. This was great. Of course, it wasn't quite as good as caddying, but it was still good.

But the week went by entirely too fast. Before he knew it, it was over. Darwin was back from his fishing trip.

"Thanks for helping me out," said Darwin.

"Thank you," said Leroy. "You really did me a favor."

Just then the telephone rang. Leroy ran to answer it.

"Hello, Leroy," said the voice at the other end of the wire. "This is Mr. Sim-



nons at the golf club."

"Yes."

"We are short of good caddies, and we wonder if you will help us out. We won't ask you to work on Sunday, and we'll give you a week off to go to Bible camp."

"I'll be glad to help you out then."

Leroy hung up. He turned to Darwin,

all smiles. I've been given my caddying job back—at my terms!"

"That's great!"

"I'll say it is. It is worth the price it cost too. I'll be able to pay my own way to Bible camp—and I'll go with a good conscience too." —*My Pleasure.*

Mrs. Dorothy Bunn, president; Mrs. Doris Moore, secretary; and Mrs. Lula Heath, treasurer.

*LaGrange, N. C.*—The membership of the Woman's Auxiliary of the LaGrange Church has grown do during the past four years that it was necessary for the group to form two circles. The pastor, the Rev. Everett Bryan, and his wife were very helpful in the organization of these two circles which were named in honor of two of the church's living charter members—"The Vina Wilson Circle" and "The Maud Williams Circle."

During the last meeting of the year, 1957, new officers were elected to serve during 1958 as follows: President, Mrs. Lissie Aldridge; vice-president, Mrs. Ola Ham; secretary, Mrs. Alton Aldridge; treasurer, Mrs. Jewel Howell; youth chairman, Mrs. Grace Frazier; study course chairman, Mrs. Nora Hill; program chairman, Mrs. Evelyn Stallings; benevolence chairman, Mrs. Marjorie Hines; publicity chairman, Mrs. Nora Rhodes.

The general auxiliary meeting will be held on Thursday after third Sunday at 7:30 p. m. at the church. The Vina Wilson Circle will meet monthly on Thursday after first Sunday at 7:30 p. m. Officers of this circle are: Chairman, Mrs. Marlene Aldridge; co-chairman, Mrs. Evelyn Hines; secretary, Mrs. Rose Hart; treasurer, Mrs. Margaret Sutton; program chairman, Mrs. Naomi Reed.

The Maud Williams Circle will meet monthly on Saturday after the first Sunday at 2:30 p. m. Officers of this circle are: Chairman, Mrs. Laura Creech; co-chairman, Mrs. Nora Rhodes; secretary, Mrs. Harriett Wilson; treasurer, Mrs. Vina Wilson; program chairman, Mrs. Allen Aldridge.

The ladies desire the prayers of interested persons that they may do a greater service in their church for their fellow man and for the Lord.

*Grifton, N. C.*—The Woman's Auxiliary of the Grifton Church reports a good year for 1957. The group began the year with an enrollment of 24 and added six new members during the year. The average attendance was 18. Five study courses were held, and among the services sponsored by the group were the vacation Bible school, a pre-Easter service, a pre-Thanksgiving and a pre-Christmas service.

The group has nine daily Bible readers. Of the 30 members, six have family altars. There are 13 subscribers to "The Free Will Baptist." The auxiliary made eight payments on the church building during the year.

Mrs. Percy Boyd, secretary, says, "We ask the prayers of all Christians that we may do a greater work for our Lord in 1958."

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Cape Fear District Holds Fellowship Meeting

The woman's auxiliaries of the Cape Fear District of North Carolina held a fellowship meeting at the Smithfield, North Carolina, Free Will Baptist Church on Friday night, January 24. Mrs. Almond Warrick was in charge of the devotional period, followed by the president's remarks by Mrs. Herman Hersey. Mrs. Carl Dudley, president of the North Carolina State Woman's Auxiliary Convention, brought greetings from the state convention. Special music was rendered by Miss Jean Warrick, soloist, and a duet was sung by Mrs. Ruth Warrick and Mrs. Edna Wittington.

The speaker for the evening was Mrs. Chester Phillips who talked on "Understanding and Guiding Our Youth." She brought some very shocking truths to our attention and challenged us as Christians to teach and guide our children more earnestly and prayerfully. The benediction was prayed by Mrs. J. R. Davidson of Goldsboro. After the program, everyone stayed for refreshments and fellowship. The group was very sorry to learn that Mrs. L. E. Ballard and Mrs. Ruth Hersey were sick and could not attend the fellowship meeting. Mrs. Alice Lupton was sick also and sent greetings by mail.

Mrs. Clarence Woodall

*Whortonsville, N. C.*—The Venia Lupton Circle of Bethel Church has just recently completed a study course on the *Woman's Auxiliary Manual*. As a result all officers and members have become more informed of their duties, and more interest has been created in the auxiliary work and new members have been added.

A youth auxiliary has been organized for the little ones. Mrs. Grace Whorton is youth chairman and has charge of this auxiliary for the youth.

*Kenansville, N. C.*—The Woman's Auxiliary of Sarecta Church met in the home of Mrs. Roy Dunn on January 7, 1958, at

7:30 p. m. The meeting was opened with the group singing "Have Thine Own Way, Lord." Mrs. Nora Winstead led the ladies in prayer.

Mrs. Jimmy Summerlin was in charge of the program. Several members participated in the presentation of the program. During the business session, a motion was made to receive an offering each month for Alaskan missions. Mrs. Doris Benson dismissed the group with prayer.

*Raleigh, N. C.*—The Woman's Auxiliary of the First Free Will Baptist Church held its first meeting of the year on Monday night, January 20, at 7:45 p. m. The meeting took place at the church with 25 members present. Following the singing of the opening hymn, "We're Marching to Zion," Mrs. Herman Hersey, president, read the evening Scripture. Mrs. Lawrence Garris then lead the group in prayer.

During the business session, reports from each circle chairman were given. Several recommendations were made and approved. Various committees were also appointed.

A study course was then held on the *Woman's Auxiliary Manual*, taught by the officers of the auxiliary. Following the benediction, everyone enjoyed refreshments.

*Snow Hill, N. C.*—The Woman's Auxiliary of Harrell's Chapel Church met January 18, 1958, at the church with 27 members present and three visitors. Mrs. Kathleen Radford called the meeting to order. Following the singing of two songs, the members joined in prayer. The Scripture for the evening was then read.

The minutes of the last meeting were read and the treasurer's report was given. The group turned over \$500.00 to the building committee of the church to help pay for two more Sunday school rooms which are being added to the church. The ladies sell dish cloths, sponges, cutters, flavoring and cards to make money. On November 30, 1957, they sponsored a bazaar and harvest sale, making over \$300.00.

New officers were elected as follows:



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Urgent Missionary Needs

March 1 has been set as the official date for the Whaleys to leave for Alaska. They will be our first missionaries to enter this territory. They committed themselves to the Home Mission Board at the National Association last July. Since then, they have been consistently engaged in promoting this work. They have not only been responsible to raise the funds that were necessary to send them to the field, but they have also solicited their underwritten support. The Lord has marvelously blessed these efforts, and many churches and individuals have pledged their support. I wish to acknowledge my appreciation to all who have responded to this worthy cause.

There is an urgency in the need for equipment to be supplied for the work itself, also, in view of the cold climate and extreme high cost of living in Alaska, there will be many family needs. We are asking our interested churches, organizations or individuals to assume as much of the listed responsibilities as possible.

1. A good camera. (Adequate to take informational slides.)
2. \$150.00 in cash to be applied on a typewriter and mimeographing machine that has already been purchased.
3. A portable organ.
4. Hymn books. (Preferably the new Free Will Baptist Hymnal, or the Broadman.)
5. Visual aids and chorus books. (For child evangelism.)
6. A gas lantern.
7. A portable gas stove.
8. A car radio. (Required before entering Canada.)
9. Snow-gripped tires. (Required.)
10. Chains for tires. (Required.)
11. Shovel (Required.)
12. Funds for adequate clothing.
13. Bedding and linens.
14. A small substantial hauling trailer.

There is also a need for an organization to assume the responsibility of supporting a hospital insurance that offers a good coverage. With expenses in Alaska approximately fifty per cent higher than the states, every protection is needed.

All contributions for equipment should be sent directly to the Whaleys at 302 Mill Avenue, Jacksonville, North Carolina, as

early as possible.

Yours for Christ and Missions,  
H. E. Willis,  
Promotional Secretary

## Missionary to Native Country

The Rev. Arthur Billows, student at Free Will Baptist College, and a native of Mexico is holding services in old Mexico at this time. Mr. and Mrs. Billows are considering going back to his native country as missionaries, for the Home Missions Board. Please remember them in prayer.

## Board of Home Missions

Financial Statement, December 1957  
Carried Forward \$3,913.29  
Receipts for December 3,028.50

## Alaska Bound

God bless the Whaleys,  
Alaska bound;  
Where souls in darkness cold  
Are outside the Shepherd's fold—  
Waiting to be found.

God bless the Whaleys—  
Willing to go!  
Give strength for the task ahead,  
Wherever they may be led  
God's Word to sow.

God bless the Whaleys—  
Their children, too:  
For missionary families must deny  
Themselves, that to their purpose high  
They may be true.

God bless the Whaleys,  
Alaska bound!  
In faith and courage, in love divine,  
And in sweet peace—dear Lord, lead  
thine,  
To higher ground,

God bless the Whaleys—  
Thy church also,  
As we share the burden by giving well  
That to this land, Christ's story to tell,  
They soon may go.

—Pleasant Plain Church Bulletin,  
Selma, N. C.

Total	\$6,941.79
Disbursements	3,292.53
Balance Carried Forward to	
January	\$3,649.26
Disbursements for December 1957	
Salaries	\$2,113.50
Travel	417.80
Postage	25.00
Books for Resale	29.30
Station Wagon	25.59
Printing	106.00
Promotion	25.00
Envelopes	300.00
Office Maintenance	179.92
Film Rental	9.32
Bond	10.00

Total Disbursements \$3,292.53

### Balance in Accounts

General Fund	\$ 839.61
Whaley (Alaska)	2,809.65
Yeley (Arizona)	None
Timmons (Mexico)	None
Melitino (Miami)	None
Lopez (Mexico)	None
Inbody	None

## Look on the Field

The National Home Missions Board is responsible for Free Will Baptist missions in all of North America. Lift up your eyes and look on the field.

Alaska	160,524 Souls
Mexico	26,350,000 Souls
Canada	15,376,786 Souls
United States	170,000,000 Souls

If there is a reason for one Free Will Baptist church, that is sufficient reason that there should be one everywhere!

A father was reading his paper one evening and his little boy kept pestering him to play games. The father, in desperation, tore a map of the world from the newspaper, tore it into several pieces and told his son to put it back together as he would a jigsaw puzzle. In about five minutes the boy was back with the map properly assembled, and the father wondered how he did it so quickly. Then the little boy explained: "There was a man on the back of the map, and when I got the man straightened out the world was right." Think it over!—Selected.

Life is not salvage to be saved out of the world, but an investment to be used in the world.

If you would like to leave footprints on the sands of time, you had better wear work shoes.—Selected.

No amount of riches can atone for poverty of character.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church Preaches the Word

(Lesson for February 16)

Lesson: Romans 10:14-17; Ephesians 3:7-19.

Golden Text: Romans 10:17.

### I. INTRODUCTION

The birthday of the Church was marked by its preaching ministry. When the day of Pentecost was fully come, and things were prepared for the manifestation of the Spirit, we find Peter lifting up his voice to proclaim a gospel message. This was the beginning of preaching in the Church. The preaching ministry grew; for everywhere the apostles went they declared the Word of God to the unbelieving world. Note four truths:

(1) Man must first hear the gospel. We are told by our missionaries that there are thousands in heathen countries who have never heard the name of Jesus. Such people have no hope without hearing the truth that Jesus saves.

(2) Man must then believe the gospel. Only those that believe shall be saved. Paul's question does not ask for an answer. The question answers itself, for man must hear the message before he can believe.

(3) The world must be saved by preaching. This is the plan laid down by Christ. Lost souls cannot hear without a preacher. "Nowhere in the Scriptures is the necessity for the preacher set forth more plainly than here."—Standard Lesson Commentary.

(4) The preacher must be sent. First of all, the preacher must be sent by God. Jesus said: "... as my Father hath sent me, even so send I you" (John 20:21). There would not be any preachers if the Lord had not sent them. Next, preachers must be sent by the church. It is the task to send forth messengers of the gospel. This is the only way the world will ever hear the gospel message.—*The Bible Student* (F.W.B.).

### II. HINTS FOR TEACHING

1. The gospel of salvation requires a message, a hearer, and a preacher whom God has sent (Romans 10:14-17).

2. To be called to preach the unsearch-

able riches of Christ is one of the greatest honors that God has bestowed upon men (Ephesians 3:7, 8).

3. The great plan of God for those who are believers is revealed in the Bible, but there are not many who in any measure comprehend it (Vs. 9).

4. We look with amazement and wonder at the great wisdom of God by which He took condemned sinners and made of them the Body of Christ (Vs. 10).

5. The work of redemption was not an afterthought with God, but He purposed it in Christ from all eternity (Vs. 11).

6. Because we have the revelation of the great purpose of God we may come in prayer before Him with all boldness and confidence (Vs. 12).

7. Even only a partial comprehension of the great things God has in store for us compels us to bow the knee before Him (Vs. 14).

8. The family of God consists of the angels, the children of Israel who repent and receive Christ (Vs. 15).

9. No one has ever fully comprehended the greatness of the strength imparted by the Holy Spirit (Vs. 16).

10. The more we contemplate the greatness of the love of God the more we will realize that it is something that passes our knowledge (Vv. 17-19).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. Paul was not a self-appointed minister to the Gentiles. He became an apostle to those outside of the pale of Judaism by a gift of God's grace. "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Vs. 7). This appointment of apostleship to the Gentiles was made at a given time and place. The apostles did not grow into the office by degrees. The office, to Paul, was a gift of God's grace that he did not deserve, because he had acted as a bold persecutor of the Church. Paul tells us that this gift to him flowed from the free grace of God according to the working of His power. The gift, in itself, apart from the power that accompanied it, would have meant little; but Paul received from God all the divine power, that the office of Gentile apostleship needed. A spiritual office without spiritual power is unthinkable.

This is just one of many truths you will find in *The Advanced Quarterly* (F.W.B.).

2. Paul had at first been a persecutor of the Church, and this was the thing for which he could never forgive himself. After his conversion Paul became a great preacher, but he always felt his unworthiness. But he was sure he had been called of God to preach among the Gentiles.

His preaching had a wonderful theme. This was given to him by revelation. He learned that the wall of separation between Jews and Gentiles had been completely broken down. There was nothing to keep Gentile believers from enjoying all that Jewish believers had. Three specific things are mentioned: (1) they should be *fellow heirs* (Ephesians 3:6.) Both believing Jews and believing Gentiles are joint-heirs with Christ, and in the days of His Kingdom, they will rule and reign with Him. (2) They are *of the same body*. The Church is the mystical body of Christ and in it there is no distinction made between Jews and Gentiles, for all are one in Christ. (3) They are *partakers of His promise in Christ*. This is the result of being in the same body. Jews and Gentiles share alike in all the blessings of the gospel if they believe. Neither Jew nor Gentile has any right to claim superiority over the other.—*Selected*.

3. In the *New York Times* an article appeared in which Russia said, "We have now launched a moon into the sky, and we have searched the heavens, and found that there is no God."

That is defiance toward Almighty God.

Russia's launching of Sputnik No. 1 and 2 has greatly increased her ego, which has caused her to lose a lot of common sense, and she is going to lose a lot more common sense before it is over. She is going to step out and walk over to the land of Palestine, according to Ezekiel 38:18, right into the wrath of Almighty God. And when she walks into the wrath of Almighty God, the know how of the little Russian moon and its circling in space around the earth, which has caused her to lose so much common sense and make a fool out of herself and walk into the wrath of God, is going to cause her downfall and God will destroy her from the very face of the earth, "And it shall come to pass in that day, I will give unto Gog a place there of graves in Israel, . . ." (Ezekiel 39:11). It is going to take them seven months to bury their dead.—*The Defender Magazine*.

4. I hope you like your pastor. But whether you like him or not—even if he is no wise leader—there is one thing you can do for him that will make him more what he ought to be. You can pray for him.



## Till You're Well Again

(continued from page nine)

call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God" (Zechariah 13:9). "My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (James 1:23). "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished" (2 Peter 2:9).

The Lord allowed Isaac to be tempted but he knew just when to come to his rescue. As Isaac went up to Beer-sheba "... the LORD appeared unto him the same night, and said, I am the God of Abraham thy father: fear not for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. ... And he builded an altar there and called upon the name of the LORD and pitched his tent there: ..." (Vv. 24, 25).

There was reason for Isaac's trouble and

the disappointment with the digging of the first wells. In the first place, when he went down to Gerar, he made the mistake of claiming his wife to be his sister. The Philistines later found out that she was his wife. Had Isaac immediately come upon success God would have upheld him in his evil and he would have never shown the spirit of humility and peaceful living becoming to a servant of God. In the second place, the glitter and glamour of instant success would have caused him to be too independent to merit the blessings which were in store for him. We must remember that Isaac was human and was subject to many mistakes when prosperity was thrust upon him. In the third place, Isaac had shown no spirit of worship. He had been too busy digging wells, watering cattle, and fighting his enemy to set up an altar and worship. There had been strife concerning the ownership of the wells which he had dug and the atmosphere of worship did not prevail. So far, the atmosphere of war and strife existed. This is an example to remind the servant of the Lord that as long as there is confusion and wrangling there will be no spirit of worship. If one is to worship he must do it in peace and quietness and from the innermost of his soul.

The results of prolonged success for Isaac brought desired success and respect from his enemy. It drove the people of the Lord to peaceful worship (Vs. 22). It caused Isaac to regain confidence among the Philistines as a servant of the Lord (Vs. 28). It brought peaceful deliberation between neighbors (Vv. 30, 31). It caused Isaac to know that regardless of the persecution he had to bear if he remained faithful and true to the Lord that prosperity, peace and the presence of the Lord would be with him (Vs. 24). When temptation and trouble befall the servant of the Lord, just remember, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11).

## Student Body Continues to Grow

Registration for the 1957-58 school year at Mount Olive Junior College, Mount Olive, North Carolina, reached one hundred, Mrs. P. K. Sutton, registrar, an-

nounced last week. Eighty-seven students enrolled for the fall semester and thirteen new students have already registered for the new semester.

The second semester began Monday January 27, but registration will remain open through February 7, Mrs. Sutton disclosed.

New and transferring students may enter the second semester in any department of study except the one-year business program

## SUNDAY SCHOOL LITERATURE

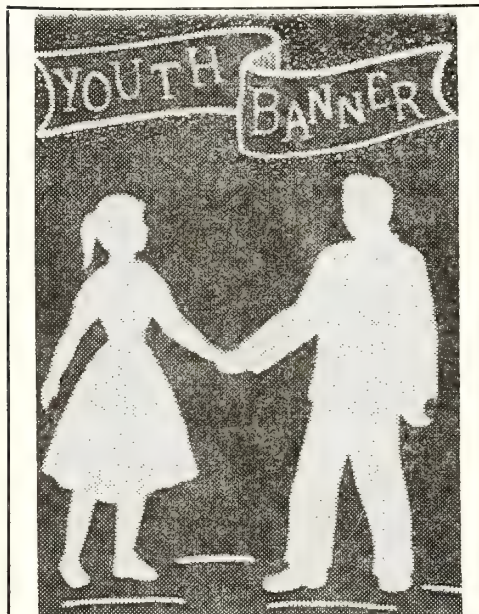
We urgently recommend that all churches classify Sunday school pupils according to our suggested age groupings and order Sunday school literature from the *Free Will Baptist Press*, Ayden, North Carolina, for use with all classes. Given below are the age classifications and recommended publications to be used with each. Please know that all these publications are written for Free Will Baptists by Free Will Baptists and are published at the Free Will Baptist Press except certain teachers' quarterlies which are identified otherwise. The four teachers' quarterlies identified *Union Gospel Press* are recommended only because we have not been financially able as yet to publish these quarterlies ourselves; we handle them as supplementary aids to teachers of these classes.

- Cradle Roll (Birth to Second Birthday)*  
"Cradle Roll Packet" for Each Baby in your Church Community—Price 75c.  
"Cradle Roll Manual" for Each Cradle Roll Worker—Price 20c.
- Nursery (Ages 2 and 3)*  
"Cradle Roll Record Book" for Each Cradle Roll Worker—Price 50c.  
"Nursery Packet" for Each Pupil Each Quarter—Price 30c.  
"The Nursery Teacher" for Every Teacher of Nursery Pupils—Price 20c.
- Beginners (Ages 4, 5 and Preschool 6)*  
"Beginners' Packet" for Each Pupil Each Quarter—Price 30c.  
"The Beginners' Teacher" for Each Teacher of Beginners—Price 20c.
- Primarys (Ages 6-8)*  
"Little Folk's Quarterly" for Each Primary Pupil—Price 11c.  
"Primary Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.
- Juniors (Ages 9-11)*  
"Junior Quarterly" for Each Junior Pupil—Price 11c.  
"Junior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.
- Intermediates (Ages 12-14)*  
"Intermediate Quarterly" for Each Intermediate Pupil—Price 11c.  
"Intermediate Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.
- Seniors (Ages 15-17)*  
"Senior Quarterly" for Each Senior Pupil—Price 13c.  
"Senior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.
- Young People (Ages 18-24)*  
"The Bible Student" for Each Pupil—Price 13c.  
"The Bible Teacher" for Each Teacher—Price 25c.
- Adults (25 and Up)*  
"The Advanced Quarterly" for Each Adult Pupil—Price 15c.  
"The Bible Teacher" for Each Teacher—Price 25c.
- Visitors in Senior, Young People's and Adult Classes*  
"Visitor's Single Lessons," Package of Five Sets to Supply Five Visitors per Sunday During Quarter—Price 40c.

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**The Free Will Baptist Press**

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# *The Free Will Baptist*

AYDEN, NORTH CAROLINA WEDNESDAY, FEBRUARY 12, 1958

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DURHAM, N. C.



## DILDA'S GROVE CHURCH

Pictured above is Dilda's Grove Free Will Baptist Church which is located four miles northeast of Fountain, North Carolina. During the past four years, this church has been making strides in progress under the leadership of its pastor, the Rev. R. L. Norville. In October of 1953 a remodeling program was begun by adding four new Sunday school rooms, two of which can be opened into the auditorium. Since then the entire interior has been remodeled and the woman's auxiliary has installed a new carpet. The outside of the church building has been brick veneered.

The church states: "We know that the most important thing in any church is the spiritual condition of its members. It is a joy to say that the Lord has worked among us, and that the presence of the Holy Spirit is obvious in our services. In the four years that Brother Norville has been with us, we have had thirty-four converts and a great host of rededications. We are very thankful that the Lord sent him our way, and we hope he will continue to let the Lord lead him in everything he does."



# EDITORIAL

## AN ACTUAL COMPARISON

(Continued from Last Week)

J. O. Fort

Our editorial in the last issue began this comparison by showing how two of the National Sunday School Board quarterlies, *Junior Student* and *Intermediate Student* were exact reproductions of the Higley Press quarterlies for those age groups. The last editorial further showed that the *Senior Student* and the *Adult Student* were essentially reproductions of Higley Press publications for those age groups, the only changes being minor additions, deletions, and word changes. These four were the quarterlies published and edited under the auspices of the Sunday School Board and offered for sale to our people as Free Will Baptist literature.

Despite the fact that the Sunday school literature of the National Sunday School Department is almost entirely Higley Press literature—a truth that can be seen by any person who wishes to order Junior, Junior High, Senior and Adult Pocket Quarterlies from *The Higley Press, Butler, Indiana*—there are three significant statements which we wish to quote from the January issue of *Contact*, Page 6:

(1) "Approximately 30,000 of the junior, intermediate, senior, and adult quarterlies were the only quarterlies actually printed by the Sunday School Department for the first quarter due to time limitations. . . ."

(2) "Contrary to an unfounded rumor that we are not using Free Will Baptist writers, every member of our writing staff is a member in good standing of a Free Will Baptist church, with some of them being pastors, . . ."

(3) "The new 'Bible-Centered Series' is one of the most complete lines of Sunday school materials which is available and is published and distributed by the Sunday School Department of the National Association of Free Will Baptists."

When you have made the comparison of the National Sunday School Department literature with that of the Higley Press, be sure to compare your findings with the three quotations given above. It may be as revealing to you as it was to us when we made the comparison.

### COST TO SUNDAY SCHOOLS

In comparison of the price of the *Junior* and *Intermediate Students* of the National Sunday School Board with the *Junior* and *Intermediate Quarterlies* of the Free Will Baptist Press, we found that each of the Sunday School Board quarterlies contained approximately 1,344 square inches of type as against approximately 1,160 square inches of type in the Free Will Baptist Press quarterlies. Comparing their selling price of 15c per quarterly against our 11c, we found that these two Sunday School Board publications were 18% more costly by actual content than the comparable quarterlies of the Free Will Baptist Press.

In comparing the cost per page of the *Senior Student* of the Sunday School Board with that of our *Senior Quarterly*, we found that the Sunday School Board's quarterly was 38% more costly than ours.

In comparing the *Adult Bible Class* of the Sunday School Board with our *Advanced Quarterly*, we found that the Sunday School Board quarterly was 39% more costly than ours.

When we added up these percentages of these additional costs and averaged them, we found the average cost of the Sunday School Board quarterlies to be 28% higher than that of our quarterlies.

There is such a wide difference in basic cost of materials for nursery, beginners and primaries that we did not even attempt to compare them. The basic materials offered by the Sunday School Board are offered as supplementary materials by the Free Will Baptist Press. We have our own basic materials for each of these departments—materials which are prepared by our own writers. These materials are designed to occupy the complete lesson period. If followed carefully, according to instructions in the teachers' guide, these materials and instructions will be excellent tools for teaching children of these ages. However, since we began stocking the Flannel Art Lessons before we revised and enlarged our materials for these groups, we have continued to carry these Flannel Art Lessons as supplementary materials for those Sunday schools which desire them. However, let us emphasize that we do not recommend that our Sunday schools use Flannel Art or any other materials in place of our own. We have Free Will Baptists who are qualified and prepared educationally to plan and prepare materials for all our age groups; then we can also have facilities and skilled craftsmen to convert these manuscripts into the necessary teaching materials.

We have gone a long way, in the last few years, toward accomplishing our goal with respect to our literature program. We recognize that much expansion can be experienced and much improvement can be made. Under God's leadership, we can purchase the necessary equipment and train the necessary talent to maintain a literature program equal to that of any denomination. Our churches will determine the rate of our progress by the degree of their loyalty and support in using our literature.

### HE BECAME POOR FOR US

He had everything. He emptied Himself, that we might be filled! Is that it? With humbled hearts, with tears of shame, we answer, "Yes, it is thus." In the presence of this example all our gifts of love must fade and be forgotten. We have no heart to think of them. Have any of us become poorer than we were for His sake? What were our becoming poor to His? Poor! Which of us has known poverty like His? —Selected.

Volume 73

Number 6

## THE FREE WILL BAPTIST

February 12, 1958

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# Report of Special Session of N. C. State Convention

**T**HE Free Will Baptists of North Carolina have accepted their challenge for Christian higher education. They are proud of Mount Olive Junior College and stand ready to make of it an even better and larger institution."

These words summarize the action taken by the North Carolina State Convention in a special session at Mount Olive Junior College on January 31 and attended by approximately 400 ministers, delegates and visitors.

## FINANCIAL GROWTH

The convention was told by the Rev. M. L. Johnson, treasurer of the college, that since the purchase of property in Mount Olive in 1953, the assets of the institution have grown from \$25,000 to \$175,000, which is an increase of 700 per cent.

Even in the midst of declining income on the farm, from which the college receives the major portion of its support, gifts to the college this year are ahead of last year, Mr. Johnson stated. This increased support can show but one thing—Free Will Baptists are willing, if necessary, to sacrifice in order to provide Christian higher

education for the youth of our denomination.

## STUDENT GROWTH

The growth in the student body has been greater than the ability of the college to provide dormitory facilities, and this year we have twenty-six resident students in five different private homes in Mount Olive. Furthermore, a sixth house has been rented for office and classroom space.

The ability of the college to continue growing depends upon our providing more classroom space, laboratory facilities, and living quarters. Even next year we shall be hard pressed for adequate classroom space, and without more buildings, many Free Will Baptist students will be denied an education within the framework of their own denomination.

The convention was told that there are now 500 Free Will Baptist college students in North Carolina and that the denomination as a whole probably has 2,500 students in college. Present educational trends indicate that by 1970 North Carolina will have 1,000 Free Will Baptist college students and the denomination will have 5,000.

In discussing the tidal wave of students now at the doors of the nation's colleges, J. W. Batten, keynote speaker, declared, "Mount Olive Junior College is the greatest challenge for Christian higher education ever to confront Free Will Baptists in North Carolina, and it is here that we must share our just part of the responsibility of providing higher education for the youth of our church and state." Mr. Batten, chairman of the Board of Deacons of the Micro Free Will Baptist Church, holds the A. B. and M. A. degrees from the University of North Carolina and is a high school principal.

## GOALS FOR THE NEXT THREE YEARS

The convention unanimously approved a goal of \$504,000 for the college during the next years as follows: \$30,000 for endowment, \$12,000 student loan funds, \$12,000 scholarships, \$150,000 building and campus development, and \$300,000 for operation (faculty, administration, library, laboratory, utilities, maintenance, etc.).

Quite obviously, we shall need more than \$150,000 for building purposes, but  
(continued on page sixteen)

## CAPACITY CROWD

More than 400 delegates, ministers and visitors attended the special session of the North Carolina Free Will Baptist Convention which met at Mount Olive Junior College on January 31. All available seats were taken and many delegates were crowded in adjoining classrooms or left standing in the corridors.

One minister said, "I have been attending the state convention for 25 years, and this is the largest attendance I have ever seen."

The convention voted unanimously to launch a campaign to raise a half million dollars for the college during the next three years.

President W. Burkette Raper declared, "This interest manifested at this convention is the greatest vindication Free Will Baptists have yet given Mount Olive Junior College. We know that our people are going to accept the challenge of providing Christian higher education for the youth of our denomination."

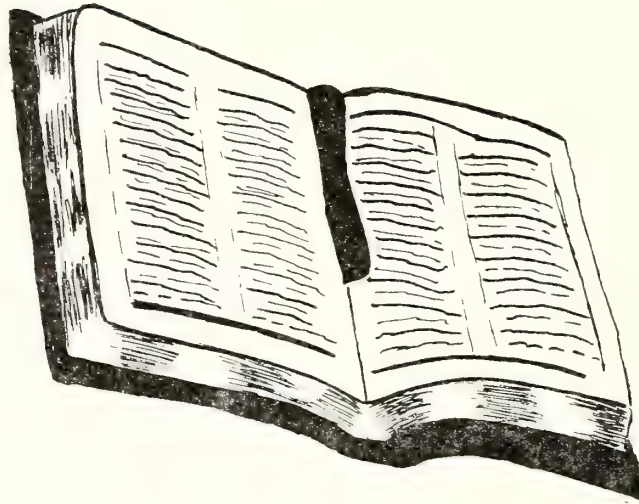




# The Doctrine of

# Perseverance

Leroy Forlines



**M**ANY of the doctrines that we, as Free Will Baptists, hold are accepted by all fundamental Christians. Some of our doctrines are distinctive doctrines: that is, they distinguish us from other groups. Our doctrine of perseverance is a distinctive doctrine. It distinguishes us in two ways: first, we are distinguished from those who admit no possibility of losing salvation in that we admit the possibility; second, we are distinguished from the those who stand in great fear of falling in that we hold to strong grounds for assurance.

There are several ways of making a study of this subject, each no doubt having its particular advantages. In this study we shall examine the Scripture verses that seem to be most helpful in arriving at conclusions on the subject. As we study each passage, we shall draw conclusions; and when we have examined all the verses, we shall, then draw conclusions on the over-all study.

It is not our aim to see how many passages we can find that support our view, but rather deal with those that are most helpful in formulating our view and which we feel cannot be successfully refuted. The strength of an argument is not determined by the number of verses used to support it, but by the value of those verses used in proving the argument.

HEBREWS 6:4-6; 10:26-29; 2 PETER 2:20-22

In our discussion of these verses we shall attempt to show the following things: first, who the people were that were being warned; second, what they were warned against doing; third, the condition of the person who is guilty.

## Who the People Were That Were Being Warned

In Hebrews 6:4-6 those under consideration have the following characteristics: (1) once enlightened; (2) have tasted the heavenly gift; (3) were made partakers of the Holy Ghost; (4) have tasted the good word of God; (5) had tasted the powers of the world to come; (6) had repented in that it is said it is impossible to renew them again unto repentance.

It would certainly seem that the above-given characteristics are descriptive of a saved person. Since, however, some say this describes those who had only professed Christ as Messiah, but had not actually taken Him as Saviour, we shall make a study of the qualifications.

The words, *once enlightened*, in Verse 4 mean that they had been enlightened to the truth concerning Christ as the way of salvation. It does not mean that these things had just been called to their attention, but that they had been enlighten-

ed to the fact that these things were true. They had actually seen that they needed a Saviour and that Christ could save them. They were not in darkness as to who Christ was.

This enlightenment could come to a person, and yet he remain in his sins, as is the case with many; but it is not said that they halted here; if so, the statement would be true that says that they only professed the truth of Christ. It is said that they *tasted the heavenly gift*.

Many have argued that since the word, *taste*, is used, they approached the very threshold of salvation, even to the extent of having partial acquaintance with what it is like to be a Christian,

but were not saved. Such an experience is without Scriptural support; either a person is saved or he is not.

By comparing the use of the word, *taste*, in other parts of the Scripture, we see that to taste can mean an experience. Examples are Matthew 16:28; Hebrews 2:9; and 1 Peter 2:3. We shall take particular note of Hebrews 2:9 where it says, speaking of Jesus, "... that he by the grace of God should taste death for every man." Surely this is referring to an actual experience with death. To taste always refers to a conscious acquaintance with that which is under consideration. As used of Christ here, it means that He became consciously acquainted with the bitterness of death; He was aware of the sting of death.

When we apply the above observation to the subject under consideration, we learn that those mentioned here had an experience in which they became consciously acquainted with the heavenly gift. The heavenly gift either means Christ or salvation. In either case, it would mean that the person would be saved, because only a saved person has such an acquaintance with Christ.

Now we go to the third expression—*were made partakers of the Holy Ghost*. In Hebrews 3:14 we find a reference in which the same Greek word that is translated *partake* in Hebrews 6:4 is used. It reads: "For we are made partakers of Christ." This would certainly refer to a close relationship. The Greek word for *partake* could be translated a *companion*, or *going along with*. When used of being made a partaker of the Holy Ghost, it carries with it the idea of a companion relationship—a *going along with*. To go along with means to be in agreement. The person is taught by and led by the Holy Ghost.

The fourth characteristic is: *have tasted the good word of God*. These persons had gone further than the original enlightenment of the way of salvation as mentioned in the first expression.



They had an acquaintance with the Word of God. Such an understanding belongs only to Christians.

The fifth expression is that they had tasted *the powers of the world to come*, and seems to mean that they had entered into the joy of knowing that they were going to heaven because of their faith in Christ.

The sixth characteristic is that they *had repented*. This is definitely implied when it says that it is impossible to renew them again unto repentance. Almost every theologian will say that repentance and faith are inseparable. You cannot have one without the other. We are then safe in assuming that they also had faith.

It is of further interest that, not only are the expressions themselves in favor of these persons having been saved, but the order in which they appear. The order is first enlightenment, which must come before a person can be saved; then the experience of salvation; then made a partaker of the Holy Ghost (though a person is saved and receives the Holy Ghost at the same time, the order in which we say it is always saved and received the Holy Ghost; then too, this refers not only to the initial receiving of the Spirit but the constant relationship with Him); then they were able to understand the Word; and then were able to enjoy the thought of going to heaven.

In Hebrews 10:26-29 the person is qualified as being sanctified (Verse 29). The other references in the epistle in which the word, *sanctify*, is used are: 2:11; 10:10, 14; 13:12. If the reader will examine these verses, he will find that each has reference to sanctification that accompanies salvation. If the writer of the epistle were going to use sanctification in an entirely different sense here, does it not seem reasonable that he would have made it clear when using it in connection with such a drastic warning? Regardless of what the warning is, we must admit that it is to save people.

In 2 Peter 2:20-22 the ones under consideration are qualified by two expressions: (1) They have escaped the pollutions of the world; (2) they did it through the knowledge of the Lord and Saviour Jesus Christ.

In the same epistle in 1:4 the following expression occurs: "... having escaped the corruption that is in the world through lust." It is associated with being made a partaker of the divine nature, which is a privilege only for Christians. The expression in 1:4 is practically the same as in 2:20. Surely they refer to the same thing. It is the only such expression in the epistle. On what grounds does a person say that one is referring to a Christian and the other only to a professor of Christianity?

Let us examine the second expression: *through the knowledge of the Lord and Saviour Jesus Christ*. It will be observed that this knowledge was the basis of their having escaped the pollutions of the world. It will also be noted that in 1:3, 4 the following things are obtained through the knowledge of Christ:

- (1) All things that pertain unto life and Godliness (Verse 3).
- (2) Partakers of the divine nature (Verse 4).
- (3) Escaped corruption that is in the world through lust (Verse 4).

A careful study of 1:3, 4 and 2:20 will show that in both instances the corruption of the world had been escaped through the knowledge of the Lord and Saviour Jesus Christ.

When such evidence occurs within the bounds of the same epistle, considering those in 2:20 as being saved on the same grounds as those in 1:3, 4, on what authority can a person consider one reference to saved and the other to unsaved? Also, note a similar expression as *through the knowledge of our Lord and Saviour Jesus Christ* is found in the epistle to refer to any other than saved. Regardless of what we may interpret the warning to be, we must accept it to refer to people who have been saved.

## What They Were Warned Against Doing

In Hebrews 6:6 "... they crucify to themselves the Son of God afresh, and put him to an open shame." In Hebrews 10:29 it is one "... who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace."

In interpreting these verses, we must remember that these Jews were in danger of forsaking Christ and going back into Judaism. These warnings were given to keep them from making this mistake.

Let us note that this crucifixion in Hebrews 6:6 is done in relationship: that is, to themselves. An example of crucifixion in relationship is found in Galatians 6:14 where Paul says, "... by whom the world is crucified unto me, and I unto the world." So far as reality was concerned, both Paul and the world were living and active, but so far as relationship was concerned they were dead to each other. They had no relationship existing between them.

The relationship of Christ to the unsaved is that of a dead Christ, but to the saved He is a living Christ. A person could not crucify to himself the Son of God afresh unless he were in a living relationship to Him. Therefore such could be committed only by a saved person.

If we will weigh this verse with 10:29, we shall get a more complete picture of what is discussed. In this verse the person has counted the blood of the covenant, wherewith he was sanctified, an unholy thing." This would be the case of the Jewish believer who came to the point that he said Christ's blood was no more than any other man's blood; it was not that blood which was typified by the sacrifices in the Old Testament; it possessed no saving power; Christ was not the Saviour.

When the person came to this point, he denounced his faith in Christ; he drove Christ out of his life; in relationship Christ became a dead Christ: thus, he had crucified Christ to himself.

When this person denounced his former faith in Christ, he was saying that there was nothing to the experience he thought he had with Christ. In so doing, he put Him to an open shame.

In 2 Peter 2:20-22 it is made plain that the warning here is against forsaking the truth that is in Christ for a false system. This is made clear when we read the entire second chapter. The first part of the chapter makes mention of false teachers; the last part warns against being led astray by them and tells what the consequences will be.

## The Condition of the Person Who Is Guilty

In Hebrews 6:4-6 it is said that it is impossible to renew them again unto repentance. Many have read these verses to prove the possibility of a fall without observing that the person can never be saved again, once he falls from the state of grace. A careful reading shows that this is undeniably taught.

In Hebrews 10:26 "... there remaineth no more sacrifice for sins." Here we see the reason there is no salvation for such person. There is only one true sacrifice for sin. When a person who has had this applied in his life, by unbelief destroys the sacrifice in his life, there is no other sacrifice that can be applied. Therefore, there is no salvation for him.

In 2 Peter 2:20, 21 it is said "... the later end is worse with them than the beginning ... it had been better for them not to have known the way of righteousness ..."

The only way these statements could be true would be that they describe the same condition as the verses in Hebrews. Therefore, we conclude that these could not be saved again.

(Continued Next Week)



# NEWS NOTES

## Children's Home Report For January, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for January, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 332.87
Blue Ridge Association	37.85
Cape Fear Conference	65.17
Central Conference	1,176.92
Eastern Conference	1,024.70
French Broad Association	89.30
Jack's Creek Association	10.00
Pee Dee Association	8.60
Piedmont Association	49.22
Western Conference	395.99
Yadkin Valley Association	10.00
Western Yearly	8.50
Miscellaneous	1,463.47
Dining Room Tables and Chairs	40.00
<b>Total</b>	<b>\$4,712.59</b>

## First Church of Rocky Mount Announces Revival Services

The Rev. Bobby Jackson will conduct a series of revival services at the First Free Will Baptist Church in Rocky Mount, North Carolina, beginning February 16 and continuing through February 23. Services will begin each night at 7:30.

For the benefit of those who may not be able to attend the revival services, Mr. Jackson will be speaking each morning on the Rocky Mount radio stations, W C E C at 9:30 and W E E D at 11:00. He will also appear on the Circuit Rider program over the Greenville television station, W N C T, at 4:30 p.m. on February 16.

The Rev. Billy B. Walker, pastor of the church, extends a cordial invitation to everyone to attend the services. He also requests prayers for the success of the revival.

## Builders' Club Presents Check To Scotland Neck, N. C., Church

On Tuesday night, January 28, 1958, the Rev. Hubert Burress, secretary-treasurer of the Five Dollar Builders' Club of the Central Conference of North Carolina, presented Hope Free Will Baptist Church of Scotland Neck, North Carolina, a check in the amount of \$293.65. This was made possible because 58 members of the club

responded to an appeal for the collection of the pledges. All members who have not already sent in their \$5.00 are urged to do so and it will also be turned over to the church. This was the smallest check yet presented to any church by the club.

Hope Church is the fourth church which has been helped by the club. New members of the club are needed in order to render more aid to new churches.

## Uncle Bill Anderson In Hospital

The Rev. W. E. Anderson of Morehead City, North Carolina, is confined in the Morehead City Hospital and reported seriously ill. He requests the prayers of Christian friends everywhere.

## Youth for Christ Rally to Meet at Mt. Tabor Church

The Albemarle Youth for Christ Rally will meet at Mt. Tabor Free Will Baptist Church, Belhaven, North Carolina, on Saturday, February 15, 1958, at 7:30 p.m. There will be special music and preaching. Free Will Baptists in the Albemarle District are asked to make a special effort to attend. The public is also invited.

The Rev. LaRue Davis, chairman, states: "We appreciate the way that you have supported the Youth for Christ Rally thus far. The attendance has been splendid, and my prayer is that you will continue to encourage others to attend along with you. Despite the cold and snow, the church at Plymouth was filled on February 1, 1958. The Lord has blessed us greatly and we give Him the praise and honor for all."

## N. C. Superannuation Report for January

The following is the January, 1958, report of the Board of Superannuation of the North Carolina State Convention as submitted by the chairman-treasurer of the board, the Rev. Wilbert Everton:

Balance on Hand, January 1 \$3,727.64

### Receipts

Albemarle Conference	\$ 49.00
Blue Ridge Association	24.85
Cape Fear Conference	11.80
Central Conference	296.63

February 21—World Day of Prayer  
March 30—Palm Sunday  
April 4—Good Friday  
April 6—Easter Sunday  
May 11—Mother's Day

Eastern Conference	146.29
Piedmont Association	5.00
Western Conference	221.41

Total Receipts 754.62

Total to Account For \$4,482.62

### Disbursements

Ministers' Monthly Checks	\$205.00
Operating Expense	30.60
Paid to National Board	72.44

Total Disbursements 308.84

Balance on Hand,  
January 31 \$4,174.59

## College Library to Secure New Books

Mrs. Mildred S. Council, librarian, and Daniel W. Fagg, dean of Mount Olive Junior College, Mount Olive, North Carolina, plan a trip to Washington, D. C., over the week end in order to secure books for the library from a surplus collection being made available by the Library of Congress.

This trip will be the second made by Monut Olive Junior College to the Library of Congress during the current school year.

"It is not the number of books that we hope to secure on this trip that is important," Mrs. Council explained on their visit to the Library of Congress, "but it is the selection of choice volumes that we might not otherwise obtain."

Mount Olive Junior College, which has built its library from no books in 1954 when it opened here to 4,500 at the present, is seeking to reach a goal of 6,000 volumes in the near future.

"The additional volumes needed cannot be obtained through a general book drive such as we conducted in the beginning of the college," Mrs. Council declared, "but are particular volumes which must be carefully chosen. It is not quantity that we seek in our library but quality," the college librarian explained.

Many friends of the library are now contributing \$5 annually for the purchase of new books.

You can't afford to miss the Eighth Nationwide League Conference, June 10-12, Forth Smith, Arkansas.

Returned missionaries will appear on program at Fort Smith, Arkansas, at the Nationwide League Conference.

R. G. LeTourneau will speak on "Vocational Guidance" at the Eighth Nationwide League Conference, Fort Smith, Arkansas, June 10-12.



# Welcome, Free Will Baptists

(Editor's Note: This article appeared as an editorial in the *Mount Olive Tribune*, the newspaper of the city of Mount Olive, North Carolina, in which Mount Olive Junior College is located, on the day of the special session of the North Carolina State Convention at the college.)

The Tribune, along with all the citizens and institutions of the Mount Olive area, extend a welcoming hand today to delegates from 400 Free Will Baptist churches in North Carolina, here to attend a special session of their state convention with reference to Mount Olive Junior College.

Each day brings to light some new advantage which this area feels from the location of this higher institution of learning in our midst. Therefore, we'd like all of you delegates, as you consider plans for further development and expansion of the college, to know that we're vitally interested in these plans, and to pledge our whole-hearted support in every way possible.

There is absolutely no way to pin down end results of the day-by-day effect of this college upon our community and state. From its graduates might come one who someday will fill the most important job in the world; or make the most important single discovery of his or her generation; indeed might be the key personality to a major world problem. These *mights*, however, deal with generalities of the future which none can know, for sure.

There are contemporary aspects of the college's presence here which all can recognize right now. Its excellent faculty has been an improving influence on our community life, with their high ideals and dedication to improving the educational and religious future of the young folk they teach.

The physical plant of the college, as it now stands, lends beauty to our town, and plans for the future promise even greater things in this respect. How we personally long for the day when a group or groups of buildings will stand upon an attractive campus to which we can point with pride! We know the college president and his co-workers have even deeper longings for this day.

Needs of the college in the past, which have been met by the community, have tended to draw all of us closer together in unity of effort, where it has been easier to see the worth of our fellow man. The success of these efforts generates optimism among our citizens, which in turn, makes future cooperation in worth-while objectives so much easier to obtain.

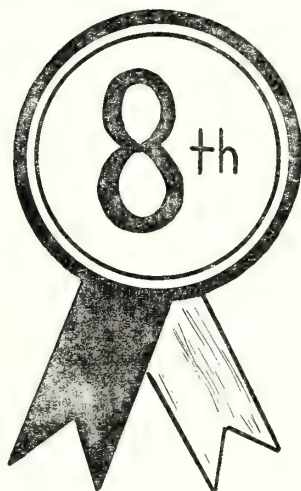
All of us recognize and appreciate the

kind of student body which Mount Olive College has brought into our midst. So nice, so earnest, so zealous in their educational efforts, it's a pleasure to see them on our streets. Not one single conduct problem has ever arisen from their presence here, and their regular attendance at the various worship services here speaks so well for their home backgrounds.

There are so many benefits which we derive from the college, both tangible and intangible, it's almost impossible to list them. But we're conscious of them, along with all our citizens, and that's why we're so happy to welcome you here today.

We know your deliberation and conclusions will all tend to the good of our college and its future, and that you are fully aware of the potentials which will be affected by your decisions.

With these thoughts in mind, we believe it is also fitting to offer words of congratulations to all who are responsible for the college's rapid growth, which has so quickly outstripped its facilities. This very growth, and the fact that you are in Mount Olive today to consider answers to this problem, speak for the success of whatever plans you may make to enlarge and expand our college!



## NATIONWIDE League Conference

KEYNOTE: Let Go . . . Let God

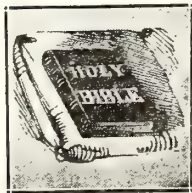
- Guest Speaker: **R. G. LeTOURNEAU**  
Message on Vocational Guidance
- Missionary Speakers
- Intermediate Sword Drill
- Religious Drama
- Outstanding Music
- Workshops

J U N E 1 0 - 1 2

F O R T S M I T H , A R K A N S A S



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** How do we view the Church of Christ movement? How does their doctrine compare with ours? I would like to know how Scriptural their views are. Quote Scriptures that will enlighten me in some of the main points of difference between their belief and our belief and explain—Miss Jarma Lee Jones, Route 1, Box 40, Richton, Mississippi.

**ANSWER:** An intelligent and informative answer to your type of question is somewhat difficult since you did not suggest any particular phase of the doctrine of this denomination that you would like help on, and it is also hard in a brief discussion such as allowed here to set forth even the main points of the doctrine of these denominations and show their points of difference; for such would require more than one class period in a theological school. Here we can discuss only a small part of that which could be taken up in a class hour.

The Church of Christ teachings are like those of the Free Will Baptist in that they require immersion as the mode of baptism that precedes membership in their church and reject infant baptism as unscriptural. They adhere to the congregational form of government and keep the first day of the week as the day of rest and worship as we do. They claim inspiration for the same sixty-six books of Scripture as we do. So far as I know they teach about the same as we concerning marriage and divorce. My understanding of their teachings concerning matrimony and the functions of the home, etc. comes from reading their publications and hearing their radio messages. What I have read from their denominational literature and heard over the radio also indicate that their view on predestination, foreordination and election is similar to that set forth in our treatise. They are like us in that we and they claim that our views comes from the Bible.

They differ from us in that we have what we call a Treatise of the Faith in which there has been effort put forth by the National Association of Free Will Baptists to state our peculiar views. In addition to this, some of our conferences have treatises or disciplines and we make no

apologies for such. Even though they have similar literature in which they attempt to say what they believe, they do not call it by that name. I have three pamphlets or booklets that a Church of Christ minister gave me in which the authors discuss doctrinal questions in favor of the Church of Christ in a way that is similar to how we have some of our views stated in our treatise. One of them is a 13 page booklet entitled, *What Is the Church of Christ*, by B. B. Baxter. In this treatise Mr. Baxter has set forth six things as follows as belonging to man's part in salvation and has given a Scripture with each:

1. Hear the gospel (Romans 10:14).
2. Believe (Hebrews 11:6).
3. Repent of past sins (Acts 17:30).
4. Confess Jesus as Lord (Acts 8:36, 37).
5. Be baptized for the forgiveness of sins (Acts 2:38).
6. Live a Christian life (1 Peter 2:9).

As is stated in our treatise, we believe all Scripture in both the Old and New Testaments to be inspired of God and that we should obey God's Word, but we do not accept some of the interpretations many of their ministers give some parts of the Bible. Acts 2:38 is one of the passages that we do not interpret as do many of their ministers. Their teaching indicates that they are saved by baptism; whereas, we understand that baptism is a symbol, that the act should be performed after one is saved. We say that because of the fact that our sins have been remitted in regeneration, we are baptized and that the act is not to precede salvation or be used as an instrument or means to salvation. Like the so-called Christian Church and the so-called Disciples of Christ, they are called, by some people, Campbellites. This name is resented by many of their leaders. We came to be identified with the name Free Will Baptist in a similar way, but do not resent the name, and we do not teach that those of any other group except ourselves may not be saved because we believe that all who truly believe are saved and that no man except Christ is perfect in obedience, even though the Scriptures teach us to always be striving toward this end. "He that believeth on the Son hath

everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). This verse indicates that believing in, or accepting, Christ as Saviour is what brings salvation. Having believed and been saved, however, brings a new set of obligations. (See Romans 10:9-17.) "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Colossians 2:12); "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God" (Colossians 3:13); "And have put on the new man, which is renewed in knowledge after the image of him that created him" (Colossians 3:10); "And whatsoever ye do in the word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17). To us baptism, taking of the Lord's Supper and the washing of the saints' feet all come after one has believed and is saved. We, like Paul, believe that as often as we take the Lord's Supper we show forth His death until He comes again. The Church of Christ members whom I know say that it is an arbitrary matter that one must take the Lord's Supper each Lord's day in order to worship as the New Testament teaches; therefore, one is not saved or a member of Christ's Church who neglects any part of the things practiced by the early church. Again we go to our Bible for Paul's words on this subject; "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:23-26).

These say that the washing of the saints' feet by the church is out of place in New Testament practice, that the only way John 13 applies to us is in the case of a sick member whose feet is in need of the washing that he himself is too ill to administer. In such cases the brother or sister who visits him should give his feet the needed bath. The Free Will Baptists take all the circumstances of the occasion

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him" (Genesis 18:19).

Last week I gave you a number of newspaper headlines showing how our young people are getting themselves in trouble. These things are shocking to us—so shocking, I hope, that we will do something about them. At the close of last week's message I gave excerpts from two newspaper articles that I believe is a step toward solving them, but I feel that more attention should be given them. Beginning with this week I will prepare a number of meditations which will deal with a few of the ways to solve these things.

In this matter the place to start is the home. Home life is so important in shaping the future lives of our young people. I would strongly impress the fact that the house in which we live is not the home. It is only the place where home is made. A mansion may be a hell on earth, while a log cabin in a poor, run-down community may be a restful, peaceful, happy and Christian home. A home is made of loving hearts, kind words, sweet smiles, helping hands, noble deeds, pleasant faces, sacrificing spirits, prayerful, Godly and righteous souls. Home is the place where Jesus is invited to dwell—to constantly make His abode. Maybe there is the secret of the failure of so many today—Christ left out or pushed out.

Home life determines what the children of today will be as men and women of tomorrow. That to a great extent determines what our churches will be. If we would have live, spiritual churches, good schools, communities, good, great and Christian nations, the beginning must first take place in the homes of the people.

Perhaps the parents are more responsible for what the home is, and shall be, than anybody else. A home is largely what the husband and wife, the father and mother are, and what they make it. If they live evil, sinful and wicked lives, then such will characterize the home, and it will be a miserable place instead of a blessed, peaceful and happy home. If the

parents are clean and Godly, upright and Christlike, full of the love and goodness of God, daily practicing the righteousness of Him, then the home will be of like condition. Of course there will be tests and trials, labors and toils, sacrifices and sufferings, sorrows and sighs, but God comes in sweetly and makes all things right when we live for and serve Him.

Next to the parents in their responsibility for the happiness or misery of the home are the children. Disobedient, quarrelsome, lazy and sinful children will spoil the tranquility and spirituality of home. But these things shall not go unpunished. They will suffer for it here; and if not repented of, if unforgiven, they will suffer for it hereafter. Disobedience and other sins on the part of the children will ruin the peace, joy, happiness and blessedness of the home.

Young people, strive to make your home happy. Obey your parents. Give your hearts to God. Live right. Serve the Lord daily. Pray much and read your Bibles every day. Let Jesus rule and reign in your hearts, minds, souls and spirits. Be kind and gentle, loving, patient and Christlike. Love one another and live for one another. I assure you that you will never regret it.

"... but as for me and my house, we will serve the LORD" (Joshua 24:15).

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### THE COMPASSION OF JESUS

In seeking comfort and consolation one has only to look in the Bible and see where Jesus had great compassion and care for the welfare of those who came under His earthly ministry. While Jesus was in Bethany He became acquainted with a family which seemed to become a special object of His love. In John the eleventh chapter we see Jesus in contact with this family. There is sickness in the home. Mary and Martha "... sent unto him saying, Lord, behold, he whom thou lovest is sick" (Vs. 3). "Now Jesus loved Martha, and her sister, and Lazarus" (Vs. 5), yet, in His busy ministry "... he abode two days still in the same place where he was" (Vs. 6). It was made known that Lazarus had died. Jesus, so vividly, understanding what physical death was to the Christian said, "... Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (Vs. 11).

Jesus drew near to the home of His friends and observed that "... many of the

Jews came to Martha and Mary, to comfort them concerning their brother" (Vs. 19). Martha broke away from the crowd and came to Jesus with her grief. He began to explain to her that death to the believer was not a tragedy and said, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (Vv. 25, 26). They drew nearer the home and Mary and her friends came weeping. Jesus was so deeply touched until "... he groaned in the spirit, and was troubled, And said, Where have ye laid him? ... Jesus wept" (Vv. 33-35). This does not picture the weakness of Jesus as some have supposed, but gives a vivid picture of the sympathetic and compassionate attitude concerning weakness and misunderstanding on the part of fallen humanity. Isaiah speaks of Jesus and says, "He is ... a man of sorrows, and acquainted with grief: ... Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (Isaiah 53:3, 4).

Jesus is not only interested in our trouble and comfort during sickness and the lonely hours when death has taken its toll. He is interested in our spiritual welfare continually. We see Him weeping with the brokenhearted in John 11:35 because of physical death, but in Luke 19:41 we see Him weeping because of the broken and depleted spiritual condition of the people of Jerusalem. When He came near, He beheld the city and wept over it. He cried out in compassion and earnest entreaty saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34).

When Jesus was at the home in Bethany the Jews observed His compassionate attitude and concern and said of Jesus concerning Lazarus, "... Behold, how he loved him!" (Vs. 36). They saw the outward expression and concern as His tears began to flow down His face but they could not understand that He was the answer to the sin question. They did not see His compassionate concern as He hung upon a crudely constructed Cross bleeding and dying for the sin of the world.

Yes, Jesus is concerned when you are in physical trouble. He may not completely remove the cause and handicap, but He will give grace to bear. He may not allow you to have a complete understanding of your weakness and of spiritual things, but He will give understanding to trust Him for salvation and help you to be able to sing "Blessed assurance, Jesus is mine! Oh, what a foretaste of glory divine!"



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Bible College Enrollment Increases

The registration of 18 additional students at the beginning of the second semester, January 22, has brought total enrollment figures this year to a new record at the Free Will Baptist Bible College, Nashville, Tennessee. Dean Charles A. Thigpen reports 196 students have registered this year, exceeding last year's previous high of 189.

This year's total enrollment includes students who attended summer school as well as those registered for the fall and spring semesters.

Additional students registering for the second semester with hometowns are as follows:

Bailey, Teddy Lee, Knoxville, Tennessee.  
Brown, Eloise, Coward, South Carolina.  
Fulcher, Glenda, St. Louis, Missouri.  
Carson, Malcolm, Norfolk, Virginia.  
Creech, Robert, Phenix City, Alabama.  
Cullipher, John, New Bern, North Carolina.

Day, Shirley, Tulsa, Oklahoma.  
Duckett, Roy, Canton, North Carolina.  
Duckett, Ruth, Canton, North Carolina.  
Ellison, Walter, Straw Plains, Tennessee.  
Filkins, Howard, Kirksville, Missouri.  
Humbles, Mack, Greenville, North Carolina.  
Kelly, Mary, Rose Bud, Arkansas.  
Mullens, Shirley, Detroit, Michigan.  
Paramore, Peggy, Greenville, North Carolina.  
Smith, Robert, Ayden, North Carolina.  
Warren, Lola, Oilton, Oklahoma.  
Johnson, Mary Francis, Goldsboro, North Carolina.

## N. C. Free Will Baptists Launch Campaign for College

Free Will Baptists in unprecedented numbers descended upon Mount Olive Junior College, Mount Olive, North Carolina, in a special session of the North Carolina State Convention on January 31, 1958,

and unanimously approved plans for a campaign to raise half a million dollars for the college during the next three years, the Reverend Michael Pelt, secretary of the convention, announced recently.

An extra session of the North Carolina State Convention, the first to be called in 25 years, was made necessary by the rapid growth of Mount Olive Junior College which opened in 1954 with 22 students but which has grown to an enrollment of 101 students for the current school year.

The college, located on a three-acre lot in Mount Olive, recently purchased fifty acres of land near its present site, and is currently working on plans for the development of the new campus.

M. L. Johnson, business manager of the college, revealed that the financial assets of the college have increased 700 per cent since moving to Mount Olive. "The support given the college by churches and friends has exceeded all expectation," the Rev. David Hansley of Kinston and chairman of the college Board of Directors, declared.

The keynote address at the convention was delivered by J. W. Batten, principal of Micro High School, who said, "Mount Olive Junior College is the greatest challenge for Christian higher education ever to confront Free Will Baptists, and it is here that we must share our just part of the responsibility of providing higher education for youth of our church and state."

## ACADEMIC HONOR SOCIETY ORGANIZED

The creation of the first academic honor society at Mount Olive Junior College is announced by Dean Daniel W. Fagg.

Initial membership in the organization, to be known as the *The Eureka Society*, was restricted to liberal arts students pursuing a curriculum toward a degree at Mount Olive Junior College and maintain a scholastic average of "B" with no grade less than "C."

Charter members include: (Left to right, seated) Nelda Boswell, Fremont; Betty Lou McLamb, Newton Grove; Alton Cowan, Williamston; Sara Lou Gaskins, New Bern; (standing) Gary Barefoot, Dunn; Mrs. Mary Thigpen, Beulaville; George Stevenson, Kinston.

The name, *Eureka*, is derived from Eureka College, an institution formerly sponsored by Free Will Baptist churches and located in Ayden, North Carolina. Officers in the society are Betty Lou McLamb of Newton Grove, president; and Alton Cowan of Williamston, secretary-treasurer.





# NOTES — AND — QUOTES

By J. C. Griffin



## THE CALLED SESSION OF THE NORTH CAROLINA STATE CONVENTION

Friday, January 31, was a great day of history making for Mount Olive Junior College, Mount Olive, North Carolina, when the North Carolina State Convention of Free Will Baptists assembled in a special session at the college to discuss and make plans for a drive to raise funds for the expansion of the institution so as to keep up the present standard and growth of the college. The Rev. Earl Glenn conducted the devotions which were soul-stirring. The Rev. N. B. Barrow, president of the convention, delivered his message in a very encouraging and enlightening manner. Mr. Barrow gave plans for the transactions of the state body relating to Mount Olive Junior College. Mayor B. E. Bryan of the city of Mount Olive delivered the welcome address which was very pointed with warm words of praise for the city and the college.

The writer and many others caught a sense of deep interest in the institution, and the state convention as the parent body of the college. Reports of the college were made by the Rev. D. W. Hansley, chairman of the Board of Trustees; the Rev. M. L. Johnson, treasurer of the college; and the Rev. William Burkette Raper, president of the college. All the speakers held the attention of the large audience to closest degree throughout the reports.

During the morning hour Mr. J. W. Batten delivered the keynote address which was a master piece in the field of higher education. In his message "Christian Higher Education" was presented in an extremely informative manner. The writer feels he is safe in saying that all the people greatly enjoyed the message, and those who desired enlightenment were bound to have received a blessing. Free lunches were served to the host of people present. Those who felt so disposed had the privilege of making a donation to help defray the expenses of serving the meal.

After the devotions in the afternoon, the views of representative laymen on "Christian Higher Education" were given by Mr. Wade Stephenson of Hopewell Church and Mr. James Hunt of Marsh Swamp Church. These gentlemen presented the needs of Christian higher education in a

very enlightening manner with an appeal for support of Mount Olive College. Mr. George Stevenson, a student of the college, gave his view on "Why We Need Mount Olive Junior College." This message was well delivered and well received by the audience. The Rev. Melvin Everington, a graduate of Mount Olive Junior College who is now pastor of Daniel's Chapel Church near Wilson, North Carolina, and a student of Atlantic Christian College, told of the happy days he spent as a student at Mount Olive Junior College. He also told of the wonderful Christian instruction and the great benefits he received. Mr. Hardy Talton, a devout Christian businessman and layman, told "How to Conduct a Drive in the Local Church." He instructed the group to start with the individual and the different departments, reaching a climax with the church as a whole. This message was enlightening and so informative that almost anyone could make a drive for funds go over successfully.

Those whose hearts are fixed in the ongoing of Mount Olive Junior College, I am sure, went home more determined to show their interest in a concrete way.

### THE INTEREST OF MOUNT OLIVE AND GOLDSBORO

Every Free Will Baptist in North Carolina should get on his knees before God and thank God for the locating of Mount Olive Junior College in the city of Mount Olive. Then every time a Free Will Baptist meets a citizen of Mount Olive or Goldsboro, he should thank that citizen from the depths of his heart for his loyal support of the college. The people of these cities have spoken in word and deed; they have actually outstripped the Free Will Baptists in individual giving. We think that there is more than one reason for their support. First, there is community pride; they have a desire to make their community a blessing to others. Secondly, they experience a brotherly feeling in helping the Free Will Baptists further Christian higher education in brotherly fellowship.

Notice the following figures from a report from the college listing gifts made to the college: Mount Olive and community, \$32,414.86; Goldsboro and community, \$16,758.16; other communities, \$3,235.68. These figures make a total of \$52,408.70. I hardly believe that Free Will Baptists could have located a junior college in any other community that would have done more. As one of the oldest Free Will Baptist servants and ministers in the state of North Carolina, I certainly appreciate the interest shown by the citizens of Wayne County. Mr. W. B. Everett, precious in my memory, used to say,

"Brethren, talk is cheap; it takes money to do things." When we put our money in a project, it shows our interest. I plead with you to show your interest in Mount Olive Junior College by your financial support. If you cannot or will not help the college, for the sake of the Lord Jesus Christ and for the sake of young men and women, do not kick the work that is being done by those who are interested in building an institution for the glory of God.

### A CHRISTIAN INSTITUTION

Mount Olive Junior College is a Christian institution. The teachers are Christian; its officers are Christian. The Bible is the book at the top of the list. If a student wants a one-year course, that student must take Bible to receive his certificate. Thank God for a man like William Burkette Raper who took it on himself to establish a curriculum that demands Bible study. We also thank God for the evangelistic efforts to save sinners and to get the saved ones dedicated to the will of God.

I heard one fine young man give his testimony by saying, "I am working to be a medical missionary. It certainly is fine to get God's truth fixed in the mind as a foundation for the study of medicine." We have a lot of doctors in the field of medicine who are not Christians. Thank God, that we do have some who are Christians. When it comes to medical missionaries, it is soul-stirring to know that we have young men who are preparing to go on the mission field to be a blessing to the bodies and souls of the lost.

### CHRISTIAN EDUCATION

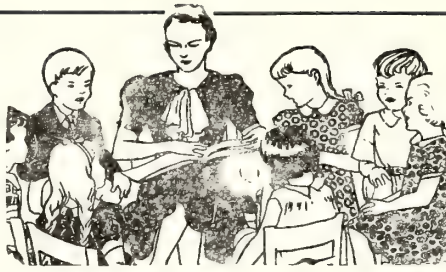
In 1942 at Columbus, Mississippi, we started a movement in the National Association to begin a Christian education institution which soon began to function. This institution is known by the name of the Free Will Baptist Bible College and is located at Nashville, Tennessee. A goodly number of Free Will Baptists here and there have supported the institution, some liberally and others in a small way. It has done much growing, but could have grown more if Free Will Baptists had opened their hearts and pocketbooks. These are Free Will Baptist institutions and we should support them. We should not expect others to do our work. We should have enough gratitude in our hearts to thank those of other denominations who are liberal enough and have enough love in their hearts for Christian higher education to say, "We thank you good people," and mean just that. We should and can support both of these institutions, Mount Olive Junior College and Free Will Baptist Bible College. No Free Will Baptist should be little enough to refuse either his prayers or his money.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A Mysterious Way

Esther Miller Payler

**S**TOP fooling with your white mice long enough to listen," said Sally. Her brother, Jan, kept filling dishes with fresh water and putting one in each cage. He did not look up. "But selling white mice to the hospital is earning money for us."

"You aren't interested in anything but animals," complained Sally. "Either you're playing with pets or your nose is in that new animal book!"

"So what!" grunted Jan. "I work hard on our paper route!"

"Listen to me for a few minutes, really listen!" she begged.

"O.K." Jan stopped working and looked at his sister, eyes twinkling mischievously. He cupped a white mouse in one hand, stroking it gently.

Sally exploded: "This is our last chance to buy Paul's double bike we need so much!"

"Last chance?" Jan was interested now.

"Yes, Paul telephoned that the Park wants to know by tomorrow evening whether he will sell them his tandem. If he won't sell, then they'll have to order another one right away or miss riders' rentals. Paul can't lose his other chance of selling for us," explained Sally.

"But where are we going to get twelve dollars before tomorrow night? That's the balance we still owe." Jan looked around desperately. "Even if I sold all my mice, I couldn't get together that much. We can't sell that many papers either!"

"I couldn't get that many errands and baby sitting jobs until then either," frowned Sally. "Twelve dollars is lots of money! It took us over a year to earn what we do have."

"Couldn't Paul let us pay the balance later?" asked Paul.

"No, he's got to have that much to pay on the motor scooter he's buying. Either we pay cash or we don't get the bike, and the Park does," sighed Sally.

"We need that double bike," exclaimed Jan. "If we don't get it we can't get a bigger paper route, because walking we can't deliver papers in time to suit customers. If we don't have a bigger route we can't earn enough to finish school.

With Dad sick, our parents can't afford to send us. We can save bus fare too."

"It would cost much more to buy even two used bikes, maybe even one," tears were in Sally's eyes. "So if we can't get this tandem, our hopes of high school are gone."

"We'll have to figure out something else! I'm not giving up easily. I'm going to keep praying." Jan thrust out his chin. "I want to be a veterinarian and God willing, I shall be some day."

"I want to be as missionary nurse, you know," answered Sally, "We must pray and have faith that we'll find a way. Mother says God hasn't let us down yet and He won't ever."

"Yes, I know," replied Jan. "But it isn't easy to believe when you can't see a way out! Dad quotes, 'God works in a mysterious way His wonders to perform.'"

"I'd like to see some way now, mysterious or otherwise!" sighed Sally. She left the shed. Jan put the mouse he had been holding, into an empty cage.

"Jan! Hurry!" screamed Sally. White-faced she ran into the shed. "I saw a wild animal with horrible teeth!"

"Where?" asked Jan, surprised.

"In our yard! I'm staying here until it goes away," she trembled.

Jan dashed into the yard. Sally peered from the doorway of the shed. "It's a civet cat!" exclaimed Jan.

"What that?" asked Sally.

"The African first cousin of our skunk," explained Jan, studying the animal. "There's a picture in my animal book. It's two or three feet long and has black bands and spots on its brownish-gray fur and tail."

"He's mean looking! Chase him away!" shivered Sally.

"No, I'm catching him, if I can. He's escaped from the zoo or circus. Maybe there's a reward! He might be our 'mysterious way.'"

The animal snarled and backed as Jan inched toward it. The moist nose quivered. The black eyes were wary. Pointed ears stood up straight, over scared black eyes. "Put my biggest mouse cage on the floor!" ordered Jan. "And pray hard!"

"I am praying," whispered Sally. "I'm

scared of that mouse you just put in."

"Put the cage on the ground near the shed door," repeated Jan. "Remember a 'mysterious way.'"

Sally tugged and pulled, keeping her eyes fearfully on the white mouse frisking in the cage. "The cage's on the ground," she panted.

"Hand me a meat scrap we had for the dog," said Jan. "Hurry."

Sally handed Jan meat scraps, watching the civet cat as she did so. Jan walked slowly toward the animal, holding a scrap in his hand. One scrap he threw toward the animal.

Snarling, the cat ran away. "There goes our hopes!" groaned Jan. He threw another scrap in the direction the animal was scampering. The cat stopped, sniffled the scrap and gnawed.

"The cage quick!" gasped Jan.

"It's heavy and that white mouse!" protested Sally.

"I can't leave the cat. You'll have to bring the cage," returned Jan.

Sally ran back into the shed. Heart beating fast, she tugged at the cage and got it outside. Jan helped, keeping his eyes on the cat every minute. He placed the cage with the white mouse in it, in front of the cat. While the cat was crunching the scrap, Jan tied a cord to the right rear leg of the mouse. He held the cord in one hand and opened the cage door. "I'm sorry, mousie!" he whispered.

"The cat don't trust that cage!" exclaimed Sally, as the animal sniffed around the cage.

"If only he'll go in after the mouse. That's his favorite food," cried Jan.

The cat stared at the mouse, then crept toward it as it struggled on the string. The cat backed away. "I'll move the mouse closer," breathed Jan.

Sniffing the cat turned. It went to the cage, then inside, and grabbed the mouse with the right front paw. Jan lowered the cage door. "Telephone the zoo first, then the circus. Ask if they lost a civet cat!"

Sally felt so excited, her legs were weak, but she ran into the house, and breathlessly phoned the zoo. "Did you lose a civet cat?" she asked.

"Just a minute." Sally felt choked as she waited. Then came a voice: "No, our civet cat is in his cage."

Sally called the circus: "Have you lost a civet cat?" she asked shakily. This was her last chance.

"Yes, indeed! We have been looking for one for several hours," replied the man.

"We have it at 34 Crescent Street. Come soon, the cage isn't strong!"

"We'll be there as fast as possible," came the reply.

Sally ran outside: "Jan, the circus lost



"he cat! They're coming!"  
 "Is there a reward?"  
 "I didn't ask," replied Sally.  
 "I hope they hurry. This cat's getting wild! The cage won't hold much longer. Find more meat scraps!"  
 Sally brought scraps: "Watch your fingers," she said to Jan, as she saw sharp teeth gleaming.  
 "More netting or carpet! The cat's breaking the side of the cage!" cried Jan. Sally found a piece of netting.  
 Jan held it over the side of the cage. Sweat stood on his face. His lips moved in prayer. "I hear a truck!" he gasped.  
 "The circus men!" exclaimed Sally. "God be praised!" She ran to the street: "Here!" she called, "Here's your cat!"  
 "Good boy!" praised the man in uniform. "We're glad you got our cat!"  
 "Couldn't have kept him much longer," smiled Jan shakily.

Soon the cat was transferred to a large, stronger cage by one of the men, who wore heavy gloves. "There's a reward for you," said the man in uniform. "This is a valuable

animal we wouldn't want to lose." He handed Jan two ten-dollar bills.

"Thank you," said Jan, eyes sparkling. "God does 'work in a mysterious way His wonders to perform.'"

"We must thank God for giving us a chance!" smiled Sally. "Then let's see Paul and get it!"

"Right now!" agreed Jan. "God gave us more than we need. We have eight dollars over the balance, to start our high school fund."

"On a bicycle built for two," warbled Sally. Jan whistled the same tune as they hurried to Paul's house.

"I'll never again tease you about studying animals," promised Sally. "If you hadn't known what the animal was and what it ate, we couldn't have caught it and earned the reward."

"We'll be reminded often of 'God works in a mysterious way His wonders to perform.'"

"Yes, by high school, our life work and a double bike!"—My Pleasure.

the regular monthly meeting with Mrs. Jean Eubanks presiding. Mrs. Agnes Peterson presented the lesson to the group. Each officer made her report and requested that each member take an active part in every phase of the auxiliary work. The group decided to set aside half a day for visitation. A letter was received from Emma Ruth and Tommy Willey. The ladies were admonished to pray for foreign missions as well as home missions.

The pastor, the Rev. W. A. Hales, spoke to the group about the coming revival, beginning February 9. The group decided to meet at different homes for special prayer. The group also voted to pay \$25.00 each month on the organ. The president then dismissed the group prior to the social period. Mrs. Roy Dudley gave a door prize which was won by the pastor. The ladies decided to have a door prize given at each monthly meeting. The social period was concluded with special prayer for a little polio victim.

**Grifton, N. C.**—The Ethel Whaley Circle was organized at the Hugo Free Will Baptist Church on Monday night, January 27, at 7:30, with twelve ladies present. Following the opening hymn, "We're Marching to Zion," prayer was offered by Mrs. W. T. Hollis. The group then elected officers with the help of the pastor, the Rev. Frank Davenport, and his wife. The circle was named after Ethel Whaley, wife of the Rev. Lee Whaley. Mr. and Mrs. Whaley are our missionaries to Alaska.

The circle will hold its meeting in various homes each month on Monday night after second Sundays. Mrs. Frank Davenport has charge of the February program. Mrs. Ray Sheppard invited the circle to her home for the next meeting. The offering for the evening amounted to \$11.15. The benediction was prayed by Mrs. Davenport.

This new group requests the prayers of everyone that it may grow and do much work for the Master during the year of 1958.

**Vanceboro, N. C.**—The G. T. A. of Juniper Chapel Church met at the church on Thursday night, January 30, with ten members and several visitors present. The meeting was opened by the president. The opening song was "Sunlight, Sunlight." The topic of the program was "Jesus, the Captain." Following the lesson, some of the members presented a missionary play with the leader, Miss Velma G. Morris, in charge. After the benediction, the group went to Miss Morris' home for the fellowship hour. Each of the members wrote on paper what she could do to make the G. T. A. a better one in 1958.

## Woman's Auxiliary Department

**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) **NEW BERN, N. C.**

**Fountain, N. C.**—The Woman's Auxiliary of Aspen Grove Church met Friday night, January 17, 1958, at 7:30 p. m., in the home of Mrs. Harvey Pittman. Following the opening hymn, "Have Thine Own Way," the group participated in sentence prayers. Mrs. Bessie Goff was in charge of the program. The Scripture was taken from Romans 16:3, 6, 12 and Philippians 4:2, 3.

There were seventeen members, five visitors and one new member present. Following the business period, delicious refreshments were served by Mrs. Pittman.

**Newport, N. C.**—The G. T. A. of Sound View Church was reorganized at a meeting on January 28 at the home of Mrs. Lois Lewis. Kay Hewitt read the Scripture and led the group in choruses. New officers were elected as follows: Brenda Taylor, president; June Dare Taylor, vice-president; Anna Marie Taylor, recording secretary; Francis Henderson, corresponding secretary; Evelyn West, treasurer; Carol Ann Ward, reporter; Sylvia Taylor, program chairman; Brenda Taylor, Dotty West and Peggy Meeks, pianists.

During the business session, the group voted to meet twice each month at the church at 7:00 o'clock on Friday nights. They decided that the dues would be ten

cents each meeting.

The sponsors for the group are Mrs. Lois Lewis, Mrs. Kay Hewitt and Mrs. Loraine Henderson. After the meeting was adjourned, the group enjoyed refreshments and games.

**Dunn, N. C.**—The Y. P. A. of Robert's Grove Church met Thursday night, January 31, with Betty and Ted West. There were twelve members and one visitor present. Mrs. Sulie Spell, sponsor, led the group in the devotions. Those present were then led in prayer by Martha Sue. Linda Starling read some Scripture verses from Philippians.

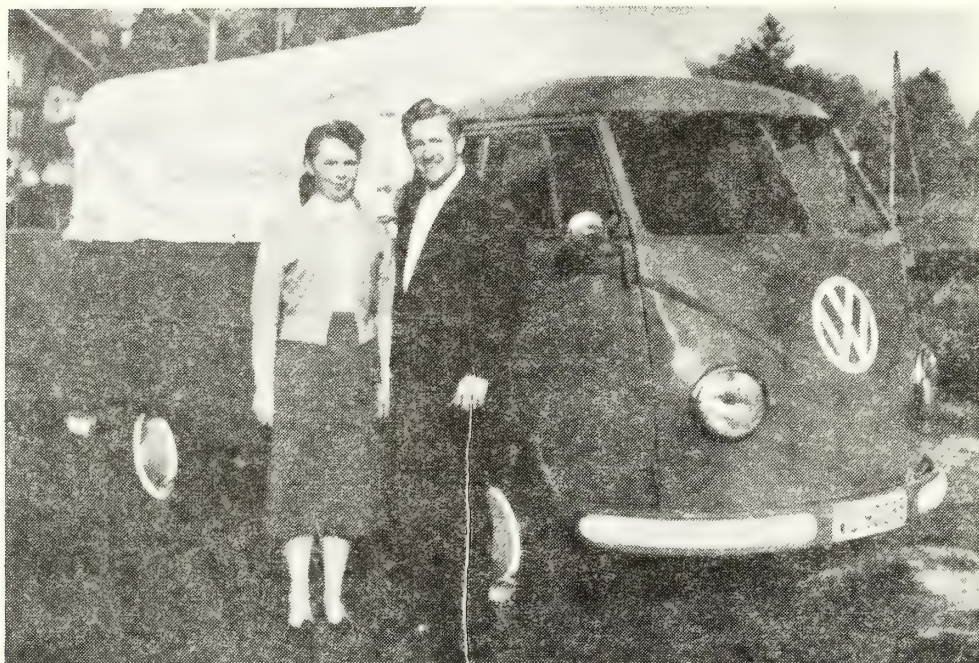
The program, "And Jesus Went About . . . Teaching . . . Contentment," was given under the direction of Mary Lynn Barefoot. Those taking part were Mary Ann Tew, Marie Starling, James Spell and Brenda Holland.

During the business session the group decided to help the G. T. A.'s purchase a vacuum cleaner for the church. The meeting was closed with prayer by Mrs. Sulie Spell. The hostess then served drinks, peanuts and crackers.

**Beaufort, N. C.**—The Woman's Auxiliary of the Beaufort Church met at the church on Monday night, January 27, for



## Volkswagon for Sparks



Above is a picture of Lonnie and Anita Sparks along with the volkswagon pick-up which they plan to use in Africa. This vehicle is highly recommended for missionary work and we are glad that your gifts made it possible. We sent Brother

Sparks \$1,800.00 for purchase and transportation. Please remember to pray for the Sparks these days. They left Switzerland January 29 enroute to Africa. They took the volkswagon with them.

Raymond Riggs

## Reflection of God's Spirit

(Editor's Note: This article giving the history of the Columbus, Ohio, Church was left out of the last issue of *The Free Will Baptist* by mistake. It is the article which gives additional information on the church whose picture appeared on the front cover of our last issue.)

**O**N January 15, 1952, a group of interested people rented a building at 1874 South High Street, Columbus, Ohio, for the purpose of organizing a new church. The first service of this new group was held on January 26, 1952, just eleven days after their first meeting. The Rev. Thomas Moor and the Rev. Jack Blackburn were speakers.

On February 21, 1952, the church which is known today as the Welch Avenue Free Will Baptist Church and which is pictured on the front cover of this issue was organized with fifteen members.

In September of 1952 work was begun

on the basement of a new church which was to be erected on three lots at 470 Welch Avenue. This land was donated by the Gibbard Avenue Free Will Baptist Church.

Regular worship services were held in the rented building on South High Street until the basement of the new church was completed. On January 3, 1953, the first services were held in the basement of the new church and continued there until the church was completed in September, 1954. Dedication services for the new church were held the first Sunday in October, 1954.

The Rev. Delbert Gould was installed as pastor of the church on February 21, 1952. Before undertaking the responsibility and leadership of this new church, Mr. Gould was pastor of the Rosedale, Ohio, Free Will Baptist Church for three and one half years.

Under the capable guidance of Mr. Gould this new congregation in a scant four years has grown from a handful of people to the present-day congregation of 155, and has

built and furnished a new church while doing so. To further the convenience of a growing congregation, an air-conditioning system was installed in the church this past summer.

Each Sunday at 4:30 p. m. a special service is broadcast from the church over Station W C O L. Regular Sunday worship services are held at 10:30 a. m. and 7:30 p. m., and Sunday school at 9:30 a. m. The Sunday school has an average attendance of 160.

On October 7, 1958, the congregation will celebrate the first anniversary of the dedication of the new church, valued at \$55,000, and which was built with volunteer labor. Here is a reflection of God's Spirit which will continue to grow not only in this new congregation but in the community as well.

## I Refuse to Drink Because

1. Alcohol is an anesthetic, depressant drug on which one can easily become dependent.

2. Alcohol impairs judgment and reasoning power. Unfortunately, I do not have more nerve of either than I need.

3. I object seriously to anything that reduces my personal liberty. Alcohol, by establishing a habit very difficult to control deprives me of my liberty of decision.

4. My observation is that men and women have enough trouble in life without hunting for it. Alcohol, by causing nutritional deficiencies, makes the drinker susceptible to the attack of disease when his powers of resistance are weakened.

5. I have a slight, but real resentment against the present attempted social compulsion to drink and this gives me a real pleasure in saying "no" when I am offered an alcoholic beverage. I have a right to be different if I want to be.

6. It has always seemed to me that a real source of human happiness is to be found in good physical condition. I like to feel fit and no man who uses alcohol can long continue to feel that way.

7. Men of great experience in the commercial and industrial world tell me that nothing will make me more likely to fail in life than contracting the habit of drinking alcoholic liquors. Life is hard enough at best and I don't want to make it any harder to attain a measure of success which will provide not only for my own living and comfort, but a competence for my family.

8. I don't like to be fooled and alcohol is the great mocker of the age. It tells a man he is strong when he is really weak; wise when he is foolish. Maybe weaklings

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church Worships

(Lesson for February 23)

Lesson: Matthew 18:19, 20; John 4:23, 24; Acts 1:12-14; Colossians 3:16, 17.

Golden Text: Matthew 21:13.

### I. INTRODUCTION

Christian worship is an act involving the heart, soul, mind and strength of the worshiper. It is an act of paying honor and adoration to deity. In brief, it is God's way to guide men into His marvelous truth and will.

No individual can be the same after a worship experience. Isaiah was a new person after he had seen the Lord high and lifted up (Isaiah 6:1-8). Many Christians today never learn how to worship, and as a result, Christianity becomes a burden. Such neglect often leads to discouragement and many fall by the wayside.

Very often, amid the rush of busy lives, we forget the truth that God is always with us. Because of His eternal presence, He stands ready and anxious to hear and answer our prayers, and true prayer is necessary to true worship.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The united spirit of those who pray together is more important than their number (Matthew 18:19).

2. The presence of Christ is assured whenever any number of believers have met together in His name (Vs. 20).

3. No matter how humble the place of worship, God is pleased when the worshippers are there in the right spirit (John 4:23).

4. The omnipresence of God is better understood when we realize that He is Spirit and not subject to the limitations of any space (Vs. 24).

5. Although the place of prayer is not important, it is important for us to be in the place where He sends us (Acts 1:12).

6. When Christians get together in the same place and pray together they will be able to forget or overlook their differences (Vs. 13).

7. The mother of Jesus met with the disciples not to have them pray to her, but to unite with them in prayer to the Lord (Vs. 14).

8. To let the Word of Christ dwell in

our hearts means more than to read a chapter from the Bible now and then (Colossians 3:16).

9. Admonition may sometimes come to us through hearing the singing of psalms, hymns and spiritual songs (Vs. 16).

10. It is possible for true Christians to worship God in everything they say or do (Vs. 17).—*The Bible Expositor*.

11. Our lesson today is on the public worship of God; but public and private worship are never to become a substitute one for the other, for one helps the other. Those who practice private worship are best prepared to benefit from public worship; and those who neglect the public worship of God soon cease to worship Him privately. To maintain an intimate relationship with the Lord we need the benefits of both public and private worship.—*The Bible Teacher* (F.W.B.).

### III. ADDITIONAL TRUTHS

1. It is interesting to observe the difference in numbers demanded of a Christian congregation and a Jewish one. According to Jewish teaching an official service of worship could not be held without the presence of ten males. This is called a "minion." The divine blessing does not rest upon the gathering unless ten men are present. There could be nine men and a hundred women; but this would not constitute a minion. There has to be ten men, even if the tenth is a male baby. The writer has often encountered Jewish people who have recounted to us stories of their being rounded out of their houses to hurry over to the synagogue or worship hall so that a service could get under way.—*F. Kendall, D.D.*

2. Let any group, however large or small, unite in this way and in this spirit, and then God can work His will in and through them. The presence of the Lord in the midst of His people is also assured in this context. Where Christ is, there is the Church Universal. What Ignatius said is true. We do not guarantee the Church by our assembly: we are sure the Church Universal is gathered together when Christ is in the midst. How potent, then, is public worship as a means of grace and a channel of communication!—*Gist of the Lesson*.

3. In Kentucky a woman attended a cocktail party. On her way home she ran down

and injured a child. She was sued in court. On the witness stand, she testified that she had drunk only one cocktail and sipped some from a second. The court rendered judgment against her for \$26,000 damages. Her moderate social drinking produced disaster.

Had this woman been under the influence of the Holy Spirit the above incident could have been avoided. A prayer meeting is better than a cocktail party.—*Selected*.

4. The chief pursuit of the one hundred and twenty in the upper room was prayer. They were waiting for the promised outpouring of the Spirit upon them, and prayer was a fitting and needful preparation for that endowment. No doubt it included a complete dedication of themselves to God and His service. Also prayer for divine direction, and for such utter Christlikeness of character as would fit them for their task, and for power from on high in accordance with the promise given, and for favor with the people and victory over opposing forces, would be very much in order. Those ten days of prayer and fellowship were a part of God's plan.—*Selected*.

5. The happy Christian is one who gives ample room in his heart for the gospel of Jesus Christ. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Vs. 16). The presence of Christ's words in the heart is a reservoir of great riches if His words are received, believed, lived and taught in wisdom.

Paul taught men to encourage, help and admonish others in their worship. He also brought out the fact that a spirit of worship should pervade the entire life of a believer. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Vs. 17). Our words and our deeds cover just about our whole experience. The words of our mouth and the practical activities of our life should be done in the name or Spirit of Jesus. Such speech and such conduct would always be for good, and it would all be a continued worshipping of God; for this is the way that Jesus talked and lived. Our worshipful speech and deeds should be pervaded with thanksgiving through the Lord Jesus.—*The Advanced Quarterly* (F.W.B.).

What state will furnish the winner for the Intermediate Sword Drill at the Nationwide League Conference? Come to Fort Smith, Arkansas, and see.



## Report on Special Session of North Carolina State Convention

(continued from page three)

the above goals are realistic and were set as a minimum.

### PLAN OF PROCEDURE

The college administration is to be assisted by an advisory committee composed of a representative from each of the following state-wide organizations: North Carolina State Convention, North Carolina State Sunday School Convention, North Carolina State Woman's Auxiliary Convention, North Carolina State League Convention and Mount Olive College Board of Directors in formulating plans for the campaign.

The college looks forward to working with the officers of each conference and union meeting in conducting the drive for funds within their districts.

Actual solicitation for funds is to be preceded by an educational campaign to better inform our people about the program and needs of the college. A wealth of bulletins, pictorial folders, and other printed material is being prepared for general distribution. We want every individual and church fully informed about Mount Olive Junior College before they are asked to contribute.

Not only will representatives from the college visit local churches and denominational assemblies, but special features will be planned at the college to give as many people as possible an opportunity to see first hand what Mount Olive Junior College has to offer. Among these special programs will be a vacation Bible school clinic in April, Youth Day in May, and commencement in June.

### DEFINITION OF EDUCATIONAL AIM

The special session of the convention unanimously approved a recommendation from the college board "... endorsing the concept that Mount Olive Junior College be made a citadel for liberal arts education in keeping with the highest Christian and academic standards."

This action simply confirmed the program of study now in effect at the college. We believe that a good background in the liberal arts (languages, sciences, mathematics, history, music and Bible) is invaluable for intelligent living as well as for professional preparation. Our two-year curriculum in liberal arts leads to an

Associate of Arts degree and is preparatory for vocations in teaching, the Christian ministry, medicine, law, business and industry.

The convention was told that moral and spiritual values are the foundation for education at Mount Olive Junior College. Bible and chapel attendance are required in every curriculum and only those students interested in attending a Christian college are urged to apply for admission.

### CONCLUSION

Mount Olive Junior College is an educational institution of which Free Will Baptists are proud and our people are accepting the challenge of the college with dedication and confidence.

## Questions and Answers

(continued from page eight)

represented in John's account of the foot washing as seen in John 13:1-17 and accept literally, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15).

If feet washing had not been practiced in the New Testament church, Paul would not have required it as a prerequisite to widows being taken into the group who served the church and were supported by it. (See 1 Timothy 5:10.)

"The Churches of Christ that I know forbid the use of any kind of music in their sanctuaries except the singing of hymns. They give as their reason that there is no occasion mentioned in the New Testament where any kind of instrument was used in conjunction with church worship. Even though this is true, we are not taught anything against the use of musical instruments in our worship services, but to the contrary Timothy is commended for having been taught the Scriptures when he was young and that he should rightly divide them. The Scriptures here are none other than the Old Testament. In the Psalms we are commanded to worship the Lord with instruments. "Praise the LORD with harp: sing unto him with the psalter and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise" (Psalm 33:2, 3).

If this answer fails to satisfy, please ask some specific question that I may try to answer in a more satisfactory way.

## I Refuse to Drink Because

(continued from page fourteen)

need that sort of encouragement, but I had rather be just as strong as I can and let it go at that.

9. I abstain from alcoholic liquors because I feel that this is not the age for drinking. The problems of the world which I must help to solve require a steady hand and a clear eye. I may not be able to solve all these problems, but I know that drunkenness will not help in the process.

10. I know that the drink traffic has, thru the ages, been one of the great problems of the human race. By refusing to be a party to this traffic, I am lodging my personal protest against this great enemy of my fellow men.

11. I cannot drink without encouraging others to drink, and I refuse to take that responsibility. Maybe I can control my appetite, but some of the best and strongest men I have ever known have not been able to control their's. I do not want to help start someone on the path which may end in disgrace.

12. If I drink bootleg liquor I am contributing to the personal fortunes and war chests of racketeers. If I drink legal liquors I help support an industry which profits by creating and perpetuating human weakness.

13. There are so many stimulating and helpful interests in the world that I don't need to resort to the false stimulation of intoxicating liquors. I prefer music, dramatics, sports.

14. The church is against drink and it is against the church, and my church deserves my loyalty in its conflict with this great evil.

15. I know that alcohol has no place in our mechanistic civilization. It makes the automobile driver an unsafe driver, the mechanic liable to serious accidents, the man of great responsibilities unequal to them. An abstainer helps make his city a safe place in which to live. An intoxicated person today, as always, is dangerous to society as well as himself.

16. Weighing what I know about the alcohol problem against the meaning of Christ in my life, I believe drinking to be wrong.

Lastly, I don't drink because I don't like it.—T.E.M. Press.



# <sup>D S</sup> the Free Will Baptist

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## PEACE FREE WILL BAPTIST CHURCH

Pictured above is Peace Free Will Baptist Church located at Pinetops, North Carolina. This church recently celebrated its first anniversary with special evening services on February 9, 1958. The first efforts of organizing a Free Will Baptist church at Pinetops were made in December, 1955, when cottage prayer meetings were held in various homes in the community. Interest gradually increased and the group began holding worship services in the Pinetops Community Building. On June 28, 1956, Peace Free Will Baptist Church was organized, and construction began on the church structure in July of 1956. The building was occupied on the second Sunday in February, 1957. (See the feature entitled, "Peace Church Celebrates First Anniversary," for the complete history of the church.)



# EDITORIAL

## WOOD, HAY, STUBBLE

What type of material are we using to build for God in the world? Paul expressed anxiety about the type of material those who should follow him would use as they built upon the foundation which he had laid, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Corinthians 3:10-13).

Paul's immediate concern was about those ministers and church leaders who were succeeding him in the churches which he had organized; but his concern has found application in all generations since his day and will continue to be important until Jesus returns for His Church. In the passage quoted above the apostle points to some factors which appear to be sapping the strength of our fellowship. They can shatter the superstructure and leave us impotent to perform the mission for which we exist.

We can say with the apostle that there is nothing wrong with the foundation of our fellowship. Those who have gone before us have been true to the faith and have given us a faith which is founded in Jesus as the eternal Son of God. The foundation is safe and sure. We are not too much afraid that Modernism will undermine and destroy our foundational faith; we are alert to this danger, are guarding against it, and do not appear to be lessening our vigil upon this point.

Paul illustrated that which we believe to be our greatest threat in terms of materials which we are selecting to go into our building. He says we may choose valuable and durable materials, such as gold, silver and precious stones. On the other hand, we may select such materials as wood, hay or stubble which will not stand the test of the fire to which the building will be subjected.

Someone will ask why these church leaders who have the durable and lasting materials within their reach will choose the shoddy materials to go into the spiritual building. The answer may be found in examining the influences which are exerted upon them as they exercise the privilege which God has given them to choose their course of action.

We must be reminded that instituting the Church in the world cost Jesus the supreme sacrifice of His life, "... Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Ephesians 5:25-27).

We must also remember that the church was established by the apostles and early believers at great personal sacrifice to them, some of them even losing their lives for their faithfulness in their witness for Christ. We are told that all the original eleven disciples were martyred for their faith in Christ except John who was exiled to the lonely isle of Patmos for many years. Paul, the apostle to the Gentiles, also suffered great persecution and physical pain as he lived for Christ and planted churches wherever he went. He gives us an insight into his sacrifice and suffering in the elegant chapter of 2 Corinthians.

The history of the Christian Church from the times of these

founding fathers is the record of struggle of the relatively few devout Christian leaders to keep the materials in the spiritual building made of durable substances. Their lot has been made harder by other leaders who have tried to substitute the wood, hay and stubble. When those who were not willing to pay the price of sacrifice for the true materials have been successful over the true leaders, the Church has suffered deterioration. The period in church history known as the Dark Ages was brought about by the victory of those leaders who chose the worthless building materials. The Reformation which brought an end to the Dark Ages was born out of the suffering and death of many true servants of God.

We have indicated above that one reason why some church leaders choose wood, hay and stubble is that they are unwilling to pay the price for the gold, silver and precious stones. The other outstanding reason is that these leaders have discarded the real reason for their service in the church and have decided to use their offices to exalt *self* instead of *Christ*. They find that by bringing the tactics of the ungodly world into their practices they can accomplish their desired ends. You may mark such individuals who seek to carry their point by deceit, half-truths and political maneuvers unbecoming to true servants of God. These are tricks of the trade as old as the first connivings of men to carry their point over other men.

Why do these leaders who do the church harm get by with their schemings? The answer lies in the fact that the general membership of the church body permits it to happen. In the struggle between the builders who would use durable material and those who would substitute that which is not lasting, the balance of power lies with the general membership of the body. If the general membership is uninformed, misinformed or complacent about the matter, the leaders may do what they wish; but an aroused and informed general membership can stamp out these evil practices. Our people should be constantly alert to see that our church work is not dominated by those who would place wood, hay and stubble into our spiritual building.

Finally, let us point out the apostle's warning that the day will come when our building will be tried by the fire of God's testing power. We do not doubt for one moment that God will destroy those buildings which are made of wood, hay and stubble. What concerns us most is the severe loss we shall sustain in the destruction. These losses are preventable, but we must act before the shoddy material is placed in the building. May God help us to act before it is too late.

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Number 7

## THE FREE WILL BAPTIST

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many beautiful cards and lovely gifts we found waiting for us when we returned after Christmas. It seemed almost like Christmas again.

As we sit here looking over the snow-covered mountains, our minds begin to ramble and we think of spring and summer, and of you. We are sincerely thankful for what you have done for Cragmont in the past, and we are sure you are making plans out there while we stay here and try to do what we can. We hope you are planning to come, or send someone, to one or more of the summer conferences this year. It will be fine if you can come and bring someone with you.

Please pray with us that more space may be provided, so that other concerned and worthy people may be able to come. It makes us sad when people, both old and young, tell us that they want to come but there is no room for them when they could come.

Please look over our errors and mistakes of the past, and help us to make this the most profitable year yet for Jesus. What we know about the place and work here, we have learned through experience, and we have made mistakes while learning. We thank you for your kindness and patience, and ask you to continue to remember us in your prayers. We would like so much to sit and talk with you and enjoy the fellowship, and make plans for Cragmont, but since we cannot do that we wait and place our trust in the Lord and hope for your prayers and continued support.

It is our prayer that God will richly bless everyone of you.

Mrs. Wooten

## Peace Church Celebrates First Anniversary

Mrs. Edward Moseley and Mrs. Lester Langlely

**T**HE first cottage meeting of the Free Will Baptists in the Pinetops, North Carolina, area was held in December of 1955 in the home of Mr. and Mrs. Woodrow Wooten, with the Rev. Frank Davenport as the mission leader. Much interest was shown at this meeting, and weekly cottage services were then held in the homes of Mr. and Mrs. Lynwood Fuller, Mr. and Mrs. Irvin Wooten and Mr. and Mrs. Edward Moseley.

During one of these services, plans were discussed in regards to organizing a Sunday school. Officers and teachers were elected, with Mr. Woodrow Wooten as superintendent. On March 4, 1956, the first Sunday school service was held at the Pinetops Community Building with twenty present.

(continued on page sixteen)

## January News

January, 1958, is already in the past and we are living in the second month of the year. As we undertake to prepare this news for our readers, we are reminded that there is no time to be lost if we are to make progress toward the accomplishment of our hopes for this year.

Those who read the *December News* in the January 22 issue of the Free Will Baptist will recall that we had a reasonably good year in 1957. It was you, the friends of Cragmont and the servants of the Lord, who made it possible. We thank you sincerely for your prayers, for your encouragement through material support, and for your attendance at the conferences and your visits during the year.

Some of our good church and Sunday school friends remember us regularly every month with donations and gifts. These regular remembrances are very gratifying and keep our hopes bolstered. We are indeed grateful to all of Cragmont's friends for their thoughtfulness of the needs of such an institution as we are endeavoring to operate and maintain here. With the Lord's guidance and your support, we will strive to make this year even more successful than last year.

Among the most highly pressured commercials in print or on the air are those advertising food products containing essential vitamins. They are recommended to supply the individuals with an abundance of physical vitality and strength without burdening him with a load of "unsavory pork." Let us be serious. The need in this generation is far greater for a wholesome and correct spiritual build-up than for a program of physical improvement. We are convinced that the work done at Cragmont Assembly, and other similar institutions, is as essential to the spiritual life of the individual, and to that of the church, as any of the highly recommended vitamins are to the physical life. Let us improve the work and keep it going.

We were away from Cragmont the first half of January. Since we returned the weather has been real wintry, with ice and snow capped mountain peaks greeting us on all sides when we are able to muster courage to venture outside. We enjoy it though for it is beautiful. Another thing, we still have our childhood appetite for

snow cream. It's good; come and enjoy it with us.

Rev. Wayne Smith, pastor of the Swananoa Free Will Baptist Church, and his group of fine young people entertained the Blue Ridge Association Youth for Christ Rally in their church the second Sunday afternoon in January. We understand they presented a splendid program to an appreciative audience. Our sincere thanks are extended to them for providing for the rally while Cragmont was closed.

We hope to have more youth conferences at Cragmont during this year than ever before in one year. But please permit us to urge the necessity of contacting the director of the group you prefer to come with, and do it early. We at Cragmont have nothing to do with organizing conference groups on the field.

Rev. E. E. Edwards, Chocowinity, North Carolina, is director of the Ministers' Conference; Rev. L. E. Ballard, Post Office Box 83, Selma, North Carolina, is director of the Sunday school conferences; Mrs. L. E. Ballard, same address as Mr. Ballard's, is the director of the Woman's Auxiliary Conference, and, without definite knowledge concerning the league director, we advise contacting Rev. C. H. Overman, Free Will Baptist Press, Ayden, North Carolina, for information concerning the League Conference.

If you are interested in a Gospel Music Conference at Cragmont this year, please contact Rev. Clyde Cox, Caroleen, North Carolina. He is a splendid singer and capable music instructor. It would be wonderful and a great advantage if choir directors, song leaders, and those who sing and love gospel singing, would arrange to spend a week together at Cragmont this year, studying music, singing to God's glory and preparing for better and more effective song services in the local churches. Write Brother Cox if you are interested and would like to enlist in such a conference with him. Please feel free to write us at Cragmont for any desired information. Begin now to make plans to come sometime this year.

## GREETINGS FROM THE HOSTESS

Hello Everybody:

Well, 1958 is here and we have another opportunity to send greetings to you from Cragmont, and to say, thank you for the



# The Doctrine of

# Perseverance

(Editor's Note: This is the conclusion of the article by Mr. Forlines that was featured in the last issue of *The Free Will Baptist*.)

Leroy Forlines

## OTHER VERSES

In Colossians 1:21-23 Paul is laying down a continuance in the faith as a condition of their being presented holy and unblameable and unreprouvable in His sight. Here it is definitely implied that to fail to continue in the faith would mean loss of salvation. It is also worthy of note that Paul is warning his readers not to become entangled with false teachers who were teaching things contrary to the true view of Christ.

Another passage that proves to be very valuable in support of the possibility of a fall is John 15:2, 6. In Verse 2 it is said the branch that bears no fruit is taken away. It has been objected that you cannot press an analogy in a parable too far; therefore, this passage cannot be taken to prove that a person can be lost after he is saved because the only thought that is being taught here is that of fruit bearing. I believe in exercising great caution against pressing analogies too far. I believe that much injustice is done to the interpretation of Scripture by overworking analogies and figures. But we must keep in mind that Jesus Himself is drawing all of the analogies in this parable; therefore, when He says, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit he purgeth it . . ." (Verse 2), I must make a distinction between being taken away and being purged. Also, *being taken away* requires an interpretation because Jesus draws the analogy Himself and says that there is a work that the Father does of taking away the unfruitful branches.

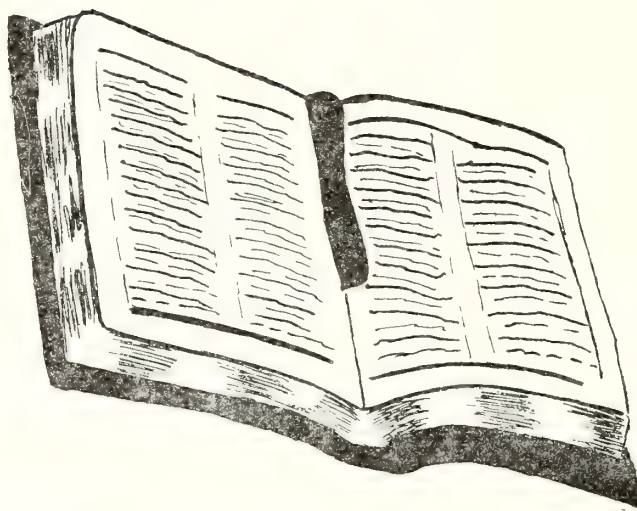
I think it will be very helpful if we tie this in with Hebrews 6:7, 8. The result of the apostasy that is described in Verses 4-6 is seen in the apostate in Verse 8 as bearing thorns and briers.

It is a point of interest here to note that Verses 7 and 8 are speaking of the same piece of ground. At first it brought forth herbs, and later it brought forth thorns and briers. This is borne out in the American Standard Version and is definitely supported by the Greek.

Now comparing our findings to John 15:2, we see the apostate as one who does not bear fruit; instead he bears thorns and briers. Therefore, he is taken out as one who does not bear fruit.

John 15:6 is referring to the same things as Verse 2, only looking at it from a different point of view. Here we see that, if a man abides not in Christ, he is cast forth as a branch.

I think I John 2:22-24 is helpful in determining just what is



meant by abiding and abiding not, as is used in John 15. In 1 John 2:22, 23 John warns against those who have false views concerning Christ. In 2:24 he says, "Let that therefore abide in you which ye have heard from the beginning. . . ." In other words, instead of taking the view of Christ as is presented to you by false teachers, continue to believe the correct doctrine of Christ which you have heard from the beginning. Then he goes on to say, ". . . If that which ye have heard from the beginning (the correct doctrine of Christ) shall remain in you (the condition has thus been stated—now follows the promise), ye shall also continue in the Son, and in the Father."

The same Greek word that is translated *abide* in John 15 is translated *continue* in the verse just cited. In 1 John 2:24 the condition for continuing (abiding) in Christ is to abide in the true doctrine concerning Christ. It is definitely implied that, if the reader of 1 John would choose to forsake the true doctrine of Christ, he would not remain in Christ.

In 2 John 9 we have proof of what we have just said, "Who-soever transgresseth and abideth not in the doctrine of Christ, hath not God. . . ." This verse definitely proves that a person who does not believe in the true doctrine of Christ is not saved. Taken in its context, it seems to be a warning to the saved person not to be led astray by false teachings concerning Christ. To forsake the true doctrine in favor of the false would mean that the person would not have God.

After citing these references, does it not seem to be definite that for a person to abide not in Christ, as in John 15:6, would mean that he forsook the true teachings of Christ? Is it not strongly taught in these other references that to fail in continuing in the true doctrine of Christ would mean rejection by God, which is described in John 15:6 as being cast forth as a branch? The result of being cast forth is to be withered and burned. This is the same thing that happens to the apostate in Hebrews 6, as is set forth in a figure in Verse 8.

We shall resort to only one more verse in setting forth our view. In Jude 12 the persons under consideration are said to be twice dead. They were first spiritually dead before they were saved; and now, because of apostasy, they are dead again—twice dead. How else could they be twice dead?

An objection that is often brought against the possibility of a fall is: how can a man be unborn? If those who asked the question would stop and think, I do not believe they would ask the question. You never read on a tombstone at a person's grave that



he was born on a certain date and then unborn on another date. Rather it states he died. So it is with the apostate. He does not become unborn; he dies.

GROUND
S OF ASSURANCE

No writing on perseverance is complete unless we also discuss it from the standpoint of assurance. Certainly the grounds of assurance are strong enough in the Scriptures that a child of God can enter into the blessings of assurance and not be constantly worried by the fear of falling.

When we stop and think what the new birth does for a person, surely we have strong grounds to believe that he will continue in the faith. By the new birth a person is made a new creature (2 Corinthians 5:17) and possesses a new nature. This new nature within him is thirsting and hungering for the things of God; also there is a distaste for the things of sin. With this change wrought in his heart, the person who is born again will never be satisfied apart from a close walk with God.

The relationship the indwelling Spirit has with the believer is another ground of assurance that the believer will continue in the faith. The Holy Spirit has a vital interest in us and works patiently with the believer to get him to be an obedient child. He does this by producing consciousness and conviction of sin in the heart of the Christian. He chastises the believer (Hebrews 12: 7, 8, 11), making it so that he cannot enjoy life except when living in harmony with God. He teaches the Christian many wonderful truths about Christ that encourage him to live for Christ. Along with all else He does, He gives strength to the believer in his warfare against the flesh (Galatians 5:16, 17). Thus we see that the Holy Spirit seeks to lead the believer in the way that is away from that which would ensnare him; He enables him to walk in this way and keeps him from enjoying walking any other way.

John 10:28, 29 gives the Christian strong grounds to stand on. In Christ he has eternal life and will never perish. When a person is saved, he is baptized into Christ's body; and, as long as he is in Christ, he has eternal life and will never perish. That is what we have in Christ, and we are also promised that no one can take us out of Christ. Salvation is a personal matter between the believer and Christ. No outsider can, in any way, take the believer out of Christ. If he is ever taken out, it will be an act of the Father as husbandman as is set forth in John 15:2, and that only on the grounds of not abiding in Christ (John 15:6). To be in Christ means to have eternal life, and no outside force or combined forces can take us out of Christ.

Another ground of security is that God will not cast us out at the least little thing we do. We are saved by faith and kept by faith. We are lost, after we are once saved, only by shipwreck of faith.

The view, as we have given it, gives a person all the assurance he needs to have joy. It does not keep him in constant fear of falling; yet, at the same time, he is aware of the fact that it is possible to fall; also, it keeps salvation on a faith basis instead of mixing it with works. It is not just a line of reasoning, but has the support of the Scriptures.

SUMMARY

1. A Christian has strong grounds of assurance. Certainly when a person has been brought face to face with the facts of perseverance, has been made aware of all that is done in his behalf to keep him from falling, and is also made aware of what would cause a loss of salvation; he can have the full assurance that, by God's grace, he will never fall.

2. There is a possibility of a fall.

3. The cause of falling, in the event that it happens, is denouncing the truth in Christ for some false system. This is seen to be true when we examine the passages that deal with the pos-

sibility of a fall. Every passage in the New Testament that deals with the possibility of falling, where the cause of falling is mention, is given in connection with a warning against forsaking the truth that is in Christ for error. The major error made by the apostate is what he forsakes rather than what he goes to. He may become liberal or modernistic by denying the virgin birth, deity, blood atonement and bodily resurrection of Christ; he may line up with some cult; or he may become an atheist. The main thing, in either case, is that he has denounced the truth that is in Christ.

4. Falling from grace is not an act that is repeated, over and over, in a person's life. In other words, a person is not saved and then lost again, saved again and then lost again, etc. If a person is ever lost after he is saved, he cannot be saved again. Here it is well to say that we must make a distinction between the person who is not as close to the Lord as he should be and the person who has fallen from grace.

5. We observed that the reason the apostate cannot be saved again is because "... there remaineth no more sacrifice for sins" (Hebrews 10:26). He has destroyed the effect of the only true sacrifice in his life by his unbelief. There is no other sacrifice by which he can be saved.

6. The condition of the person, after he has become an apostate, is that of being unfruitful and bearing thorns and briers.

7. As the unfruitful branch, he is taken out of Christ and is awaiting being cast into the lake of fire, which, in his case, is certain.

THE VALUE OF THE DOCTRINE

Every doctrine is of vital importance. There is a definite value in every doctrine. What is the value of this doctrine? The doctrine of perseverance, if properly taught, is of definite value. I shall list what I consider to be the benefits of the doctrine as I have presented it.

1. It gives the believer a ground of assurance that gives him peace of heart and mind which is of vital importance to Christian living. The person who stands constantly in fear of falling is in danger of becoming discouraged and giving up.

2. Since it does recognize a possibility of a fall, it encourages us to be careful.

3. When accepted as it has been given in this presentation, it serves as an almost sure preventive against falling from grace. What person, in the full light of what has been said, would take the step of denouncing his faith in Christ, knowing the awful consequences?

4. When presented and accepted, it serves as an almost sure weapon against modernism and cults. In the face of the facts presented, what person would deny the virgin birth, deity, blood atonement, or bodily resurrection of Christ? I believe it is the strongest weapon we have against modernism. I do not say that any view of a possibility of a fall is a good weapon against modernism. It is only when it is presented as has been given that it will help greatly in keeping our denomination fundamental.



"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:1-6).



# NEWS NOTES

## Home-Coming Day At Greenwood Church

Home-coming services will be observed at Greenwood Free Will Baptist Church in Mitchell County, Georgia, on Sunday, March 2, 1958. All former pastors and members who have moved away are extended a special invitation. Lunch will be served at the noon hour. The afternoon will be spent in singing and fellowship.

The home-coming services will mark the beginning of a revival with the pastor, the Rev. Eugene Irvin, as the speaker. The song service will begin each evening at 7:30 and preaching at 8:00. Mr. Johnnie Kearns will be in charge of the song services.

Everyone is cordially invited to worship with this church during its revival. Prayers are requested for the success of the services.

## Rev. W. E. Anderson Passes On

The Rev. W. E. Anderson, 85-year-old Free Will Baptist minister of Morehead City, North Carolina, died Sunday, February 9, at 10:00 p. m. Uncle Bill Anderson, as he was affectionately called by many, was in the Morehead City Hospital at the time of his death.

He was the founder of the Edgemont Free Will Baptist Church in Durham, North Carolina, where his funeral was held at 3:00 p. m. on Wednesday, February 12, by the Rev. Floyd B. Cherry, assisted by the Rev. Ronald Creech, the Rev. Seldon Bullard and the Rev. W. A. Hales. Interment followed in the Woodlawn Cemetery in Durham.

## National Superannuation Report for January

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month of January, 1958, as submitted by Mrs. K. V. Shutes. There will be a meeting of the National Superannuation Board on February 26, 1958, at 10:00 a. m. at the Free Will Baptist Press, Ayden, North Carolina: Cash on Hand, January 1. \$1,908.78

### Receipts

#### Cooperative Plan:

Alabama	\$ 2.07
Arkansas	6.68
California	12.67
Florida	1.74
Georgia	10.35
Illinois	15.16

Kentucky	3.70
Michigan	27.09
Mississippi	.25
Missouri	21.35
New Mexico	4.13
North Carolina	12.42
Oklahoma	20.87
Tennessee	24.68
Texas	4.64
Virginia	14.40
North Carolina (Designated)	11.75
From States:	
Alabama	34.88
Georgia	1.88
North Carolina	80.47
South Carolina	2.29
Virginia	74.06
Other Receipts:	
Insurees on Premiums	99.98
Dividends	45.58
Refunds	1.22

Total Receipts 534.29

Total to Account For \$2,443.07

### Disbursements

Premiums on Policies	\$199.97
Secretarial Service	60.00
Refund	3.59
Dividends	22.79

Total Disbursements 286.35

Balance on Hand, January 31 \$2,156.72

## Men of Emmanuel Church Form Brotherhood

The men of the Emmanuel Free Will Baptist Church, Columbus, Georgia, met on Friday, January 17, 1958, to organize a brotherhood. Officers and committee chairmen were elected as follows: President, Sam Morris; vice-president, Lin Throne; secretary-treasurer, Louis Sheffield; program chairman, Wesley Mitchell; social chairman, Huey Miller; project chairman, Clement Miller.

Meetings of this group will be held on second and fourth Friday nights of each month. Charter membership will be left open through February. The Rev. L. E. Sheffield is pastor of the church.

February 21—World Day of Prayer
March 30—Palm Sunday
April 4—Good Friday
April 6—Easter Sunday
May 11—Mother's Day

## Parker's Chapel Revival March 2-8

The Rev. Floyd B. Cherry will be the evangelist for revival services at Parker's Chapel Free Will Baptist Church, Greenville, North Carolina, March 2-8, 1958. Services will begin each evening at 7:30 o'clock, and special singing will be rendered at each service.

The pastor, the Rev. Billy Jackson, and the church extends a cordial welcome to everyone to attend these services.

## Youth for Christ Rally to Meet At Spring Hope Church

A Youth for Christ Rally will meet at Spring Hope Free Will Baptist Church, eight miles northeast of Bridgeton, North Carolina, Saturday, February 22, 1958, at 7:30 p. m. The Rev. Virgil Day of Vanceboro, North Carolina, will be the guest speaker.

## Portsmouth Church Announces Revival Services

The Rev. Bobby Jackson will conduct a series of revival services at the Portsmouth Free Will Baptist Church in Portsmouth, Virginia, beginning February 23 and continuing through March 9. Services will begin each night at 7:30.

From March 7 through March 9 of the revival, an added feature will be the former members of the Gospeliers Quartet of the Free Will Baptist Bible College, Nashville, Tennessee, who will render special music on these three nights. The members of the quartet are: the Rev. Robert E. Picirilli, an instructor at the Free Will Baptist Bible College; the Rev. James Earl Raper, pastor of the Arcadia Free Will Baptist Church, Arcadia, South Carolina; the Rev. Bobby Jackson, evangelist, and the Rev. Eugene Waddell, pastor of the Portsmouth Church.

The Rev. Eugene Waddell, pastor of the church, states: "It will be of great help if all who have unsaved or unchurched relatives and friends in Portsmouth will send me their names and addresses."

Mr. Jackson will be speaking on WTOV, Television, three nights each week during the revival.

## Sympathy With God

A little girl whose uncle had given her a dollar, a gift which thrilled her because all her other previous gifts of money had been pennies, was asked, "What will you do with it?"

"I think I will take it to Sunday school next Sunday," was the unexpected reply. "You see, I want to give it to God. He never gets anything but pennies, either." —*First Free Will Baptist Church Bulletin, Albany, Ga.*



# Woman's Auxiliary Department

## THE MAIL BOX

**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Plymouth, N. C.**—The Woman's Auxiliary of Mt. Olive Church held its monthly meeting on Saturday, January 25, at 7:30 p. m., in the home of Mrs. Levien Ange. There were 15 members present at the meeting which was called to order by the president. The group sang "Amazing Grace" as the opening hymn. Mrs. L. A. Alexander read the Scripture, and Mrs. Joe Rhodes led the ladies in prayer.

Those participating in the program were Mrs. Joe Rhodes, Mrs. Edward Wynn, Mrs. Arthur Ange, Mrs. Dorthy Ange and Miss Lwetta Ange.

The business was transacted as usual. The meeting was adjourned after the closing hymn and prayer. The next meeting will be held with Mrs. Joe Rhodes. The group then enjoyed a social period during which refreshments were served.

**Vanceboro, N. C.**—The Woman's Auxiliary of Juniper Chapel Church met at the home of Mrs. Eula Morris on Friday night, January 24. The meeting was called to order by the president. The ladies then sang the opening hymn, "We're Marching to Zion." There were 16 members and four visitors present. Following the opening prayer, the Scripture was read.

During the business period the group planned to visit a shut-in on the coming Sunday afternoon and have service with her. The program was then presented. At the close, the Morris sisters sang "His Cross Is Not Greater Than His Grace." The group was dismissed with sentence prayers. The hostess then served delicious refreshments.

**Washington, N. C.**—The Woman's Auxiliary of the First Free Will Baptist Church held its first meeting of the year on Tuesday night, January 28, at the church. There were eighteen members present. Mrs. Clyde Singleton, president, presided over the meeting.

The program chairman read the Scripture taken from Romans and Philipians. Those taking part in the program were Mrs. James Waters, Mrs. Charles Keith and Mrs. Vada Lamm. The business period was then held. Plans were made for the members to raise \$200 by the fifth Sunday in March to give to the parsonage fund. Mrs. Singleton dismissed the group with prayer.

The membership of the woman's auxiliary had grown so during the past year that

it became necessary for the group to form two circles. The pastor, the Rev. Charles Keith, and his wife were very helpful in the organization of these two circles. One was named after the oldest member of the church—"The Lula Manning Circle." The other one was named after one of our missionaries—"The Lucy Wischart Circle." Each circle meets once a month in various homes. The general meeting is held once each month at the church.

On Wednesday night, January 22, the installation service for the new officers was conducted by Mrs. Charles Keith. The following officers were installed during this candlelight service: President, Mrs. Clyde Singleton; vice-president, Mrs. Sam Corey; secretary, Mrs. Joe Tolor; treasurer, Mrs. Lee Williams; program chairman, Mrs. Earl Gaskins; youth chairmen, Mrs. James Waters and Mrs. Edd Peele; benevolence chairman, Mrs. Jim Bell; orphanage chairman, Mrs. Alton Ivey; study course chairman, Mrs. Vada Lamm.

The auxiliary states: "We had a good year in 1957. We solicit the prayers of all Christians that we will do greater things for the Lord in 1958."

**Arapahoe, N. C.**—Circle Number 2 of the Woman's Auxiliary of the Arapahoe Church met on February 10, 1958, with Miss Mattie Mae Beacham. The opening hymn was "Rescue the Perishing." Mrs. Doris Wiggins read the Scripture for the evening. Special sentence prayers were then prayed for the missionaries.

Those participating in the program were Mrs. Lennie Harris, Mrs. Roland Umphry and Mrs. Rosa Rice. The business session was then conducted. The secretary called the roll and read the minutes of the last meeting. The report for the evening was: members present, 13; offering, \$4.80; sick visits, 13; cards, 6; daily Bible readers, 12; trays, 2; giving money, 8. The group was dismissed with prayer when the business session was completed.

The members state: "We are greatly blessed in our meetings and covet the prayers of our women that we will continue to grow and be used for the glory of God."

**Additional News of the Woman's Auxiliary Department will be found on Page 13**

## REQUESTS PRAYER

"Mrs. Ballard has asked me to request the prayers of her friends everywhere for her recovery from an illness for which she has been hospitalized now for some time in Johnston Memorial Hospital, Smithfield, North Carolina. She also desires that I thank, in this way, those who have sent her cards and gifts toward her hospital bill. In this I want to join her. We believe that the prayers of our friends have been answered for us in the past and earnestly solicit them for us in this trial."—Rev. L. E. Ballard. P. O. Box 83, Selma, North Carolina.

## INFORMATION WANTED

"I would like to ask that anyone having friends or relatives living in or near High Point who are Free Will Baptists to drop me a letter or card that I might contact them."—Norman Foy, Route 4, Box 429, High Point, North Carolina.

## CARD OF THANKS

"I want to thank quite a few woman's auxiliaries for the cards sent me on my birthday and Christmas. Some of them had money enclosed, which we want to especially thank you for. Two churches which I pastored years ago sent financial gifts also. The Men's Bible Class of the Greenville Free Will Baptist Church purchased an offering plate with a gold plaque in it and a financial gift besides. Thank you all and God bless you."—D. S. Windham, Greenville, North Carolina.

## The Bridge Builder

An old man, going down a long highway,  
Came at evening cold and gray,  
To a chasm vast, deep and wide,  
Through which was flowing a sullen tide.  
The old man crossed in the twilight dim,  
For the sullen stream had no fear for him—  
But he turned when safe on the other side  
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,  
"You're wasting your strength with building here,  
Your journey will end with the ending day,  
You never again will pass this way.  
You crossed the chasm deep and wide  
Why build you a bridge at eventide?"

The builder lifted his old gray head;  
"Good friend, in the path I have come,"  
he said,  
"There follows after me today  
A youth whose feet must pass this way.  
This chasm that has been as naught to me  
To that fair headed youth may a pitfall be;  
He, too, must cross in the twilight dim;  
Good friend, I am building this bridge for him."

—W. A. Dromgoolc.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

Question: What do you think of a plan, in the church I pastor, in which we are to discontinue the use of any literature except the Bible? This will include the Sunday school, league and woman's auxiliaries. I have read of a church that adopted this plan which, under it, became much more successful than when it used literature.—H. G.

Answer: Any church or any group within the church, as well as any individual member of it, is to be commended for their use of the Bible as their sole guide in every activity of life. At the instant we became Christians by hearing and believing God's message, the Bible, we obligated ourselves to live by it and support it. The Bible, and the Bible alone, is God's inspired message to us. This does not say, however, that men are not called of God to expound it; but to the contrary, the Bible itself teaches that God does call those whom He wishes to give their whole time in this way. A preacher in whom God has placed a special talent or skill in the use of the pen may serve in a larger realm of usefulness than one who has special oratorical gifts and not that by which to skillfully use the pen. The preachers whose names have lived a hundred years or more are those who wrote.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). To rightly divide the word of truth does not necessarily confine one to an oral deliverance of God's Word, but rather it may also include the clear cut, unmistakable, illumination of the Scriptures in written form.

About twenty-five years ago, C. E. Putnam, a noted Bible teacher who for several years, as an extension worker from the Moody Bible Institute, held Bible conferences in some of our churches in the South, said something like this to me one day when we were returning from the vicinity of the Ayden press: "You have one man among your leaders whose praise I never hear from the others. In my opinion no other person has contributed more to help you retain your orthodoxy and cause you to advance in a correct knowledge of God's Word than Rev. J. E. Wooten, edi-

tor of the Sunday school literature." Brother Wooten for many long years did all or the most of the writing in the Sunday school department, most of the time with little pay compared to what he might have made elsewhere. I am sure that the clearness of thought and soundness of doctrine set forth in his writings had much to do with the orthodox conception that the men of my age have. Had we used only the Bible with such teachers as we had, much in our training would have been lacking. I am quite sure that those who are in charge of the press will see to it that we shall have the kind of Bible believing and Bible taught writers that will, like Brother Wooten did for so long, give us clear, simple, sound interpretations of the Scriptures that will make Sunday school worth-while. If we had a class all with mature minds, a general Biblical knowledge and a sufficiently-equipped Biblical library so that they could do their own research, it would be quite reasonable to suppose that they might get along quite well without classified literature; but as it is, with the very best literature, many Sunday schools have teachers quite inadequate for their task. I seldom go into a strange Sunday school class without feeling some sympathetic embarrassment for the teacher who is generally so ill-prepared. If such a teacher has a well-written quarterly which gives an adequate exposition of the passage of Scripture and he can do no better, the time spent in reading this exposition could be well spent.

If you do not have good literature, you should, as pastor of the church, give each department at least two hours a week in which you thoroughly expound the Scripture, giving mimeographed sheets of notes to the teachers and seeing to it that by their use each teacher is able to get the message across to his age group. That is what one of our senior missionaries said she did in her Sunday school because she did not have time to translate our Sunday school lessons into the foreign language. This would be too great an undertaking for almost any pastor, much less the average person. Having good Sunday school literature and league literature is not only the most effective means by which to help your

pupils but by far the easiest.

Since we are on the subject of Sunday school and other church literature, our own should be the best and the most effective to be found. If in any way it is lacking here, you and I might partly be responsible because our editor, through the different kinds of literature, has often invited our constructive criticism. He is serving us and wants us to assist him in this service as the occasion and opportunity makes it fitting.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. S. B. Strickland

On January 9, 1958, God called Mrs. Henrietta Strickland, Age 64, to her heavenly home. She was a faithful member of Friendship Free Will Baptist Church, Johnston County, North Carolina. As long as her health permitted, she was a faithful steward.

The funeral was conducted on January 11, 1958, by her pastor, the Rev. Johnnie Eason and the Rev. Dan Rivers. She was laid to rest beneath a beautiful mound of flowers which was evidence of the love and respect which her loved ones and friends had for her. She had made her calling and election sure with Jesus Christ who giveth victory to all who seek His face and abide in His love. The vacancy she left in her church, her home and her community cannot be filled.

She leaves to mourn her passing her husband, four children, and a host of relatives and friends. May the good Lord comfort and sustain these as they await their summons from on high to be reunited with her where there is no sorrow, no pain, no tears and no sad farewells.

A precious one from us is gone;  
A voice we loved is stilled.  
A place is vacant in her home  
That never can be filled.

Her life's trials are all over;  
The victory has been won.  
Though 'twas hard to say farewell,  
We say, "God's will be done."

A Sister in Christ,  
Maggie Glover

Occupation with others brings distraction, with self it brings distress, but with Christ it brings delight.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### PARENTS AND YOUNG PEOPLE

"Gather the people together, men, and women, and children, . . . that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law: And that their children, . . . may hear, and learn to fear the LORD your God, as long as ye live . . ." (Deuteronomy 31:12, 13).

The first thing I want to say about parents and young people is that no parent has the right to make the life of his, or her, boy useless, yet that very thing is happening in thousands of our homes today. We accept that crime wave of youth in the same manner that we accept an epidemic. We have fallen into the habit of thinking that every ill, from itch to murder and adultery, is to be treated alike, and can be cured by the magic of some duly constituted uplift committee, tax-paid institution, or something anonymous. This is a nation-wide sin of parents and others.

Parents are not neglecting their children because of a sudden impulse emanating from the devil. The condition has come upon the home gradually, as has the delusion that social institutions can and should do the work of the home.

Youth sins and goes astray, not by choice, but because of neglect and bad example it has been given to copy. Young people are not bad at heart. They are neither senseless nor foolish, and are, therefore, worth the very best we can give them. The home owes it to every child to provide work, in proper amounts and under proper conditions, as an indispensable right of the child for his complete development. The child requires a reasonable amount of work, just as it does of food, shelter and sleep. But it is here that we are failing our boys and girls. We are making it too easy for them. Idleness breeds sin and crime. Busy hands and minds have no time to think of and plan for the baser things.

The greatest thing that is the matter with young people today is the result of the shortcomings of their parents. It would be quite logical and psychological to begin our hunt for the right party to blame by going back to the beginning of the child's life, to the home of the child, and to the parents. It is evident that they have failed

in their duty to follow the Biblical injunction given parents to use precept and example both to urge, encourage and entreat their children to make their lives both lovely and useful.

We know, from God's Word, that our children, by nature, are far away from God: then it is all important that we should teach them about God and His love for them; who and what Christ is, that He is the God, the Christ, the only Saviour of the world; that in Him only is salvation, and in no other. We should teach them the necessity of faith whereby they may obtain mercy and divine favor, and finally reach heaven. We should teach them to pray to God, in the name of Christ, pleading His death as the hope of their acceptance; to walk in holy obedience to His commandments, that their youthful hearts may be so trained as to worship God in spirit and in truth; to read the Holy Scriptures as God's Word, and guide of their spiritual lives.

One important matter that I want to impress on the mind of every parent is that the souls of your children are committed to your care—reflect how careful you are of their bodies, to feed, to clothe, and to nourish them—remember, too, that their souls are abundantly more precious!

When all has been said, measured and weighed, the responsibility for juvenile delinquency and crime rests directly upon the home and the parents. If we want finer youth and less crime, parents must stand up to their duties. Parenthood is a sacred obligation, and, when well performed, is rewarded by the finest and highest satisfactions known to man. The right of the child to be well trained comes first in every home—social life, business, stocks and bonds, and poor examples should never stand in the way of the making of a noble life. It is the child of today whose rights of childhood are neglected, that falls in the meshes of the law tomorrow. The present crime wave does not presage a hopeless situation. Instead, it is a call to parents to meet heroically their God-given responsibilities. This we of today must learn and do or we cheat the youth of tomorrow.

The foregoing has been written with Solomon's promise of reward in mind for every parent:

*"Train up a child in the way he should go: and when he is old, he will not depart from it"* (Proverbs 22:6).

The peace of God passeth all understanding and misunderstanding.

Christ's limitless resources meet our endless needs.

## Till You're Well Again

*" . . . My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### WITH CARE

It is amazing to observe in studying the Scriptures how God cares for His own. One only has to turn to a few passages to see that the Lord cares and watches over His people in minute detail. See the words of Jesus in Matthew 6:25-34; 10:29-31; also see Luke 12:22-31. Another passage, Psalm 139:1-13, the psalmist, David, is rejoicing because God's personal care is extended to him. After reading these Scriptures, some people continue to have difficulty believing that the Lord watches over and cares for them with keen interest and in minute detail. We could give many more Scripture references which teach that the Lord is interested in the affairs of men; but if these are not sufficient, there is no use to give more. Is it possible that we who live today should have less faith and understanding concerning His matchless care over us than the prophets, priests and other men of God who lived before us? If we are to please God and enjoy His best care, we must not accept His Word with a question as to its authenticity, but accept it completely and without reservation.

There are always reasons for difficulty when one has the mind to believe. It may be that one is trusting too much in the tangible or touchable things of life. It may be that one does not know and understand the Word in his particular case. It may be that one has been misled in his beliefs; it may be that one is weak in faith; or it may be that some known and cherished sin is causing unbelief. Regardless of the reason of difficulty, it does not limit the power and potential care of the Lord. Many blessings of comfort and understanding come to God's children, only after thorough explanation and understanding, and simple faith exercised on the part of the one who is to receive the blessing. Observe in the Scriptures, referred to in the first paragraph of this article, the Lord cares for ". . . the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet, your heavenly Father feedeth them. Are ye not much better than they? . . . consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these" (Matthew 6:26-29). "Are not two sparrows sold for a farthing? and one of them

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Three Students Make Dean's List

Three students at Mount Olive Junior College, Mount Olive, North Carolina, made the dean's list for the first semester, just ended, Dean Daniel W. Fagg announced recently: Alton Cowan, Williamston; Betty Lou McLamb, Newton Grove; and Shirley Warren, Robersonville.

Requirements for the dean's list are two and one-half quality points per credit hour with no grade less than "C."

Cowan is a member of the Rose of Sharon Free Will Baptist Church, Central Conference; Miss McLamb is a member of St. Paul's Free Will Baptist Church, Cape Fear Conference; and Miss Warren is a member of Hickory Grove Free Will Baptist Church, Central Conference.

## What Makes a College Christian?

W. Burkette Raper, President  
Mount Olive Junior College

The most frequently printed slogan of Mount Olive Junior College, Mount Olive, North Carolina, is "A Christian College for Men and Women." This slogan is in the college seal, on the letterhead of all our stationery, the imprint of our stamp meter, on all pencils sold through our bookstore, on the title page of our catalogue, on the large college sign on the campus, and on every check we write.

Why did we choose this slogan? Because "A Christian College for Men and Women" best describes the purpose and aspiration of the institution. No other description summarizes so well the type of program daily sought for Mount Olive Junior College.

### WHAT IS A CHRISTIAN COLLEGE?

In answer to "What is a Christian college?" let us first consider what any college is. Without being technical, let us agree that a college is an institution for instruction and includes students, teachers and subject matter. Generally, a college today includes buildings, libraries, laboratories and other facilities desirable in promoting learning.

Obviously, buildings and laboratories are

not determining factors in whether or not a school is Christian. The library is of vital importance to any educational institution, but its contents do not make the school Christian or unchristian. A college that had nothing but Bibles would not necessarily be Christian. They could remain unread, and even the reading of them would not guarantee a Christian institution.

Students, teachers and subject matter are nearer the heart of the question, but neither of these alone can make a college Christian. Even if nothing but Bible composed the curriculum, a Christian school might not result because the lectures could be designed to discredit the Bible. Naturally, neither students nor teachers alone can make a college Christian, for either one can undo the work of the other.

The most important factor in any college is its philosophy of education—what is it seeking to do? The answer to this question will help to determine what kind of teachers are employed, what is taught, and who will be admitted.

My concept of a Christian college is one that is committed to the person and ideals of Jesus Christ as Lord and Saviour.

### MOUNT OLIVE JUNIOR COLLEGE EXAMINED

Mount Olive Junior College is committed to the person and ideals of Jesus Christ. This commitment was made in the beginning and under God's grace will never be broken. It is our desire that our Christian commitment shall be the foundation and framework for the making of each decision relative to the college.

Now, what does it mean for a college to be committed to Jesus Christ?

Firstly, the commitment means that the college will be Christian in what it does. It will have as its objective the preparing of students to do the work of Jesus Christ. By definition, a college is an institution for instruction, and thus in a Christian college the purpose of this instruction will be to aid students in their seeking to stand before God and man as workmen who need not to be ashamed. This goal requires high academic standards.

The college does not determine what the work of the students will be, for that is a matter between the students and God. Jesus did many different kinds of work while on earth; He preached, taught, healed, fed the hungry and counseled. Today our Lord

is seeking men and women who will continue His work, and it is the purpose of college committed to Jesus Christ to help students in their preparation for this work.

Furthermore, any work that is done for the welfare of mankind in the name of Jesus is Christian service, even the giving of a cup of water. The work of a farmer, doctor or teacher who is committed to Jesus is Christian work in the same degree as in preaching.

In view of the above, the stated objective of Mount Olive Junior College from the beginning has been "to train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, church, school, community and the world."

We do not reach our goal with each student, but our efforts have not been lessened.

Secondly, if the college is to prepare students for Christian service, the college itself must be Christian. We believe that for a college to be Christian, its faculty must be Christian. Each teacher must be a person committed to Jesus Christ as Lord and Saviour, and I believe that every faculty member of Mount Olive Junior College has made this commitment.

Thirdly, our Christian commitment is reflected in what we teach. We study the sciences and humanities because we believe that the truth we find in them is God's truth.

Bible is a required subject in every curriculum because we believe that it is uniquely inspired by God and that no education is complete without a knowledge of Christian Scripture.

Attendance at regular chapel services, which are designed for worship and meditation, is also a required part of our program because we believe that communion with God is essential for Christian living.

### SUMMARY

Mount Olive Junior College seeks to be Christian in what it is and what it does. We are aware that we have not reached our ideal, but we press toward the mark of the high calling of God which is in Christ Jesus.

We solicit the prayers and assistance of those who have been able to walk more closely in the footsteps of our Lord and Saviour. "A Christian College for Men and Women" expresses our hope, now and forever.

If Christ is kept outside something must be wrong inside.

Does your faith move mountains or do mountains move your faith?



# NOTES — AND — QUOTES

By J. C. Griffin



## INTOXICATING BEVERAGES

Political leaders, together with those who craved the privilege of getting their fill of intoxicating liquors, false economy, and false promises led the voters of the United States to believe that it was necessary to do away with the eighteenth amendment in order to do away with *bootlegging* and the *blind tiger*. These people led the United States to the pitfall of damnation. Every cry from the wet leaders, from the President down to the least of the political leaders, misrepresented the true facts. The revenue which we have obtained from the manufacture and sale of intoxicating beverages has never paid off from a financial standpoint. Crime, the cost of courts, the care for orphaned children, broken homes, gamblers and prostitutes which have been born since the days that we called *dry* have made conditions much worse than they were under prohibition. Thousands who voted for the destruction of the eighteenth amendment were fooled, and many are honest enough to tell you they were fooled into voting for its destruction. This is particularly true of Christians. Of course, the manufacturers of intoxicating beverages will, along with the actual consumers, argue that it pays to have what they call *control*. But the word, *control*, is a farce and is one of Satan's devices to fool men and women and to damn souls.

### PROOF

The Legislature of North Carolina, the free liquor that was measured out to those who had been elected to make our laws, and that *black spot* which was aired out when a room was rented as a storage place to keep bonded liquor for the legislators who wished to swill the stuff down, is proof against control. I do not know how many of those legislators took advantage of that free liquor, but there is one thing sure—none of the story ever got before the public until a Baptist minister made it known. I have often thought, "Why didn't some of the dry legislators try to do something about it?" This is one case in which the control didn't control, even though some of the head controllers were to blame, according to the evidence.

Not only in public places, but all along down the line, the evidence is plain that there is no control. One cannot say that

we have stopped bootlegging. The case in Johnston County, North Carolina, which has been aired so much is evidence that you cannot control the devil's juices.

### GOOD LIQUOR

I was told by more than one who advocated doing away with the laws against the manufacture and the sale of intoxicating beverage that control would give those who like to drink *good liquor*. He meant that it would be bottled in bond; he would no longer be drinking the *stump-hole* brand, which some call *white lightning*. It would be dressed up with beautiful labels, even with beautiful flowers such as red roses. They never picture the crime contained in that bottle. They never mention the widows and orphan children that the contents under that beautiful label have made. They never say anything about the tears, sorrows and sobs of mothers whose lives were to be crushed by the demon hand of a drunken father or husband. They never tell about little hungry children who have to be put to bed without food and about those who are not able to buy their lunches at the public schools except it be furnished by benevolent agencies of the community. They never tell about the many murders committed by drunken men and women and even teen-agers. All the horror and hellish deeds caused by intoxicating beverages are kept hid by the distillers and brewers. They do not want the people to see the other side, and the devil has helped them to keep the people blinded. The wets are still preaching their damnable doctrine by advertising in the newspapers, on the television and radio, and on billboards all up and down the country.

Such cases as the following are innumerable: "A teen-age student blasted his bosom buddy twice at point-blank range with a sixteen gauge shotgun as the two drank a quart of wine." The boy who did the shooting said, "I don't know why I did it, unless it was the wine." Thousands and thousands of men, women and children have been murdered as the result of drunkenness. But what do the manufacturers of intoxicating beverages care? What they want is money, regardless.

I just recently read an article credited to the Polish people in which they have banned the sale of vodka for four days in each month in order to combat alcoholism. Why don't the people ban the sale for thirty days to the month? The same article stated, "Alcoholism in Poland is held responsible for increased crime and widespread work absenteeism." If vodka causes crime and absenteeism in Poland, why isn't the same true in America?

Thank God that there are people who are too clean and have too much respect for humanity to advocate the manufacture

and sale of that which causes crime and damns souls in Satan's hell. It is said that before Charles Evans Hughes became Chief Justice of the United States Supreme Court he was offered \$150,000 per year to represent the liquor interest before the courts. He spurned this offer by saying, "I would not sponsor your cause before any court for any sum you could mention." Charles Evans Hughes was a man with high and noble distinctions. No doubt, some little two-by-four would have accepted this offer.

It is also stated that William Howard Taft was offered the position as a representative of a liquor company; and his answer was, "Gentlemen, you could not pile on this continent enough gold to induce me to take your case before the courts and before the public, for I will have you to know that my conscience is not for sale." Thank God for men who have consciences that are not for sale.

Years ago, I had a friend who worked at a service station. One day he said to me, "Preacher, I will not be seeing you next week. I am changing jobs." I said to him, "What are you going to do?" His answer was, "I am going to work in an ABC store." But the next week, as I drove up to the station to buy gasoline, this young man came out to wait on me. I said, "I thought you were going to work at an ABC store." He replied, "My conscience would not let me go." That man has made good in life. He is a trusted Christian businessman and an officer in his church. Thank God for conscience!

## Report on Yearbook

The manuscript for the 1958 edition of the Mount Olive Junior College yearbook, "Olive Leaves," has been submitted to the printers, Hunter Publishing Company of Winston-Salem, North Carolina, and will be ready for distribution in May, Miss Treva Jeanes, of Wilson, editor, announces.

This year's edition of "Olive Leaves" will be the largest and most comprehensive volume ever published by the college, Mrs. Lorelle Martin, faculty advisor to the yearbook staff, declares.

The theme of the book will be "The Academic Story of Mount Olive Junior College," with an emphasis on the growth of the college culminating in the approval given by the North Carolina State Department of Education and the North Carolina College Conference.

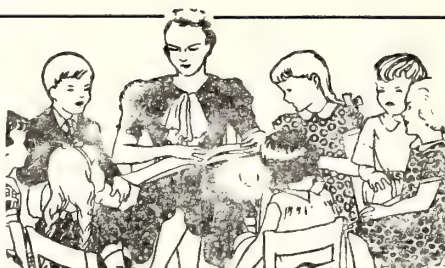
Charles Kraft of Mount Olive did the photography. Other members of the yearbook staff were: Miss Sara Lou Gaskins of New Bern, assistant editor; George Stevenson of Kinston, literary editor; Alton Cowan of Williamston, business manager; Jimmy Bass of Goldsboro, advertising manager.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### WHEN WASHINGTON WAS PRESIDENT

Alta Becker

**I**T had been the happiest evening of her life Honor decided as she wiped the last blue dish and put it on the shelf. She was alone in the big kitchen. The other maids had finished their work. But Honor had not hurried as she washed and wiped the supper dishes. "Perhaps," she thought as she walked across the wide, creaking boards of the kitchen, "perhaps, if I'm still down here, the master will let me show the President to his room."

But now, with the dishes done, there wasn't another excuse she could think of for staying downstairs. After all, she was only a servant in the house.

Honor walked down the hall. She heard voices in the parlor. Evidently the master was entertaining his famous guest there.

"Of course, my daughter Priscilla will play for you, Mr. President. We think Priscilla plays very well."

The master's voice was proud as he spoke.

Honor waited in the hall. She heard Priscilla's quick steps as she crossed the room to the old-fashioned harpsichord. She heard the tinkle of the keys as Priscilla played. She heard President George Washington's voice, "That was splendid, my child, splendid. 'The Spinning Song,' wasn't it? Our daughter Nellie plays that."

Honor knew she shouldn't stand there listening but the sound of the President's voice thrilled her in every nerve. If only she could go in and listen! But then she was only a servant. She must remember that. Priscilla was the master's daughter.

Voices from the parlor again.

"What do you think, Mr. President, is the special work of our country?" asked one of the master's guests.

"As I see it," said the President, "we are a very fortunate nation. We should, therefore, try to be a blessing to the whole world."

"That's what the minister said last Sunday that each one of us should be," thought Honor, "a blessing and help to others."

But she mustn't stand here. What would she say if the master came out and found her standing outside the door listening?

As she turned she saw a white patch of something lying on the dark oak floor. In a minute she knew what it was. She had

seen it in the President's pocket as she served him at supper. A spotless white cambric handkerchief, hand hemmed. Yes, here were his initials, "G. W." in cross-stitch in the corner.

Honor fled up the stairs to the attic she shared with the other maids. In her hand she clutched the white handkerchief.

She went to sleep with the folded square of cambric under her pillow.

She went down to the kitchen the next morning to help set breakfast, with the handkerchief tucked in the pocket of her blue dress.

She smiled at the President as she served him his breakfast.

"You have a nice smile," said the President. "What is your name, my child?"

"Honor Preston, Mr. President."

"That is a fine name. Can you live up to it?"

"Perhaps, sir. Yes, sir, I try." It seemed

to Honor that the white handkerchief was burning a hole through her dress.

"Well, Honor," said the President. "I wonder if you found a handkerchief of mine last night. My girl Nellie hemmed that handkerchief for me. I wouldn't lose it for anything in the world."

"No, sir," stammered Honor. "I mean yes, sir, I found it." She groped in the pocket of her dress. "You see," she said as she gave it into the President's out-stretched hand, "I listened last night while you were talking. I wished I could come in. But I'm just a servant. I like what you said about being a blessing. I like you very much, Mr. President. And when I found the handkerchief, I thought I could have something belonging to you forever."

"And so?" said the President.

"And so I didn't live up to my name," said Honor tearfully.

A few months later a special messenger rode up to the door of the home where Honor worked. "A package from the President for Miss Honor Preston," he said.

Never such a thing happened before. Not even the master had ever had a package from the President.

With shaking fingers Honor untied the cord and opened the package. Inside was a small Bible. And on the fly leaf was written, "To Honor Preston, from George Washington, August 21, 1789; 'And thou shalt be a blessing' (Romans 12:2)." — *The Friend*.

### A Bird for a Day

Alice M. Brawand

**A**W, I hate drying dishes. I wish I would never have to dry another dish in my life," grumbled Kay as she dried the lunch dishes.

"Dear, work has to be done and many hands make light work. It doesn't help any to grumble and complain. That just makes work harder," said Mother.

Kay stared out of the window. Suddenly she exclaimed: "I wish I were a bird! They never do work like drying dishes. They always play!"

"All right, dear," answered Mother, "I'll let you live like a bird for as long as you want!"

"Oh, goody, Mother! What fun!" exclaimed Kay, jumping up and down.

That evening about 7:00 o'clock Mother called: "Tweet-tweet! It's getting dark and time for all birdies to go to bed."

"Oh, no, Mother, not yet; It's only 7:00 o'clock," complained Kay.

"All birds go to bed at sundown, dear," said Mother firmly.

Kay obeyed Mother.

Early the next morning at 5:30 a. m.

Mother walked into her daughter's bedroom.

"Tweet-tweet. Time for all birdies to get up!" Mother said as she raised the window shade very high letting bright light into the room.

Kay had never gotten up that early. She started to complain until she remembered she wouldn't have to dry any more dishes. Slowly she dressed and went downstairs. She sat in a large comfortable chair and nearly fell asleep. In a little while her stomach began to hurt.

Kay whined to Mother: "When are you going to get my breakfast? I'm starved!"

"Little birdies work hard for their food. They have to peck and dig in the ground for most of their food. Go out in the backyard and find your breakfast," instructed Mother.

Kay was beginning to realize that it was not much fun after all to be a bird. She didn't know they worked so hard. But without a word she walked into the yard where she saw a shovel awaiting her.

She began digging in the ground. Every



low and then she would find a small jar with a little food. After about twenty minutes of hard work she went in the house sobbing. She was very discouraged. Kay put her head in Mother's dress and cried. "Oh, Mother, I don't want to be a bird any longer. They have to work so hard."

"I'm glad, dear, that you will be my

sweet little girl," Mother said as she gave Kay a big hug.

Kay promised Mother she would dry dishes any time Mother needed her and—without fussing.

Every night Kay prays: "Dear God, thank You for making me a girl and not a bird. Thank You for dear daddy and mother. Amen."—*My Pleasure.*

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Suggested Program For A Workshop On Evangelism

#### PURPOSE

1. To stimulate a desire among auxiliary members to do more personal witnessing.
2. To study and share ideas as to how personal soul-winning effort can be made more effectively through the work of the auxiliary (and perhaps through the work of the Sunday school and leagues also).
3. To acquaint our auxiliary members and officers with the books and materials available at the W. N. A. C. Headquarters or local auxiliary study courses on evangelism.

#### PREPARATION

1. Prepare a meeting place for opening exercises and three smaller rooms for groups.
2. Select three capable teachers to conduct a study on the following subjects:  
(1) "Winning Children"; suggested book, *Romance of Winning Children*; material, *Teacher's Manual* on above text, Y. P. A. Manual; (2) "Winning Young People"; suggested book, *Art of Soul Winning*; material, *Teacher's Manual* on above text, Y. P. A. Manual; (3) "Winning Adults"; suggested books, *Art of Soul Winning* and *Manual on Soul Winning*; material, W. N. A. C. Manual.
3. Have notebooks and pencils handy for those who come unprepared.

#### PROGRAM

##### Morning Session

- 0:00—Hymn  
—Scripture  
—Prayer  
—Introduction to Workshop, District Study Course Chairman
- 0:15—Retire to Groups: Group 1—"Winning Children"; Group 2—"Winning Young People"; Group 3—"Winning Adults"
- 1:30—Reassemble for Program by Y. P.

##### A. Members or Question and Answer by Teachers

12:00—Adjourn for Lunch  
Afternoon Session

12:45—Hymn

—Prayer

—Retire to Groups

2:00—Reassemble for Program by G. T. A. Members or Another Question and Answer Period

3:00—Adjourn

Mrs. Billy Melvin,

W. N. A. C. Study Course Chairman

### New District Convention Organized in Texas

The woman's auxiliaries of the Fellowship Association of Free Will Baptists of Texas met January 31, 1958, for the purpose of organizing a district convention. There were five churches represented, with four auxiliaries becoming charter members.

Mrs. Mozelle Franks was elected president, and Mrs. Jake Estes as field representative.

Mrs. Raymond Guthrie, corresponding secretary, states: "We realize the great importance of the woman's auxiliary to the church and the necessity of the district convention in order that we might work together to do more for our denomination and, above all, for lost souls."

Hookerton, N. C.—The Woman's Auxiliary of Little Creek Church met in the home of Mrs. James Blanchard on February 3, at 7:30 p. m. The group was called to order by the president, Mrs. Edward Skinner. Mrs. James Blanchard read the Scripture which was followed by prayer.

Those participating in the program were Mrs. Heber Cox, Mrs. Helen Phillips and Mrs. J. B. McLawhorn. The minutes of the last meeting were read and the treasurer's report was given. There were fourteen members present.

Mrs. Edward Skinner dismissed the group

with prayer. The hostess, Mrs. Blanchard, then served delicious refreshments.

Erwin, N. C.—The Woman's Auxiliary of Prospect Church held its regular meeting on February 1 at the church. The meeting was called to order by the president, Mrs. R. K. Cannady. The group then sang, "The Light of the World Is Jesus." Mrs. Cannady read the Scripture taken from Chapter 11 of Ecclesiastes. Mrs. Ed Taylor led the group in prayer. The theme of the lesson was "Our Ministry Among the Spanish Speaking People."

During the business session, the ladies decided to sponsor a barbecue and chicken supper on March 1, 1958, at the church. The proceeds will go to the organ and piano fund.

After the business period, the hostesses, Mrs. Alma Hawley and Mrs. R. K. Cannady, served sandwiches, cookies, candy and soft drinks to the eighteen members present.

Portsmouth, Va.—The Woman's Auxiliary of the First Free Will Baptist Church recently held its regular monthly meeting at the church. The meeting was opened by singing, "We're Marching to Zion." Mrs. R. Eugene Waddell read the Scripture and led the group in prayer. Little Mary Welton then sang the chorus, "Who-soever Will."

The business session consisted of reports from the various circles and committee chairmen. The auxiliary agreed to support home missions more during this year. It was suggested that an offering for the parsonage and enlargement fund be taken at the next meeting.

At a recent Wednesday night prayer meeting, the woman's auxiliary of the First Free Will Baptist Church presented an enlistment playlet entitled, "The Crippled Branch." Those taking part in the playlet were: Mrs. E. V. Welton, Mrs. Effie Suggs, Mrs. Richard Prescott, Mrs. Dolly Cash, Mrs. Adams, Mrs. Ardeen Barnes. The purpose of the playlet was to promote interest in and show the importance of the work of the woman's auxiliary.

### Additional News of the Woman's Auxiliary Department will be found on Page 7

Do not worry. Eat three square meals a day, say your prayers, be courteous to your creditors, keep your digestion good, steer clear of biliousness, exercise, go slow, and go easy. Maybe there are other things that your special case requires to make you happy but, my friend, these I reckon will give you a good lift.—*Abraham Lincoln.*



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## Miss Wilson Writes From South India

Dear Friends:

Where shall my praises begin? Where shall they end? The Lord has worked so graciously in our midst in the last few weeks. It does not seem possible that all the blessings could come one after the other as they have. The Lord indeed has wondrously poured out showers of blessings!

The last week of November special meetings were held in one of the villages where we have gone for many years—the Corsley Tea Estate. There were four decisions. The week following this, special services were held in another village, Sait Lines, and there were 24 decisions. It would have blessed your heart to have seen these people on their faces before the Lord asking for forgiveness. What He has done and is doing is marvelous in the eyes of all the people here, and we do praise Him with all our hearts.

Christmas was just filled with His Presence and joy! We are still rejoicing because of all His gracious work in our midst. On Sunday preceding Christmas six were baptized. For our Christmas service 269 were present with an offering of Rs. 70—the largest in history of the church! It is interesting to compare last year's Christmas offering with this year's. Last year's was Rs. 13 and the Sunday offering following Christmas was Rs. 17—this year it was Rs. 30. There is a growth of grace in the lives of the Christians that gladdens one's heart! We do praise the Lord. And we expect still greater things to be wrought in our midst by His mighty power.

The watch-night service was well attended with 100 present. One of our deacons was elated and joyously witnessed of this service at our Wednesday night prayer meeting. Said he: "I just never would have believed 100 people would come and stay until 1:30 a.m. for our night-watch service. Last year only 12 came. It was such a joy to me to see 100 present. Everywhere there is unusual joy!" And this is literally true. I have never known the people to be more joyous. It makes my heart glad to see them rejoicing in the Lord and growing in His matchless grace.

The crowning service was New Year's Day. A Mohammedan, the first in this section to accept Christ, gave a beautiful testimony at our New Year's service and

was baptized immediately afterwards. His face was radiant as he told of his being convinced that Christ was the Saviour of mankind. He told of his hunger and search for the one, true living God; of reading the Bible through 3 times in the last 3 years, etc. How his testimony blessed our hearts! There were 258 present for this service and everyone is still talking about it. Do pray for this Mohammedan convert as no doubt he'll receive much persecution. His wife is not a believer; so please pray for her also. He needs her assistance very much. He is a very fine businessman, and it is so thrilling to us that now he is a new creature in Christ Jesus our Lord.

Here are a few prayer requests—special prayer is desired. One of the young men in our group, Joseph Rangaraj, has fallen into sin. Pray for his restoration. Another young man who is causing me a great deal of concern is Achish, one of our teachers. His difficulty is pride. He is fine in every other way. But do pray with us for him. Then one of our evangelists, Mr. J. Paul, is not living a victorious Christian life. We desire this for him; otherwise how can he be a help and blessing to others? Please remember him especially during these days. On one hand there is much joy; on the other sorrow—the two seem to be intermingled. However, we are grateful to the Lord that His joy far outweighs the sorrow.

Yours in Christ,  
Volena Wilson

## Swiss Children Respond

We have made friends with one family in particular here in the two apartment houses and they have a girl about 16. She went with Margaret to all the parents in the two apartments and invited the children. Then we got them to try to invite others. Then today while I was in school, Margaret went to Beth's school and the teacher of Beth's class asked how many would like to come to Beth's this afternoon. More than half the class raised their hand. We are quite a spectacle for them. They play with Beth, and of course all know her because she couldn't speak their language. They are all the happy type of kids. Anyway, that was our advertisement.

We could watch the grouping almost 45 minutes or an hour before the class was to start at three o'clock. Some played in the little walkway between our house and

the little park on the hill. Other's were out in the yard, etc. By the time the class was to start we had figured and hoped for maybe 10 or at the most 15, from those we saw around. When we started we had a total of 30 present. That includes the woman who taught, Margaret and myself, and of course also the two boys of ours, that were too young to really fit in. But to our great joy we had 24 little French Swiss children—actually 23, for one of them was an American girl from California. But how our hearts rejoice to see the room packed. Actually, not counting the teacher and Margaret and myself and the two boys we had 25 children for the first class, but of course vanity says the total 30 sounds better.

Now, Mrs. Couleru really gave one of the best flannelgraph lesson I had ever seen or heard. She had the story "Barney's Barrel," and it really was a wonderful, plain, clear-cut gospel story with a real and genuine appeal for the children to give their hearts to Christ as personal Saviour. Really, I believe it was the best simple flannelgraph lessons I've heard. Then she also told them about Naaman and his cure from leprosy. We were really thrilled. After the class we gave them all cookies and soft drinks. We probably won't have any class until after the holidays, but with this start, it really looks promising. How we thank the Lord. You'll never know what a joy it is to get into something like that.

This school and so forth just about gets a fellow down. We have really missed our activities that we had working for the Lord in Durham. I think that's been the hardest of all. Just, so it seems, not doing anything for the Lord. At last we had the opportunity to see some kids hear a real gospel message, probably the first time for some. You'll never be able to know our joy, now.

Must close for now, please forgive this hurried letter. Continue to be much in prayer for us.

Yours in His service,  
Daniel J. Merkh

## The Solution to Our Missionary Problem

Everyone will admit that we have a missionary problem. With over half this world's population having never heard the gospel of the Son of God, and with men and money enough to get the job done, getting the men to go and the money to send them is our real problem. I am thoroughly convinced that the missionary conference in the local church is the solution to this problem.

A national missionary conference is not  
(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## One Lord, One Faith

(Lesson for March 2)

Lesson: Ephesians 4:1-16; John 17:20-26.

Golden Text: Ephesians 2:14.

### I. INTRODUCTION

When Jesus desired to impress upon His followers the complete unity which existed between Christ and the Christian, He simply stated, "I am the Vine, ye are the branches." Could anyone fail to grasp that?

It is from the vine that the branch draws its life. It is so much a part of the vine, that if a branch is removed from the vine its life ceases with the very act of separation. The physical support of the branch comes from the vine; its nature is determined by the species of vine upon which it grows. All the results of the life of the branch are determined by the vine.

It is equally true that a vine cannot stand along without branches. The two are inseparable. Take away all of the branches and the vine cannot survive. It is dependent upon the branch for the very purpose of its being; namely, fruit. You never saw fruit hanging on the vine; it is always on the branch.—*Selected.*

### II. HINTS THAT HELP

1. The worthy walk is marked by lowliness, meekness, long-suffering, patience, forbearance and unity (Vv. 2, 3).

2. There are seven unities a Christian ought to keep in order to fulfill his purpose of life: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father (Vv. 4-6).

3. God has bestowed individual gifts upon believers, but He has also given valuable gifts to the Church as a whole in the ministers He has supplied (Vs. 11).

4. Children may easily be led to believe that which is false, but mature Christians should not be so gullible (Vs. 14).

5. But some Christians remain infants. They are not mature in anything. Here the reference is especially to the influence of "every wind of doctrine." Some remain so immature that they never know when they have found the truth, but are always ready to accept something new, something that will thrill them and excite their emotions. They split off from one church and

form or join another, and then they split again from the split. May God help us to stand firmly!—*The Bible Expositor.*

### III. ADDITIONAL TRUTHS

1. Modernist preachers oppose prophetic teaching. If one wishes to know whether or not a preacher is a modernist, just tell him you believe in the second coming of Christ. That always stirs a modernist. It is like flaunting a red flag before a bull.

Some ecclesiastical authorities refuse to give a minister an appointment if they know he believes in, and preaches, the return of the Lord. To hear them oppose this Bible doctrine, one is convinced that the modernistic preacher can think of no greater calamity than the second coming of Christ.

Modernism is the cancer, destroying and feeding upon the life blood of our churches. The true gospel of Christ is the only remedy.—*Dr. John Zoller.*

2. Note that in Psalm 80, Israel is the vine.

Hosea also speaks of Israel as a vine—an empty vine (10:1). When the Lord looked for fruit from the vine, behold it was empty. Oh, it had fruit for itself, but no fruit for God! God loved Israel, but when He found her empty for Himself, He cut her off. We can even now hear His cry of grief as He says, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? Mine heart is turned within me" (11:8). But for all His love He must place her under judgment. The modernistic churches can be termed an empty vine, or a spiritual cancer, whichever term is preferred. In Leviticus 11 a list of animals, birds and fish is given that the Israelites might use for food, and another list that was not to be eaten as food. This command was given by God, and so long as the Jews obeyed this law the awful disease we know as cancer was unknown among them. It is also true that the Church which is called the Body of Christ will be kept free of foul, spiritual diseases so long as she obeys the Lord Jesus Christ, her spiritual Head. Only a cancerous church can deny the virgin birth and the second coming.

3. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby

they lie in wait to deceive" (Vs. 14). Our denomination needs to really ponder this verse. If there were ever a denomination whose flanks are open on all sides for raids by cults, sects and false creeds it is ours. Paul here counsels the church to grow up and cease being immature children with no minds of their own.

People who are not instructed in the basic principles of the Christian religion fall for every doctrine that is emotionally presented. Having no knowledge or conviction of their own, they are like a ship without a rudder, being tossed to and fro in the wind. They are eager to seize upon every new notion that comes by. Such people resemble a child going from one toy to another.—*The Bible Teacher* (F. W. B.).

4. Note that Verse 2 ends with the words "in love," the first clause of Verse 15 ends, "in love," and the entire passage concludes, "in love." Love is regarded still as the element in which growth is made. And it is not to be taken here in any restricted aspect, for it is the Christian grace viewed in its widest relations—the fulfillment of the law . . . The various members of the body are not in mere juxtaposition, like the several pieces of a marble statue. No portion is superfluous; each is in its fittest place, and the position and relations of none could be altered without positive injury.—*Peloubet's Select Notes.*

To the badly-divided church at Corinth, Paul points out a better way, the way of God's love (1 Corinthians 13).

## Nationwide League Conference Postponed

Due to conditions which have developed, the National Free Will Baptist League Board deems it wise to postpone the Eighth Nationwide League Conference for one year.

As much as we regret the necessity of the postponement, we feel it is best under the circumstances, in order that we may present the conference on its usual high order and standards.

We want to assure our people that the conference will be held in 1959; and further announcement will be made in the very near future as to the place and exact time.

National Free Will Baptist  
League Board  
Rev. Henry Melvin, Chairman



## Till You're Well Again

(continued from page nine)

shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows" (Matthew 10:29-31).

A little reason and spiritual understanding will bring to light several things concerning suffering which will be a blessing. Be reminded that God had nothing to do with sin and warned man against disobedience, but, in spite of His instructions, man disobeyed Him and became lost in stupidity and sin. It is reasonable to believe that since man did the sinning he will be made to suffer the consequences. You have heard people say, "I wonder why I have to suffer?" This statement is born of misunderstanding of what sin did to humanity. There could be a personal reason for your suffering. In this case, the sufferer would not be held in the dark concerning his suffering. Where there is sin in the life of the believer, God has a way of revealing it to him. Above all personal reasons for suffering, there is the sin which was transmitted from the fall of Adam in Eden. Your reason may not be personal, but you can be allowed to suffer because you are a victim of circumstance, as all others; for all have sinned and come short of the glory of God.

Now, if this life was a rosy hue, the Lord would have more difficulty reaching us with mercy than He does. We believe that man is free to call on God, serve Him or not serve Him, as he pleases. History proves that when men seem to get along well with this world's goods they care little for the things of the world to come. God in mercy often allows us to become destitute in order for our affections to be turned towards Him and not on things of this world.

Now, frankly, can you face facts as they are? How many times have you become wrapped in the cares and luxuries of this life and become lean in your devotion and service to your Lord. In God's infinite wisdom He cares for you. He is watching over you when you are unaware of His eye of protection, but how much greater blessing His protection becomes when you stop long enough to see the protecting hand of the Lord as He cares for His own. If you do not have victory today, "... seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you" (Matthew 6:33).

Victory does not convey the thought that

one is well physically. Inward victory does not necessarily depend upon good physical health. Victory does not come in terms of dollars and cents, even though one feels better when he is financially independent.

Our victory is not always manifested to those around us, since our lives are a personal matter; but victory is always enjoyed when one can say, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh, shall I see God: Whom I shall see for myself, . . . and not another; . . ." (Job 19:25-27).

## Peace Church Celebrates First Anniversary

(continued from page three)

The community building was used each Sunday for Sunday school and for worship services on second and fourth Sundays. The Rev. Jerry Ballard served the group for several of these services in the absence of Mr. Davenport.

On June 28, 1956, Peace Free Will Baptist Church was organized at the Edgewood Church, with twenty-three charter members. The Rev. Hubert Burress was elected pastor. The following officers were installed: J. L. Fuller, Irvin Wooten and Woodrow Wooten, deacons; Lester Langley, Edward Moseley and J. L. Fuller, trustees; Mrs. Edward Moseley, clerk; Mrs. Irvin Wooten, treasurer. Mr. George Welton, lay minister, served the church until Mr. Burress could assume his pastoral work in September.

The ground-breaking ceremony for Peace Church was held the first Sunday in July of 1956. Construction began soon and the church building, pictured on the front cover of this issue, was ready for use on the second Sunday in February, 1957, when the first service was held in the new building.

The Woman's Auxiliary, Young People's Auxiliary and Go-Tell Auxiliary make up the organizations of the church at the present. There are plans for a league in the near future. Church membership now stands at thirty-three, with an average attendance of 56 at Sunday school.

Through God's blessings, the leadership of Mr. Burress, and the cooperation of its members, Peace Free Will Baptist Church has made much progress. However, it looks forward to even greater work for God in the future.

On February 9, 1958, the church celebrated its first anniversary with special evening services. A social hour was held following the worship service. The present value of the church is \$17,000 and the indebtedness of the church is \$5,000.

## MISSIONS

(continued from page fourteen)

the real solution because at best only a few from a local church will and can attend. The national conference is good, but does not meet our needs. A state missionary conference is good but is not the answer. Again, only a few can and will attend.

The money and men are not on the national and state level. They are in our local churches. If we are going to make any large and lasting advancements it must be at the local level.

Following are some of the reasons why we have a missionary conference each year in our church.

1. It is Scriptural (Acts 14:27). When Paul and Barnabas returned from the first missionary journey, they rehearsed what God had done with them. They rehearsed it in the local church of Antioch.

2. It is a program of education on the local church level. What we need is more than a challenge to give to missions. We need missions education so that our giving will not be spasmodic but regular and consistent.

3. One great thing that a missionary conference in the local church will do is build up real prayer support. When the person prays for the missionaries it is only natural that the ones which have been in his church naturally come to his mind.

4. Invariably, if the right emphasis is made throughout the conference, souls will be saved in the local church. When you tell people what their responsibility is to lost souls all over the world, if it really soaks in, he will become burdened about the lost souls in his own city.

5. The young people are challenged to go as they see and hear the needs of the various fields presented.

6. Instead of hurting your church budget, the missionary conference pledges will help you raise your budget.

I certainly can recommend that every local church have a missionary conference.

Ronald Creech, Pastor  
Durham, North Carolina  
Edgemont Church



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 26, 1958



## CRAMERTON FREE WILL BAPTIST CHURCH

The Cramerton, North Carolina, Free Will Baptist Church, pictured above, was organized on January 1, 1945, out of a cottage prayer meeting. This church has grown from a charter membership of 18 to a present membership of over 300. The pastor of the church is the Rev. Roy Rikard, pictured above on the right. This church and its pastor played a leading role in the construction of the Piedmont Bible Institute which is located directly across the street from the church. The president of the institute is the Rev. Ralph Staton, pictured above on the left.

(For the full history of the church and the institute see the feature stories entitled "Phenomenal Expansion Continues" and "Piedmont Bible Institute Continues to Make Progress.")



# EDITORIAL

## YOU MAY SAY IT HERE

Because at least one situation has developed to warrant a review of our editorial in the issue of January 8, 1958, and because we are most anxious to let our people everywhere know that they have a channel through which they may speak their convictions on issues of importance which come up within our denomination, we shall quote freely here from the above-named editorial and add certain other comments which we feel are timely. You will notice elsewhere in this issue of *The Free Will Baptist* an article by the Reverend Robert Picirilli which is the reproduction of a pamphlet published at personal expense of a group of men who wanted the public to have the information badly enough to underwrite such expense. You will notice also his statement to the effect that his manuscript had been refused by the denominational magazine whose financial expense is underwritten by the National Association of Free Will Baptists. Let us quote from the January 8, 1958, issue of *The Free Will Baptist*:

"Just as soon as men began to communicate with others through this powerful instrument of writing, the counter instrument of censorship came into being. Censorship was devised to control that which was written so that certain groups of individuals who were in power could perpetuate their authority and suppress the opinions of others who were in disagreement with them. Society has recognized that a certain amount of control of the press is beneficial, and has set up certain laws regulating that which is printed and distributed for people to read. These needed controls in a democratic society are designated to prevent indecency, dishonesty in the form of plagiarism, slander of some person's reputation and other unacceptable practices. However, we recognize that those who have control of the contents of any publication have committed a grave wrong when they impose on the regulatory measures to the point of suppressing all views to which they do not personally subscribe, just for the purpose of propagating their own views. An excellent example of suppressing the truth and using the press for partisan purposes is the present practice in Communist controlled countries of the world.

"We firmly believe that *The Free Will Baptist* occupies a unique position with reference to the service which it can render to the Free Will Baptist denomination. . . . there are no limitations whatsoever placed upon the editor as to what he must or must not write; neither is he bound by any regulations as to what he must disapprove for publication in the paper. He is permitted, under God, to follow the editorial policy which he believes to be that which will give greatest glory to God and will advance the cause of Christ as Free Will Baptists interpret it."

Let us re-emphasize that we welcome manuscripts from our people everywhere. The only limitations which we place upon such manuscripts is that the person writing them have something worth-while to say, and that what he says does not violate our denominational interpretation of the Bible as it is laid down in *A Treatise of the Faith and Practices of the Original Free Will Baptists*. We recognize that there is room for varying interpretations of Bible truth within the framework of our treatise; therefore, we do not require that all articles conform to our personal views. Articles appearing in any issue do not necessarily express the belief of the editor but of the writer whose name appears under the title of the article.

All our people throughout the nation should support *The Free Will Baptist* by subscribing to it that the denomination may always have a free and independent medium of expression of their

views. This paper should serve the same purpose as the newspapers serve our local, state and national government. Because the newspapers are not owned by the government, the government officials cannot control what the editors and others say in the newspapers. Thus, if a government official or any group of officials decides upon any course of action which is detrimental to our general welfare, the newspapers are quick to report such action to the people. Furthermore, any person in the nation who has something worth-while to say against any action of government officials has this medium for expression of his views.

On the other hand, in the dictator nations of the world the government either owns the newspapers, or else the government exercises strict censorship and control over them. Therefore, these agencies become mere tools in the hands of the government officials and serve as propaganda sheets for the government. It is no wonder, then, that dictators can perpetuate themselves in office in such countries and also perpetuate the type of government which robs the people of their God-given freedom. If the government of the United States should be given control of the press of the country, some group of individuals who aspire to exalt themselves would surely take advantage of this situation, seize control of the government and set up a dictatorship; then they would use the newspapers to justify their actions and feed false propaganda to the people as to how much better off the nation would be by following their leadership. Thus the people of the nation would be deceived into believing what they said until these dictators had time to accumulate the power to administer their decrees by force. History has proven that when the dictators secure the power to use force the freedom of the people is taken away, and it is extremely difficult and costly to overthrow them and restore the government to the people.

At the present time *The Free Will Baptist* and the denominational literature program stand free of administrative pressure; and because we want to keep it so, there is a concerted effort abroad in the denomination to destroy the Free Will Baptist Press. We believe our people will see the value of keeping our literature program free in time to preserve it and keep it from becoming a mere propaganda tool of denominational administrative officials. Let us not forget that conscientious, well-meaning people may lead us into a system which will destroy our democratic heritage of sovereignty of the local church under congregational government.

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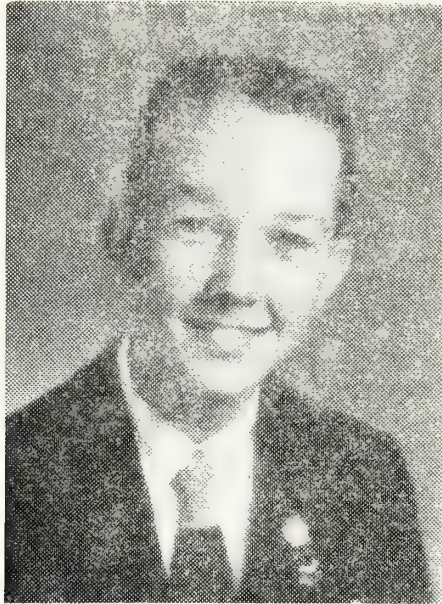
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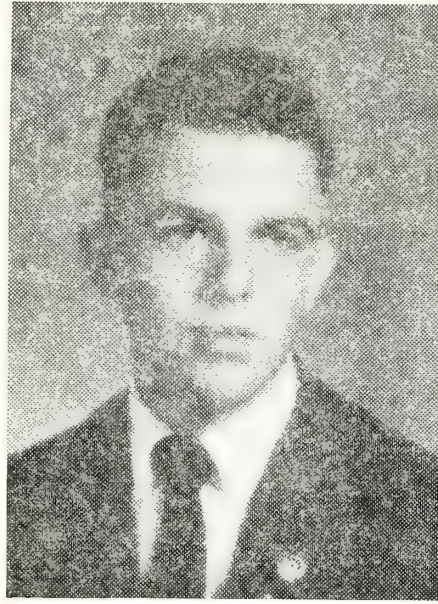


# NEWS NOTES

## YOUTH SUNDAY AT SHILOH CHURCH



C. D. JACKSON



MARVIN BOYD

Shiloh Free Will Baptist Church, Pine-town, North Carolina, will feature Youth Sunday on March 2, 1958. Mr. C. D. Jackson, president of the youth auxiliary, will act as Sunday school superintendent while other youth will fill their places as officers and teachers.

Mr. Marvin Boyd, a young Christian who will be graduating from high school in the spring and who is making preparation to enroll at the Free Will Baptist College, Nashville, Tennessee, next September, will be the youth pastor for the occasion. He

will be in charge of the morning service the same as if he were the regular pastor.

The youth and the adults of the church are looking forward to this occasion and praying much that God will be glorified and souls won to Christ as a result.

The Rev. Daniel Gaskins, regular pastor of the church, joins Mr. Boyd, youth pastor, and Mr. Jackson, youth superintendent, in extending to each of you a hearty welcome to attend the services on Youth Sunday as well as the regular services each Sunday.

### Grace Church Announces Revival

Revival services will be conducted at the Grace Free Will Baptist Church, Greenville, North Carolina, beginning March 2 and continuing through March 8. The Rev. Charles Keith of Washington, North Carolina, will be the evangelist.

The pastor, the Rev. Rashie Kennedy, extends a cordial invitation to everyone to attend. The church requests the prayers of all Christians that souls may be won to Christ during this revival.

### Faith Church Completes New Auditorium

The Faith Free Will Baptist Church of Wichita Falls, Texas, has completed a new auditorium, the second building to be completed within one year. The church

is a little over one year old with a membership of 99. The Sunday school has an enrollment of 142, with an average attendance of 100 for January.

The new auditorium is built of brick and will seat around 250 to 300. Rev.

### Coming Events

March 30—Palm Sunday  
April 4—Good Friday  
April 6—Easter Sunday  
April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 11—Mother's Day  
May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

R. E. Conner organized the church and is the pastor. The church will entertain the quarterly meeting of the West Fork Association on Friday night and Saturday, March 7 and 8, 1958.

### Youth for Christ Rally Milbournie Church

The Youth for Christ Rally of the Second Western District of North Carolina was held Saturday night, February 22, 1958, at the Milbournie Free Will Baptist Church, Bailey, North Carolina, with Mrs. Paul Lee as director. A very interesting program was presented by the young people present.

### Home Mission Board Needs Missionary Teacher

The National Home Mission Board makes an appeal for a lady missionary who can go at once to assist Miss Bessie Yeley in a mission school in Nogales, Arizona.

Dr. Homer Willis, promotional secretary for the board, says:

"She could live with Miss Yeley on the school property. She must be able to teach school, but will not need a certificate. Anyone interested should contact me at once."

He makes other statements of home mission work, as follows:

"The Rev. Arthur Billows has returned from a revival meeting at our mission in Monterey, Mexico. He reports many souls converted.

"The Miami mission now has leased property and has all services at one address.

"The Whaleys will leave for Alaska on March 1. Please remember their need of many supplies yet.

"All offerings for National Home Missions must be clearly so earmarked when sent to various treasurers in order for them to be sent on to us. Money sent to treasurers other than this office, might be used for local or state missions if it is not earmarked for National Home Missions."

## An Old Question

Question: Can I be a Christian without joining the Church? Answer: Yes, it is possible. It is something like being:

A student who will not go to school.  
A soldier who will not join an army.  
A salesman with no customers.  
A seaman on a ship without a crew.  
A businessman on a deserted island.  
An author without readers.  
A parent without a family.  
A politician who is a hermit.  
A scientist who does not share his findings.

A bee without a hive.

—Bethany Church Bulletin, Winterville, N. C.



# What is Wrong with the Cooperative Plan?

(Editor's Note: We are publishing in full a pamphlet written by the Rev. Robert E. Piccirilli who is an instructor at the Free Will Baptist Bible College, Nashville, Tennessee.)

Rev. Robert E. Piccirilli

**T**HE following is a copy of a letter recently written to the editor of CONTACT, the official organ of our National Association of Free Will Baptists. This letter, written as an open letter to the editor, was rejected for publication. It is herewith printed in full and is being mailed out to every Free Will Baptist minister possible. As the reader will see, the letter takes issue with an article which appeared in that paper, written by Rev. Charles Sapp of Bryan, Texas:

An open letter to the editor of *Contact*:

In the October issue of *Contact*, there appeared an article entitled "What's Wrong with the Cooperative Plan?" subtitled by the editor: "A Texas Pastor Frankly Discusses the Merits and Shortcomings of the Denomination's Financial Plan."

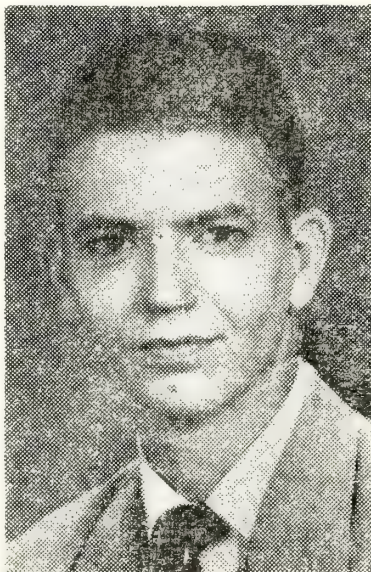
There are several things I wish to express upon reading this article. First, I must mention that the editor's subtitle to this article was a bit misleading, for this article is not a discussion of the "merits and shortcomings" of the Cooperative Plan. There are neither any merits of the plan mentioned, nor specific shortcomings admitted. Mr. Sapp's purpose was clearly to do nothing other than deal with certain objections he has heard made against the plan.

Second, I wish to point out what there is about this article that causes me to write. In the first place, the title of the article questions "What's wrong with the Cooperative Plan?" Since all four "objections" are discounted and no other shortcomings are mentioned, one might well be left with the conclusion that "nothing is wrong with the Cooperative Plan." This conclusion is, I feel, untrue; and the theme of the article deserves fuller treatment than given there, with the dangers and shortcomings of the plan objectively analyzed and admitted. In the second place, the only objections with which the author deals are all labeled by him as being "unfair and unfriendly." Such a statement could well leave the impression that those people such as I who do not approve of the Co-

operative Plan are all "unfair and unfriendly." This, too, is a false impression and deserves clearing up. If the point of view of those of us who are not for the plan is to be presented at all, one of us should be allowed to present it openly rather than having it presented by one who clearly disagrees and labels all our criticisms that he mentions as "unfair."

Third, having laid the basis for my decision to write, I now wish to present in brief the reasons I disapprove of the Cooperative Plan of Support.

1. The first and basic reason for which I disapprove of the plan is because it is an inseparable part of the ever-increasing trend toward centralization of power in our denomination. One of the doctrines so clearly stated in our *Treatise*, and in which I so emphatically believe, is the autonomy and independence of the local church. I am so afraid, as are many others, that as a denomination we are in danger of sacrificing this principle to attain certain ends. There is a widespread tendency nowadays toward more and more centralization. The Cooperative Plan of support is an important part of that movement. In Brother



Sapp's article, he states that we say the Cooperative Plan "fosters" this centralization of power; but that is not quite what I mean. I do not say the plan causes centralization any more than heat causes fire. The truth is that the plan goes right along with, is the result of, and is an important manifestation of this centralization—just as heat is associated with, is the result of, and is the most noticeable manifestation of fire. The truth is that there is centralization (as Brother Sapp admits has already "started in our own churches"). One cannot fight the general trend of "centralization" except through the ways in which it manifests itself. Brother Sapp states that we accuse the system of being "predisposed to bring about an ecclesiastical system of church government" and then spends his time arguing that a system is not predisposed—only men are predisposed. He pleads for us not to worry about the system but to have confidence in the "responsible" men who will "use the system." Aye, there's the rub! Perhaps it is quite true that the men who "use" this power today can be trusted to administer it wisely and all will be well—but how about those who have that power handed to them tomorrow?

I was recently discussing something along this line with a member of our local presbytery who was so disgusted with some of our "sorry" preachers that he thought it would be nice for the presbytery to have more power than they do in a certain way about credentials, etc. But as I explained to him, the power taken and administered wisely by some today may be misused tomorrow. To be sure, there are always certain disadvantages in autonomy, as in any kind of freedom the "free" people may not act quite like we would like; but the principle of autonomy is far more valuable than the ends a sacrificing of that principle might serve. Centralization today will surely lead to regrets tomorrow.

But someone will reply, as Brother Sapp has done, that all of this of which I speak is not really centralization of power, since these powers are still "delegated" by voting delegates, and since nothing can be forced upon local bodies. The point which I wish to make in this connection is that



we may all the while keep our "autonomy" of the local church in the "letter" but may actually lose the real "spirit" of autonomy. This is what is gradually happening in our denomination today. It grows more and more true as more and more plans, recommendations, etc., are carried out by the central offices and less and less by the people themselves. One great denomination in our country, the Southern Baptists, is a good example of what I mean by losing the spirit of autonomy while keeping it in theory. I know from close personal contacts that more and more its ministers who do not go along with that denomination's program are being ostracized by their fellow ministers. Recently the denomination went to court and took the property away from a church which by majority had voted to pull out of the convention. We have of course not gone that far yet; but centralization leads in that direction. I fear centralization—and the cooperative plan of support is a part of that trend.

2. The other major reason for which I disapprove of the plan involves several elements which prove to me that regardless of the principle of centralization involved, *the plan is not a good plan of finance for our denomination.* I will be brief on this point since my main argument has been given already. The elements I mean are these:

a. The plan has not and gives no promise of ever being a sufficient plan of giving to support all the phases of the denomination's program. For example, last year, of all the money received by the Foreign Missions Board, only about 12½% came through the Cooperative Plan. Of the Bible College's total income, only 6% came through the plan. If these departments can, as they have always done and are still doing, support themselves through their own efforts, what is the need of the plan? And what is it accomplishing?

b. The plan has overemphasized the Executive Department. For example, of all the money that came undesignated to the cooperative office in the month of November, 30% has gone to the Executive Department. For that month, that department received \$1,500, whereas all other departments together received only \$2,800. This means that some areas and churches which use the plan exclusively are giving approximately one third of their money to that one department, the Executive Department. I talked to a pastor recently whose church gave in the regular budget (beside special gifts) \$1,350 to Foreign Missions, \$1,200 to the Bible College, and so on, before they went on the Cooperative Plan. In 1957, however, their budgeted giving amounted to approximately \$500 for the Executive Department, \$794 to the

Bible College, and \$767 to Foreign Missions, and so on. Thus, what it amounts to is that they have decreased their giving to missions and the college in order to support the Executive Department. And what the whole picture amounts to is that *the cooperative plan is a system of finance to support the Executive Department rather than a financial system for the whole denomination!* The fact that the other departments can and still do support themselves and that the plan causes those churches who have gone on it to decrease their giving to other departments in order that they may support the Executive Department leaves me with no other conclusion.

c. As already intimated, the plan has caused in the total situation, a decrease in giving by some churches and areas to some of the departments of our work. The figures just quoted show how this has worked in one local church. I have studied very carefully the giving of our denomination for the last 8 or 10 years, and a comparative chart of giving by states gives clear evidence that those states who have gone all out for the Cooperative Plan has decreased their giving to several of the departments. I have before me as I write such a chart on the giving to Foreign Missions. Almost without exception, those states who have adopted the plan either decreased their giving to Missions or failed to increase as they had been doing and as other states have done. In 1953-54, the year before the plan was instituted, one state gave over \$5,000. The next year the figure dropped to less than \$4,000 and the next to approximately \$3,000. Another state which has also adopted the plan almost exclusively gave \$1,400 the year 1953-54, \$1,300 the next, and about \$1,200 the next. Lest I lose the point through compounding of figures, I will only say further that other states that have adopted the plan show similar patterns—and this applies not only to Foreign Missions, but to other departments as well. And all this has happened while states that have not adopted the plan have gone up, up, up each year with amazing increases. Now I am sure, of course, that the total giving of such states as the two mentioned above have not really decreased their overall giving; but by using the Cooperative Plan they have diverted a large percentage of money that was going to these other departments to the Executive Department; and while their total giving has increased, their giving to missions, for example, has decreased.

These three elements are sufficient, I think, to show that the Cooperative Plan is not a good plan of finance for our whole denominational program. Other things could be mentioned, such as the tightening

policy of some areas to allow representatives from various departments to come in and raise money; but space does not allow. One thing remains to be briefly mentioned. In the last part of Brother Sapp's article, he cries: "this is not a perfect system . . . until you can come forward with . . . a better one . . . join hands and cooperate." This is a commonly heard objection to my point of view, and I must say a word about it. In the first place, this sounds almost like the old philosophy "Let's do something, even if it's wrong," which, of course, is not a sensible outlook.

In the second place, I believe I do have something better to offer—it is the plan which our denomination has always believed in and used—the plan that centers around the local church. Actually, there was no problem about the support of worthy departments until the Executive Department came along. The plan that was being used was the gradual enlightenment of our ministers and the consequent follow-through of our local churches envisioning and supporting the whole work or at least whatever part of the work they really believed in. This was being done, and more and more churches were including the whole program. The Cooperative Plan has merely ridden the tide already existing for wider support of all phases. The only problem that made the plan necessary was the support of the Executive Department, not the support of other departments. And though I do not feel personally responsible to devise a plan of support for that department to substitute for the Cooperative Plan, I am sure such a plan could be worked out. (If it cannot, then we do not need the department.) Since the suggestion of such a plan is not necessary for my argument at this time, I leave that question here.

May I say, in conclusion, that I do not intend any comments to be "unfair or unfriendly." To the contrary, I make them because I do love our denomination and want her to remain true to the principles in which she has always believed.

Sincerely in Christ,  
Robert E. Picirilli

In addition, the following letter was written personally to Mr. Mooneyham along with the letter intended for publication:

Dear Mr. Mooneyham:

Here is the material I discussed with you as a result of Brother Sapp's article. May I say that I feel it has a right to be printed on several grounds:

1. The National Association is not exclusively committed to the cooperative plan and thus the article is not in opposition to the program of the association. In 1954,

(continued on page sixteen)



*Continues to Show Progress*

# Piedmont Bible Institute

**P**IEDMONT Bible Institute of the Original Free Will Baptists is the most recent Bible school established among Free Will Baptists. It is located in the Piedmont Association of Southwestern North Carolina, far from the centers of brotherhood activity and where the movement is relatively small and young. The Bible Institute is in a strategic location. Practical psychology was used in securing the location, between the two large cities of Charlotte and Gastonia, a twenty-mile boulevard separating them, the center and heart of one of the world's largest textile areas of the two Carolinas.

In our modern global and racial neurosis the emphasis seems to be increasingly materialistic. Multitudes assume that the hope of the world lies in military and economic strength. Since man does not live by bread alone (Matthew 4:4), moral and spiritual rearmament is our greatest hope. Emerson well said: "Great men are they who see that spiritual is stronger than material force, that thoughts rule the world."

## THE STRATEGIC ADVANCE

In this age of world confusion and perplexity there is an ever-increasing need for leaders with a burning zeal for the Lord, a steady hand and sound mind—men with hope for the future, with knowledge of the plan and purpose of God and of His unchanging grace, men who will uncompromisingly stand for the faith and confidently declare the Lord's answer to individual, ecclesiastical, national and international problems. The call for Free Will Baptist ministers of faith and conviction is insistent, and this is the hour for advance, as far as Piedmont Bible Institute is concerned. We have a message for the hour. As the enemy seems to be coming in like a flood, the Spirit of the Lord is lifting up a standard against him. Doors of opportunity are swinging open for fearless and active servants of the Lord.

## WISE INVESTMENT

Christianity is a serious business, and too many in our world take it too lightly. Religious illiteracy is a tragic reality in our secular society; even among church members there is a real need for spiritual understanding, for definition of terms, and for re-evaluation which will confront the individual with a demand for deep commitment and a challenge to an exciting

Ralph Staten, Promotional Secretary  
Piedmont Association

•

life of faith. We need to go deeper before we go outward; we need to explain the full implications of Christianity and its relevancy to the problems of our day.

Since wisdom has already shown to be "justified of her children," and since there is every prospect of an increasing field of

Question: Why was the Piedmont Bible Institute established?

ANSWER: It has been observed that a great service has been rendered by other brotherhoods who have established Bible institutes throughout the country in the different states. A definite need was realized in this area for this type of Christian training. There was the need for one so designed to improve the effectiveness of preparation for religious service on the part of those God-called servants who are not high



usefulness for the students and graduates, we would urge the Lord's stewards who believe in the Word of God and who desire that the faith shall be propagated in all its purity to support this worthy cause. Invest now for eternity!

## INFORMATION, PLEASE

Therefore, the policies, purposes, and activities of the Bible Institute are inadequately known in much of the brotherhood. It is the desire of the institute that all interested persons know the facts about its nature, goals, and activities. To further serve this end, the following questions and answers are presented:

school graduates, who are called into the ministry and other forms of religious work late in life, or who, because of family responsibilities or for other reasons, are unable to pursue regular college work and training of today.

The objective of the institute primarily is to train and educate men and women and boys and girls for the rendering of a better service to the Lord Jesus Christ as pastors, evangelists, missionaries, teachers and Christian workers. It is:

*Vocational*—To equip young men in so far as it is possible on the human level for an effective witness in the gospel ministry.



**Cultural**—To bring them in contact with the great minds and personalities of the past and to acquaint them with all that is good and useful in helping others to find a better way of life.

**Religious**—To bring them each week into a fresh experience of grace, and into a oneness with the mind and purpose of Christ.

**QUESTION:** Who is responsible for the establishing of this institute?

**ANSWER:** During the Piedmont Association, held August 3 and 4, 1956, with the Goshen Free Will Baptist Church of North Belmont, North Carolina, much and increased enthusiasm had been created by some of the Christian-education-conscious pastors and lay members in this session when a constitution and bylaws for a school of this type had been drafted and presented by Ralph Staten, chairman of the Board of Christian Education. The said plans called for were adopted.

The following Board of Trustees was elected: Walter Carter, Nathan Holt, Norman Perkins, William Calvert, Robert Hagler, R. J. Reynolds and Seldon Bullard. This board elected a personnel and faculty to inaugurate a plan of program for this enterprise. The personnel were: President, Roy Rikard; vice-president, Norman Perkins; Dean, Ralph Staten; registrar, Mrs. Robert Parris; librarian, Novella Propst; treasurer, Deese Hunsucker. The faculty members were: Mr. and Mrs. Owen Ganey, Mr. and Mrs. Ralph Staten and Mrs. Roy Rikard.

**QUESTION:** What is some of its history and growth?

**ANSWER:** A Christian worker's institute was sponsored by the Cramerton Free Will Baptist Church and pastor, Roy Rikard. The institute began on October 8, 1956, and continued for two weeks with LeRoy Forlines, dean of boys and director of the Extension Department of the Free Will Baptist Bible College in Nashville, Tennessee, as instructor. The remaining lessons of the courses then offered of the first semester were taught by Owen Ganey and Ralph Staten. The first semester closed, December 19, 1956. The second semester began on January 21, 1957, with a schedule which called for classes to meet one night a week for eighteen weeks. During the first two semesters there were forty-two students enrolled. The curriculum called for courses in personal soul winning, teaching techniques, Bible doctrine, the church and its auxiliaries, Bible synthesis, English.

The Christian worker's institute kindled the fires of enthusiasm for more Christian training of this type. The challenge was met when the president, Roy Rikard, presented the plans to certain businessmen and

church workers of this area. The prayers of many were now being answered. Textile Mill executives and church leaders responded generously financially. The land was donated by the local mill people who gave most of the money to build the 30 by 60 foot structure to house the Piedmont Bible Institute. The ground-breaking ceremonies were in August of 1956, the dedicatory message was delivered by Ralph Staten, September 1, 1957. Rally day for Christian education was held on September 29, 1957, and the first opening exercises in the new structure began the first semester on October 7, 1957, with the same personnel of the first year. Due to some local changes in pastorships, the faculty had for its new year: Walter Carter, Mr. and Mrs. Ralph Staten, James Earl Raper, Clyde Cox, R. H. Jackson. Courses offered for the second year were: personal evangelism, English and speech, Bible synthesis, church music, homiletics and Bible doctrine. The first semester of the second year had thirty-four to enroll from this area of both the Carolinas.

A schedule for the 1958-1959 term and a prescribed program of study for a two-year Bible school have been prepared.

A folder is being prepared for further information.

We hope to have the charter in pamphlet form soon.

**QUESTION:** What is the relation of the Bible Institute to the churches of the Piedmont Association?

**ANSWER:** The ground, building and certain facilities of the same are located in front of the Cramerton Free Will Baptist Church and are the property of the same. The library and class facilities belong to the Piedmont Association and what remuneration the faculty receives will be from other churches in and out of the Piedmont Association. The associational Board of Directors elects the personnel and members of the faculty for the Bible Institute.

**OUR GRATITUDE AND APPRECIATION**

Roy Rikard, president of the Piedmont Bible Institute of Free Will Baptists, is to be commended for his outstanding leadership in the promotion of the building of this structure and will be long remembered by his church and the Piedmont Association for the accumulation of a long list of accomplishments. In recognition of his sterling character, ripe Christian experiences, fruitful ministry and long years of outstanding leadership in the cause of the Lord, he is due much honor. His contribution to this cause in Christian education has made some most significant advances for the Piedmont Association. His philosophy of education is a belief in the effectiveness of the small Christian school. He also believes such schools can render invaluable service to our brotherhood.

The faculty deserves much credit for not only existence of the Bible school, but for the promotion and progress. We wish to mention with gratitude their spirit of sacrifice and unselfishness.

We are grateful for the love and prayers of our church people, their means provided for their pastors and Christian workers to attend.

We are grateful for those who have provided the funds for the construction of the building to house the facilities of the Bible Institute.

**REMEMBER**

It is a Free Will Baptist institute set up to meet an emergency and need.

Students from different denominations have availed themselves of the possibilities to improve their training as ministers and Christian workers.

We covet the continuation of your prayers and support.

**PRESCRIBED PROGRAM OF STUDY**

*First Year*

<i>First Semester</i>	<i>Hours</i>
Evangelism	3
Speech—English	3
Church Music	2
Bible Synthesis	3
Church and Auxiliaries	3
Old Testament Survey	3
—	17
<i>Second Semester</i>	<i>Hours</i>
Evangelism	3
Speech—English	3
Church Music	2
Bible Synthesis	3
Church and Auxiliaries	3
Old Testament Survey	3
—	17

*Second Year*

<i>First Semester</i>	<i>Hours</i>
Bible Doctrine	3
Church History	3
Religious Education	3
Homiletics	3
Missions	2
Cults	3
—	17
<i>Second Semester</i>	<i>Hours</i>
Bible Doctrine	3
Church History	3
Religious Education	3
Homiletics	3
Parliamentary Law	2
Cults	3
—	17

*Schedule for 1958*

(Monday, morning and evening classes, will be mostly for first-year students.)

*Morning Classes* *Time*  
(continued on page sixteen)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Are there any definite Scriptures in the Bible to support the United States on capital punishment.—Rev. Guy Owens, Farmville, North Carolina.

**ANSWER:** Yes! There are definite Scriptures in the Old Testament that support all the laws I know of our having on capital punishment, and there are no teachings in the New Testament that I know which condemn these laws. First degree murder is one of the crimes for which our country requires capital punishment. "And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9: 5, 6). This law is further expounded elsewhere. "He that smiteth a man, so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile; thou shalt take him from mine altar, that he may die. And he that smiteth his father, or his mother, shall be surely put to death. (The following passage is in keeping with our law on kidnapping.) And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. And he that curseth his father, or his mother, shall surely be put to death" (Exodus 21:12-17).

Each individual person was to be put to death for his own sins; a father could not be forced to die for his child's crimes, neither could the authorities force a child to die for the parent's sins. "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sins" (Deuteronomy 24: 16).

Both those who blasphemed God and those who murdered a person God required the governmental authorities to execute, whether they were Jews or strangers. "And he that blasphemeth the name of the LORD, he shall surely be put to death,

and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. And he that killeth any man shall surely be put to death" (Leviticus 24: 16, 17). (Compare Genesis 9:6; Exodus 21:12; Leviticus 24:17; Numbers 35:16,31; Deuteronomy 19:11; Proverbs 28:17.)

A person in the United States who is convicted of volitional rape may receive the death penalty. The Bible sanctions such. "If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbor's wife: so thou shalt put away evil from among you. But if a man find a betrothed damsel in the field, and the man force her, and lie with her; then the man only that lay with her shall die" (Deuteronomy 22:22-25).

Jesus did not condemn the Old Testament law requiring capital punishment for adultery except when those who executed it were hypocrites that were guilty of like sin. In John 8:3-11 the Pharisees and scribes bring a woman whom they claim to have caught in the act of adultery and test Him by calling His attention to the law of Moses. Jesus requires of them the qualification that Moses' law calls for and told those who met with the requirement to proceed. Moses required that all uncleanness be put away and made it more strict for those executing judgment than for others who held no office. In this way they were condemned and did not carry out the punishment. Woe be to that people, whether tribe or nation, when moral corruption becomes so universal that no man is found whose conscience will allow him to become the prophet of justice because he himself is steeped in such vile iniquity. That was what brought about the Babylonian captivity of Judaea, and the

same condition which returned after they were brought back into the land caused the fall of Jerusalem to Titus A.D. 70. This was what brought political ruin to Rome when she fell, and the same thing will bring our or any other nation into complete destitution if it is allowed to run its evil course. Our officers need to have clear consciences so they shall feel a compelling responsibility to enforce the law. Some of us preachers may be guilty of not declaring the whole counsel of God. Such uncompromised preaching for a generation might be the greatest possible boost for moral and civil righteousness here in our country.

## Phenomenal Expansion Continues

**E**IGHTEEN members formed the charter membership of the Cramerton, North Carolina, Free Will Baptist Church when it was organized on January 1, 1945, out of a cottage prayer meeting, part of whom were members from the Goshen Free Will Baptist Church of North Belmont, North Carolina. The present membership is now over 300. On the first Sunday in August of 1946, the congregation moved into its first building. There were 76 in Sunday school on the first Sunday. The rapid growth of the membership in Sunday school and church brought forth the need of an expansion program in 1952. A new building was completed in May of 1953. The new auditorium has a seating capacity of 450. This last year the Sunday school has had an average of 335 in attendance. Also on the church ground is an eight-room parsonage and a Boy Scout hut. The church operates two buses and a station wagon as an aid to the transportation of its constituents to and from the church services.

As a result of the missionary program of the church, two new churches have been organized out of its founding, the Lowell and East Belmont Churches. From the church has come four ministers who are pastoring other churches. They are Winford Floyd, First Free Will Baptist Church, Elizabethton, Tennessee; Paul Lee, White Oak Hill Free Will Baptist Church, Bailey, North Carolina; Nathan Holt, First Free Will Baptist Church, Gastonia, North Carolina; John R. Newton, First Free Will Baptist Church, Stanley, North Carolina.

The church has placed special emphasis on Christian education. The following ministers of the church are in attendance at these Bible schools or finished: Olin Phillips and Bob King, Free Will Baptist Bible College in Nashville, Tennessee; Tra-

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

### PARENTS AND YOUNG PEOPLE

*"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes"* (Proverbs 13:24).

I know that this text is not a popular one these days. I know, also, that is not popular with either children or parents to advocate discipline and obedience to the extent of corporal punishment, but I am going to ask you to carefully consider the article below and the verses quoted from God's Word, published November 30, 1957.

### THE ROD IS STILL NEEDED

Even in many Fundamentalist families discipline is breaking down. The parents believe the Bible, they are strong on doctrine, but weak on some of its precepts. They are sowing the wind and will reap the whirlwind (Hosea 8:7); in fact, some already have young whirlwinds on their hands. They "... earnestly contend for the faith which was once delivered unto the saints" (Jude 3), but they seem utterly to forget certain aspects of it. The primary work of Christian parents is the training of their children. Many have allowed merely sentimental love for their children to overbalance their sense of law and order. A spanking, not done in anger, will clear up a sullen attitude on the part of a young child as a thunderstorm freshens the air on a sultry day. It gets results faster than argument, is a warning to the other children looking on, and even the whipped child, deep down in his heart, realizes that he got what he deserved and is therefore quieter, more tractable, and really happier afterwards. One Christian mother of a large family—now grown and in Christian work—kept a small, light switch in nearly every room for disciplinary emergencies. They could not injure a child's hands or legs, but they were stinging reminders that his will was not the law of the home. How foolish and dangerous it is to discard the wisdom of the ages that is given us in the Bible! Said Solomon: "The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame. ... Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul" (Proverbs 29:15, 17); "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18); "Withhold not correction from the child:

for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Proverbs 23:13, 14). It is literally true that a corrected child *shall give thee rest*. Right after the punishment he will stop fretting, nagging and pulling at his mother's skirt; and when the correction is kept up through the years, along Scriptural lines, he will indeed *give delight unto thy soul*. Moreover, sons and daughters who are brought up in the nurture and admonition of the Lord, which includes punishment, as they grow older will thank their parents for discipline; and they are the ones best fitted to stand up under the hardships of pioneer missionary work. One young man, now a missionary, while he was in the army wrote home to thank his mother and father for training him to obey, for he was not tempted to break the rules as others were. The trouble with so many parents is that they do not begin early enough to insist on obedience, telling the truth, and respect for parents; and unfortunately many do not behave in the home in ways that inspire respect. Love, kindness, cheerfulness and good times should abound in every Christian home, but these are stifled where there is disobedience, disrespect, and where the children's will dominates. Parents are God's representatives in the home, and, like Him, they should keep the right balance between law and grace. Such Bible passages as those quoted, and the exhortations to children and fathers in Ephesians 6:1-4 are worth infinitely more than volumes of secular psychology, for they are the inspired Word of Him who made man and ordained the home.—Copyrighted by The Sunday School Times and Used with Permission.

*"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: . . ."* (Hebrews 12:9).

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### THANK YOU FOR THE PRAYER

Sometime ago I made a pastoral call to see a lady who because of illness had been away from church for several Sundays. I sat and talked with her concerning the goodness of God and how I felt confident that His guardian hand was with her. She listened attentively, occasionally asking questions and sanctioning what I had to say. Our conversation continued for a season and presently I suggested that a prayer concerning her case seemed to be in

order. The lady welcomed the prayer and the Holy Spirit seemed to direct my words as I knelt in an earnest prayer of faith. At the close of the prayer the lady said, "Thank you for the prayer," as if she had suddenly come into victory. Her faith seemed to be strengthened and there was victory written over her face when I left the room. Since then her case has improved to the extent that she is active in church again.

There are problems of sickness, loneliness and frustration in the lives of many who yearn for someone to enlighten them in spiritual truth. The local pastor and Christian workers may do this, if, and when they are alert to the task. The problems of life are often buried so deep in one's life until there is subject to be complications. To deal casually with those who seem to have burdens without careful consideration of the case at hand is to fail in the great task of winning and leading many souls to victory.

It is actually possible and is a known fact, to those with experience, that people who are at a distance from the Lord and have problems can be brought into close contact with Him if someone who cares will take it upon themselves to lead them into the light. Our failure to solve many of the disappointing problems of life is because there is not enough care and devotion to the task at hand to solve the problem. In the light of the Scriptures to follow, we may observe that there is nothing too hard for the Lord to do. There is no person with interest that has problems too great or is at too great a distance for the Lord to bring into close contact with Himself. *"Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son"* (Genesis 18:14). *"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw"* (John 4:15). *"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. . . . So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: . . ."* (Matthew 8:28-32). In the first Scripture we observe where Sarah was given the blessing of mothering a son after her normal years had expired for childbirth. In the second Scripture we observe where Jesus saved a woman who had a moral problem. Life to her had been so lonely until she could not be content even though she had had five husbands. Jesus transformed her life from a sinful  
(continued on page sixteen)



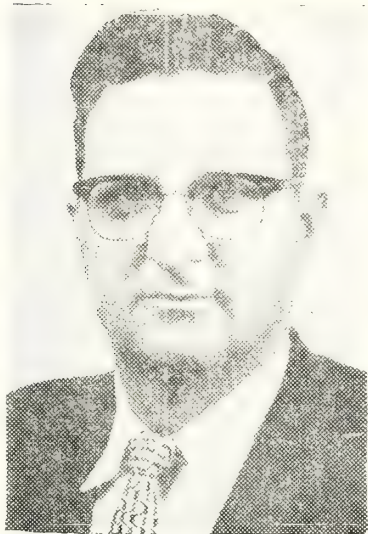
# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## The Fred S. Powers Scholarship



Rev. Fred S. Powers

The establishment of an annual scholarship in the amount of \$250 at Mount Olive Junior College, Mount Olive, North Carolina, was announced recently by President W. Burkette Raper.

The annual award, to be known as the Fred S. Powers Scholarship, is a gift of the Reverend and Mrs. Powers of Timmons-ville, South Carolina, and is to be made to a Free Will Baptist student from the Palmetto State. Selection of the recipient for the scholarship, the first of which will be awarded during the 1958-1959 school year, will be by the executive committee of the college faculty.

Purpose of the scholarship, Mr. Powers declared, is to encourage and assist Free Will Baptist students from South Carolina in furthering their education at Mount Olive Junior College, a liberal arts college sponsored by the Free Will Baptist denomination.

Mount Olive Junior College is currently conducting a campaign to raise \$12,000 in scholarships during the next three years.

In explaining why he was willing to establish this scholarship, Mr. Powers said: "I have a threefold purpose: First, I am giving a scholarship because I appreciate the wonderful job the college is doing for Free Will Baptist students throughout the states and I feel that this expresses some-

what my appreciation for the institution.

"Second, a scholarship will help some worthy student to get college training that otherwise would not because of financial reasons.

"Third, I feel that we who have advanced in our business and spiritual life owe to the Free Will Baptist youth of our denomination every resource to train them for the future vocation of life, in Free Will Baptist environment.

"I consider it a privilege to have the opportunity to help in such a worthy cause. My prayers and best wishes are for the college and its administrative personnel and student body."

## Development Program For New College Property

The Mount Olive Junior College Committee on Development and Expansion met at the college February 19 and gave favorable consideration to a master plan for the enlargement of the college on its new campus.

Mr. G. Milton Small, college architect from Raleigh, met with the committee and outlined a development program for the new college property which consists of fifty acres located one-half mile from the present site of the college.

The new campus, which will face Highway 117 on its bypass around Mount Olive, is designed to accommodate 500 boarding students when completed, but will be built in different phases over a period of years as the growth of the college may demand and funds permit, President W. Burkette Raper explained.

Phase 1 of the master plan will begin with dormitory facilities in order that the classroom space in the present college building can be increased at the earliest possible date. One entire wing of the main building is now used as a dormitory for girls, and new accommodations for girls would enable the college to double its classroom space. Plans are for the college to continue the use of its present building as long as needed, President Raper explained.

The committee also recommended the employment of a development officer to direct the campaign to secure funds for the

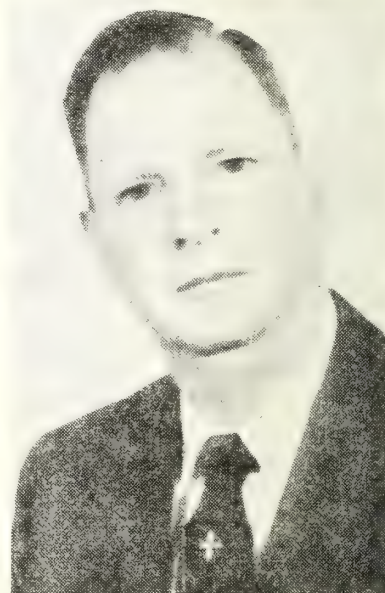
growth of the college. Negotiations are currently being made for the securing of a person for this office, Raper said, and added that he hoped an announcement on this matter could be made soon.

Estimated cost for building and furnishing a dormitory for one hundred students was listed at \$300,000 by Small.

Mount Olive Junior College, sponsored by the Free Will Baptist denomination, began operation at Mount Olive in 1954 with an enrollment of 22 students, but has grown to 101 students for the current school year. In a special session of the North Carolina Free Will Baptist State Convention held at the college last month, plans for an extended campaign to raise funds for the institution were unanimously approved.

## THE MAIL BOX

### RECOMMENDATION FOR MINISTER



Rev. Travis Huffman

"I would like to recommend the Rev. Travis Huffman to anyone who wishes his services. He is now a student at the Fruitland Baptist Bible Institute in Hendersonville, North Carolina. This is his second year in school there.

"He is evangelistic in his messages, and would be a blessing to any church. He is highly respected by all who know him. I personally recommend him very highly."  
—Roy Rikard, Cramerton, North Carolina.

### NOTE OF THANKS

"I would appreciate space enough to thank the many auxiliaries who remembered me so kindly with beautiful cards on my birthday. I sincerely thank each one. May the Lord bless each one is my prayer. The Lord has been wonderful to me for the past 78 years, for which I am very thankful."  
—Mrs. Mae Rouse, Dudley, North Carolina.



# NOTES — AND — QUOTES

By J. C. Griffin



## WARNINGS FROM THE WORD OF GOD

"Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end" (Hebrews 3:7-14).

## THE HOLY GHOST TALKS

"Wherefore (as the Holy Ghost saith, . . ." (Vs. 7). God's Word teaches us that the Holy Ghost is a person—a divine person. Jesus Christ says in John 14:26, ". . . the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." The Holy Ghost is a spokesman for the Lord Jesus Christ. He speaks with authority as a teacher. He is sent by the Father to carry on the work of the Lord. It is a dangerous thing to speak against the Holy Ghost. It is a dangerous act to discount His work in any shape. The Pharisees did that and Jesus informed them that they were committing the sin that would not be forgiven. We quote Mark, who wrote as the Holy Ghost directed: "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit" (Mark 3:28-30).

To me it would be blasphemy to deny the possibility of one's hardening his heart against the teachings of the Holy Ghost. We have no right to discount or refuse to believe any part of the inspired Word of God. Many years ago I heard of a preacher

who got down behind the pulpit and said, "I'm afraid of a ghost." I do not know as to the truthfulness of the matter relating to this gentleman, but I know there are those who call themselves Christians who are afraid of the *Holy Ghost*. They are afraid to yield their lives to the teachings and the leadership of the Holy Ghost.

## THE PERSONS ADDRESSED

If I know anything at all about language, the writer of Hebrews was not speaking to the world when he said, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Vs. 12). From this Scripture it seems that it is possible for a believer to depart from the living God. You cannot depart from a place that you have never gone. I have left thousands of places in my life, but I had to go there before I could depart from those places. As this is true, I find it possible for a person who has had faith in God and accepted and confessed Him to depart from the truth, classifying himself again with the unbelievers. Notice that the writer spoke to an *evil heart of unbelief in you*, not among you. Doesn't it look dangerous to take on a heart of unbelief?

## THE HARDENING PROCESS

Verse 8 says, "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Webster defines the word *hard* as meaning unfeeling. We will speak of the words "Harden not your hearts, . . ." in this light. How do we harden our hearts as warned against in the Word of God? Let me illustrate by telling you a story that was told to me by a man who hardened his heart. He said, "I was taught from childhood to observe the Lord's Day as a day of worship and rest. I believed it to be a sin to work on the Sabbath; however during World War I, I secured a job that called for seven days of work. I had to work on Sunday. The first Sunday that I worked, I was worried; I felt all day that I was committing a sin. But the job called for seven days of work. Long before the war closed I had gotten to the place that working on Sunday did not bother me. I lost my regards for the commandment to keep it holy."

The continual working against his conscience hardened this man's heart against God's command. Therefore the writer of Hebrews says, "Harden not your hearts, . . ." (Vs. 8). You can disobey God's command until your feelings can become calloused and your conscience gone. Your conscience can be seared (1 Timothy 4:2). So we may harden our heart against God's Word until our conscience will be burned out; then we can willfully disobey God. I have known people whose conscience urged them and propelled them until they

could not stay from the worship of God when the hour arrived. Then things began to happen. Relatives or so-called friends started calling just about church time or when it was time for Sunday school or prayer meeting. They felt that they must stay with their company; however their conscience hurt them badly, and they really did not enjoy their visitors. This continued until their hearts became hardened and their conscience seared. They could stay at home and feel perfectly satisfied. The next thing they knew, they were taking part in some sinful amusement. They had been seduced by their ungodly visitors until they were happier playing cards, drinking and reveling than in going to the house of the Lord.

A young man that I knew who had been taught righteousness from his childhood got mixed up with the wrong crowd and began drinking. However when he got drunk he had enough mind and respect for his Godly mother to say, "Boy, please do not take me home to Mother; I don't want her to know that I am drunk." But in a very short period of time this young man could go home fully intoxicated—he had lost his respect for Mother and for Mother's faith. He had lost respect for Mother's church and Mother's Christ. What had happened? This young man had continued in this evil so long until his heart became hardened.

I have known men and women to confess that they were saved and that they loved the church. They were there every time the doors were opened. They had a testimony, but they began to drift. They left off prayer meeting; they left off Sunday school; they left off the regular church service. They got to the place that they would make all kinds of excuses—excuses that the Sunday school teacher and the pastor knew were false. They had hardened their hearts to the place that they would purposely lie.

Satan had rather see a Christian harden his heart than to see a sinner reject Christ. The devil loves to say, "See, I told you so." The devil talks sometimes through church members. When a young man hardens his heart and begins to fall, someone will always say, "See, I told you he would not hold out." Satan rejoices over such cases, too.

Yes, it is a dangerous thing to harden your heart.

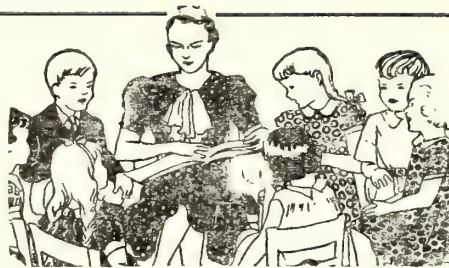
Democracy is that form of government whose leading object is to evaluate the condition of men; to lift artificial weights from all shoulders; to clear the paths of laudable pursuits for all; to afford all an unfettered start and a fair chance in the race of life.—*Abraham Lincoln*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### No Room For Tuba

Orlo Strunk, Jr.

**T**UBA'S heart pounded like an Indian boy's heart never pounded before. All yesterday and half of today the Indian boy rode little Jim, his tired pony, through the mud and snow, down through the deep canyons, across the cold plains. Now, at last, he was here.

For many days Tuba looked forward to his first real day of school. He slid from his white-and-black pony and looked about him. Never before had he seen so many buildings; buildings built of hard, white rocks. So much different than his home far back in the colorful hills.

Trucks and long busses stopped in front of the school and hundreds of Navajo children, like himself, climbed down and looked anxiously around at the strange buildings and automobiles. An old wagon pulled up and a little Indian girl jumped off the back and hurried to the big crowd of Indian children.

Tuba tied his pony and went after the other children.

"Just think," the little girl said to him in the Navajo language, "soon we will learn to talk the white man's tongue."

Tuba smiled.

"I know American tongue already," he said in English, and he threw his chest out. "Brother teach me. He was a soldier."

The little girl looked amazed. She probably had never heard a little dark Indian speak in any language except her own.

"I heard a man say there wouldn't be room for all of us," she said excitedly. "He said many more of us came from the hills than he thought would. He said some of us would have to return home without going to school."

Tuba's heart sank. He could not stand it if he would not be permitted to go to school. Already he knew many words of English and for months he had read the two books his brother had given him. One book was called, *The History of the United States*, and the other was a small black Book called, *The Holy Bible*.

Sometimes in the dim light of a fire Tuba found many, many words in both books that he could not understand. Being able to go to school would help him to understand the books, he knew.

A tall man with white hair walked past Tuba, past the long row of children and into one of the large white buildings. The little girl suddenly dashed off and got in line with the other children.

Tuba followed and took his place at the end of the line. The many children were whispering excitedly. A white woman came down the line and gave each child a large piece of paper. But she ran out of papers before she got to Tuba.

The tall man with the white hair came out of the building and said to the children: "All who have a paper come over here and stand in line." Then he repeated it in the Navajo language so that everyone understood.

"The rest of you children," the tall man said slowly, "must return home until the next school term. I am sorry but there just is no room for you."

Tuba felt a pain in his chest. He wanted to cry, but he tried to hold it back. Even so, a big tear ran down his dark cheek. He walked to his pony and as he passed the tall man said, "I'm sorry little fellow. Don't cry."

Tuba looked up at the man and smiled, as his brother had said he should do when he felt very bad. When he got to his pony he placed his head on the animal, trying to hold back his tears.

"Oh, Little Jim," he said to the pony, "I want so much to go to the white man's school! I want to be brave, but I can't help crying. Oh, Little Jim, I think I will die if I do not go to school!"

Then Tuba remembered the two books he had tied to his blanket and about how his big brother told him to pray. He dug into the beautiful blanket and took the small Bible out. Holding it to his chest, the cold wind blowing his black hair, Tuba looked up into the sky and prayed that he might go to school.

The cold wind seemed to be his only answer—but Tuba knew that Someone was listening.

He felt something hit his legs. At first, he thought it was a piece of tumbleweed, but when he looked down he was surprised to see a piece of paper—one of the very

same papers that was needed to get in school.

Quickly he reached down and grabbed the paper before it could blow out over the rocks and desert. And then he was running toward the line of children, wiping the tears from his eyes as he ran.

Feeling very wonderful, he took his place in line and moved along with the other children.

Then he heard an odd noise. It was louder yet than the cold whistling wind. He looked toward one of the buildings and there sitting on a step was the little girl he had talked to before. She was crying and wiping her eyes with a colorful handkerchief.

Tuba ran to her.

"What's the matter, little girl?" he asked.

The little Indian girl looked up, tears running from her large black eyes.

"Something awful," she cried. "The wind blew my paper away, and now I can't go to school. I want so much to learn the white man's language and to learn how to sew and cook."

Tuba understood at once. The swirling wind had taken the paper from the girl's hands, and it had blown over to Tuba.

Tuba looked down at the paper in his hand—and then he shoved it into the little girl's lap.

"I found your paper," he said.

The Indian girl smiled.

"Oh, you are good," she said, "so very good! My name is Iolowa and I will be your friend forever."

Before Tuba could say another word a voice from the white building called: "Just a minute you two."

And then the tall man with the white hair came out.

"I was sitting at the desk by the window and could not help hearing you. Tell me, why did you give Iolowa the paper and not keep it yourself?"

"But that would not be right," said Tuba promptly. "Both the books I have in my blanket say that to be honest is good. To be dishonest is bad."

The white-haired man smiled down at the little Indian boy.

"My boy," he said, "you and Iolowa get in line. I will get a paper for you and you can start school. I'm sure there is room for one more—especially one such as you."—My Pleasure.

With malice towards none, with charity towards all, with a firmness in the right, let us strive on to finish the work we are in; to bind up the nation's wounds, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.—Abraham Lincoln.



# Woman's Auxiliary Department

RS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Y. P. A. Declamation Contest

Calling all district youth chairmen and Y. P. A. members! Now is the time to begin preparation for our Y. P. A. declamations. Let's have the best representation ever at our district and state runoffs!

Young people, it's a real challenge. Begin work on your declamation now. Let's have a national winner from North Carolina this year.

District youth chairmen, remind the local Y. P. A. sponsors in your district to encourage their members to enter the Declamation Contest. Inform them concerning the date, time and place of your district runoff. Let's have a contestant from every district in North Carolina this year at the state runoff on May 17 at Mount Olive Junior College.

Miss Juanita Dunn,  
N. C. State Y. P. A. Sponsor  
Mrs. Robert Crawford,  
N. C. State Youth Chairman

## ATTENTION! WHO?

Every Youth Chairman and G. T. A. Member in the State of North Carolina

Time is swiftly slipping by and almost before we are aware of it the time for our State Declamation Contest will be here.

Right now—don't wait until tomorrow—at a circle around the date, May 17, on your calendar, for that is when the youth from all over the state will meet at Mount Olive Junior College for the wonderful day of fellowship and the selection of the state winner who will represent our young people at the National Declamation Contest next summer.

Before that time each district youth chairman should see that the local sponsors have conducted a contest in their local church, the winner of which will compete at the district contest for the honor of going on to the state.

Since some of the district conferences will soon be having their spring meeting, the time is short. So please, will you youth chairmen begin to create interest and enthusiasm in the contest. Also I trust that every member of G. T. A. members will become interested to the point of insisting and

helping their girls prepare a declamation for the local contest.

The subject for the declamation is "Missions." This is such a broad field of service and one that is so close to all our hearts, it should be a genuine pleasure to aid in the preparation of such a blessing.

If you do not care to prepare an original declamation you may write the W. N. A. C. Headquarters, 3801 Richland Avenue, Nashville 5, Tennessee, for further suggestions and articles. However, a rich blessing is in store for you if you write your own.

Immediately following your contest, will you district chairmen please send the name of your G. T. A. winner to the state G. T. A. sponsor, Mrs. Cecil Campbell, Box 774, New Bern, North Carolina. This will be a great help in preparing the state contest program.

May I remind you G. T. A. leaders also of the new manual which is now ready for distribution. It is truly a blessing for G. T. A. sponsors and is full of plans and challenges which will make your girls grow and glow in the Lord's service. So if you have not received a copy will you order one today.

Too, may I remind you of the special missionary project adopted at the convention last summer for all G. T. A. groups everywhere. It is the "Visual Aid" project for use on our mission fields, and you remember we were to emphasize it especially through the month of February and try to get our contributions in during that time.

Remember the State Declamation Contest, Saturday, May 17, at Mount Olive Junior College.

Mrs. Cecil Campbell,  
N. C. State G. T. A. Sponsor  
Mrs. Robert Crawford,  
N. C. State Youth Chairman

## Jakin, Georgia, Church To Be Host to Workshop

The Second Quarterly Workshop of the Midway Woman's Auxiliary Convention will be held at the Jakin, Georgia, Church on March 6, 1958. The following is the planned program for this workshop:

### Morning Session

- 10:00—Hymn, "We're Marching to Zion"
- Devotions, "Go Set a Watchman," Miss Dot Harvey
- 10:15—Words of Welcome, Mrs. J. T.

Reese

- Response, Mrs. Walter Sheffield
- 10:25—Roll Call of Auxiliaries
- Recognition of Ministers and Visitors
- 10:35—Introduction of Theme for Day, Mrs. Niza Dunning
- 10:40—First Aim, "Prayer," Mrs. Roy Lanier
- 11:00—Special Song, Jakin Church
- 11:05—Second Aim, "Enlistment," Mrs. Wynell Clower
- 11:25—Message, "Laborers Together with God," Rev. Ralph Bell
- 11:55—Hymn, "Jesus Calls Us"
- Adjourn for Lunch

### Afternoon Session

- 1:00—Hymn, "Rescue the Perishing"
- Devotions, "Watch," Mrs. Evelyn Ward
- 1:10—Third Aim, "Study," Mrs. Pauline Bush
- 1:30—Fourth Aim, "Personal Service," Mrs. Nancy Johnson
- 1:50—Special Music, Cedar Springs Church
- 2:00—Fifth Aim, "Missionary Education of Young People," Mrs. O. L. Houston
- 2:20—Sixth Aim, "Stewardship," Mrs. Leo Curtis
- 2:40—Report of District Officers
- 2:50—Thoughts of Importance, Mrs. O. B. Everson and Mrs. Edith Shiver
- 3:00—Announcements
- Benediction

Newport, N. C.—The Woman's Auxiliary of Holly Springs Church held its regular monthly meeting on February 4, 1958, at the home of Mrs. Nina Kelly. There were twenty-three members and five visitors present. The meeting was called to order by the president, Mrs. Mildred Hansley. Mrs. Agnes Garner read the Scripture, followed with prayer by Mrs. Ruby Flemming. The program was based on "Our Ministry Among Spanish Speaking People." The group discussed its responsibility to missions, both home and foreign.

A very interesting business session was held with reports from each officer. At the close of the session, the auxiliary was invited to meet at the home of Mrs. Bush for the March meeting. The group was very happy to have its pastor, Mr. Hansley, and Mr. John Kelly attend the meeting. The ladies were dismissed with prayer.

During the social hour which followed, the hostess served delicious refreshments consisting of cake, ice cream, nuts and coffee.

There are two ways of being rich. One is to have all you want; the other is to be satisfied with what you have.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Financial Statement

### BOARD OF FOREIGN MISSIONS

January, 1958

Cash in Bank, January 1 \$27,572.65  
Receipts 10,351.09

Total to Be Accounted For \$37,923.74  
Disbursements 11,330.67

Cash in Bank, January 31 \$26,593.07

### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 485.94	\$ 4,014.06
Ariz.	300		300.00
Ark.	4,500	255.29	4,244.71
Calif.	4,200	159.16	4,040.84
Fla.	3,000	161.73	2,838.27
Ga.	5,000	703.88	4,296.12
Ill.	5,500	421.97	5,078.03
Ky.	3,500	84.17	3,415.83
Maine	300	40.00	260.00
Mich.	20,000	920.57	19,079.43
Miss.	3,000	216.27	2,783.73
Mo.	12,000	507.97	11,492.03
New Mex.	300	9.40	290.60
N. C.	30,000	2,790.19	27,209.81
Ohio	5,100	599.35	4,500.65
Okla.	7,800	538.29	7,261.71
S. C.	6,500	454.24	6,045.76
Tenn.	12,000	1,134.82	10,865.18
Texas	5,500	184.77	5,315.23
Va.	6,000	438.23	5,561.77
W. Va.	4,500	23.00	4,477.00
Misc.	9,715	218.10	9,496.90

Totals \$153,215 \$10,347.34 \$142,867.66

## Prayer and Praise Letter

February 6, 1958

Dear Friends,

We are off to another fine start in a New Year! The Lord only knows what this year of 1958 will bring. We are hoping that it will bring many rich blessings to each of you and especially are we praying that this year will bring salvation to thousands of those in foreign lands who have never heard the gospel message. We are depending upon you to stand behind this work in prayer and with your money. We are grateful to the Lord for what you did for foreign missions in 1957, but that is past and we start a new record. Our budget has been increased. New fields are open. More missionaries are needed, and many of them are preparing and will be ready to go soon. We dare not retreat!

We must endeavor to enter every door of opportunity that the Lord opens to us. Please note the new suggested quotas for this year and begin to help your state go over the top. We will need approximately \$13,000.00 per month to adequately meet the suggested quotas for all of our fields.

Japan is still one of our most challenging fields. Almost ninety million people and less than one half of one per cent are Christians. The laborers are so few! Some of our missionary candidates are looking toward Japan. We are hoping for at least two more couples for Japan by the end of this year. Please pray!

### SPARKS IN AFRICA

Rev. and Mrs. Lonnie Sparks are scheduled to arrive in Africa on February 9. They expect to go to their station for a few days to meet the people and then they will be going to Ghana for further language study. They left Switzerland well and happy and I am sure that you will continue to hold them up to the Lord in prayer. Lonnie writes, "I am well pleased with the Volkswagon." Incidentally, you will notice that the Sparks' account is \$815.82 in the red. The reason for this is because we paid for the Volkswagon out of this account which was accumulated for their support, passage, equipment, etc. Now, let's hurry and replace this money so the general fund will not be decreased.

Also, please note the other deficit accounts. Perhaps the Lord would have you do something special to put them back into the black.

### MISSIONARY CONFERENCES

Missionary conferences in Florida, South Carolina and the Columbus, Georgia, area were a great success. Brother and Sister Carlisle Hanna accompanied me for these meetings and everyone was richly blessed by their ministry. Almost one thousand dollars in cash was given for foreign missions, and approximately two thousand dollars was pledged. We wish to thank everyone who cooperated to make the meetings a success. Brother Hanna will be in Peabody College this semester but will be available for itinerant services on the week ends.

### FIELD WORK

Rev. Louis H. Moulton will do field work for the Foreign Mission Board. When the Foreign Mission Board's report was presented and approved by the National Association last year it included a recommendation

that an additional field worker be employed by the board to promote the cause of foreign missions. Much prayer and thought has been given to the matter and now it seems the Lord has directed and Rev. Louis H. Moulton of Savannah, Georgia will be doing this work beginning on or about May. Brother Moulton has resigned his church effective within ninety days and will be available for itinerant work, missionary conferences and missionary revivals. He is an excellent preacher, having held several pastorates, and has been much in demand as an evangelist. He and his wife will be able to travel together and we predict for them a fruitful ministry among our people, and for the cause of foreign missions. Already we are making arrangements for their services, so if you wish to arrange missionary meetings, conferences or a missionary revivals with them, any time this year, please write to the foreign mission office. His warmhearted missionary spirit will prove a blessing to your church.

### MONEY WILL BUY

A bed but not sleep.  
Books but not brains.  
Food but not appetite.  
Finery but not beauty.  
A house but not a home  
Medicine but not health.  
Luxuries but not culture.  
Amusements but not happiness.

It will buy a crucifix, but not a Saviour. But what you cannot buy you can receive as a gift. "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23).

### NEW POSTER

A lovely new foreign mission poster will be mailed soon to all the preachers on our mailing list. We hope to get one into every Free Will Baptist church. If there is not one in your church by Sunday, March 16, please write for it to this office. Remember April is foreign mission month, and Easter Sunday is foreign mission Sunday. If every pastor will order sufficient foreign mission offering envelopes for every member of the church, and if he would encourage every member to make a special sacrificial offering, on Easter Sunday, for foreign missions, we could easily raise our entire budget for this year on that one day! Suppose we try? The offering envelopes may be ordered from this office. The price of the envelopes will be fifty cents per hundred.

Sincerely yours,  
Raymond Riggs  
Promotional Sec'y-Treas.

Property is the fruit of labor. . . . Let not him who is houseless pull down the house of another, but let him labor diligently to build one for himself.—Abraham Lincoln.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church Confronts Society

(Lesson for March 9)

Lesson: Matthew 5:13-16; 1 Thessalonians 5:4-8; James 2:14-17.

Golden Text: Titus 3:14.

### I. INTRODUCTION

The Church confronts society. Like a ship, the Church was launched in the sea of society. She has been called the Old Ship of Zion; and her voyage has been in the vast ocean of humanity. She has no alternative when it comes to facing society. She is composed of rescued souls from the bosom of society. She grows on her catch from society. Her aim is to rescue all that will hearken to the voice of her captain from the surging, angry waves of the sea all around her. No matter where she may sail, or list on her moorings, she is ever facing society.

The Satanic master of the sea of society has often tried to wreck and destroy her. Drowning men have cursed her and have charged her with all descriptions of false evils. Yet, she still casts her means of rescue in their reach, hoping and praying that they might grasp the same by faith and be eternally saved. The names of the saints, present and past, are carved on her decks. She and she alone can dock at heaven's ports and deliver her precious cargo.—*Advanced Quarterly (F.W.B.)*.

Our lesson for today is a temperance lesson. It is quite different from previous temperance lessons that we have studied. Today we want to learn of the impact that the church has on society. Let us keep in mind that the church is the only organization that is entirely devoted to making bad men good.

No community is complete without the spirals of a church and the presence of one of God's ministers. The church has many responsibilities of which the foremost is to proclaim Christ to the lost world, but it must also set the divine standards of righteousness. If the church does not do this when the community will be one of immorality.—*The Bible Student (F.W.B.)*.

### II. HINTS THAT HELP

1. Unless our lives have the qualities of

salt, we are in danger of being cast out and trodden underfoot (Matthew 5:13).

2. Light is much better visible in the darkness of the deepest night than in broad daylight (Vs. 14).

3. The usefulness of light is to bring illumination; if it fails in this it is not light (Vs. 15).

4. If men see the Light of the world in us through our good works, God will be glorified by them (Vs. 16).

5. The second coming of Christ will not be like a thief in the night for the believer, for he is living in expectation of it (1 Thessalonians 5:4).

6. If we are the children of the light and of the day there should be a marked difference noticeable between us and others (Vs. 5).

7. In attitude as well as in occupation there is a great difference between the Christian and the unbeliever (Vv. 6, 7).

8. To have faith without works is just as useless as to have works without faith (James 2:14).

9. It is possible for a true child of God to become destitute so far as this world's goods are concerned (Vs. 15).

10. Sympathy that is expressed in words only gives evidence of the absence of the love of God in the heart. (Vv. 16, 17). —*Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. We note that salt has only one purpose and mission—that of preserving and seasoning—and if it has lost its salting property it is utterly useless. It is then good for nothing but to be cast out and trodden under foot of men. This language denotes indignant rejection, the utmost contempt and scorn. That which is cast out and trodden underfoot is utterly rejected and treated with contempt and scorn. Thus will men repudiate and reject a Christian profession that lacks spiritual vigor and reality. They have no use for it, and then turn away from it, rejecting it with contempt and scorn. The Christian loses his savor, his spiritual vigor and reality, through worldliness and compromise. In this way he avoids persecution and suffering, but also breaks fellowship with his Lord and thus sacrifices spiritual vigor and reality. It is only as one is connected with the Rock, Christ Jesus, and is in vital fellowship with Him, that he preserves his spiritual vigor

and the reality of Christian profession. And it is only thus he is instrumental of spiritual good to others. Devoid of spiritual vigor and reality, the Christian no longer fulfills the purpose of his mission.—*Selected*.

2. As followers of Christ, we are expected to reflect His teachings in our daily living. Whether we realize it or not, the eyes of all are upon us, watching for any little defect or fault.

Bear in mind at all times that the world pays little regard to the stars that shine in their orbits. Yet the falling star catches everyone's eye. And in like manner, those who overlook the radiance of ten thousand saints, will mark with triumph the fall of a child of God, and derive from it an argument against all serious religion.

Be on your guard then against everything which may either eclipse your light, or cause it to shine with diminished splendor.—*The Defender Magazine*.

3. Paul was the great preacher of justification by faith alone, and he wrote the Ephesians, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (2:8, 9).

James is not in disagreement with Paul when he speaks of the necessity of works. What James is insisting upon is that works are the natural fruit of faith. It is by our works that people know we have faith.

Paul and James would both agree that we are saved by faith; and they would also agree that an inactive faith is not faith, but faithlessness. James' argument is that we should show our faith by our works (2:18). —*The Bible Teacher (F.W.B.)*.

4. In connection with our lesson, let us consider Russia as an example of what happens when a church loses its spiritual saltness. Russia had just one religious denomination, the Greek Catholic church. As centuries went by it lost its spirituality and became a huge, corrupt organization which was used by the Czars to enslave and oppress the people of the Russian nation. Communist leaders used this wicked organization and its sinfulness to teach the people that the church and religion are their greatest enemies and ought to be destroyed. Uniting all religious denominations into one body which is controlled by modernists can only prove to be a curse to the world, just as godless Russia is making herself today. This we are studying today is timely.

As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.—*Abraham Lincoln*.



## Till You're Well Again

(continued from page nine)

wreck to a living testimony. In the third place, we observe where Jesus restored a mental patient who had become a maniac to perfect peace and his right mind.

(Continued Next Week)

## Piedmont Bible Institute Continues to Show Progress

(continued from page seven)

Evangelism, Bible Synthesis	9:00—9:50
Speech—English, Church and Its Auxiliaries	10:00—10:50
Church Music, Old Testament Survey	11:00—11:50
Evening Classes	Time
Evangelism, Bible Synthesis	6:00—6:50
Speech—English, Church and Its Auxiliaries	7:00—7:50
Church Music, Old Testament Survey	8:00—8:50
(Tuesday, morning and evening classes will be mostly for second-year students.)	
Morning Classes	Time
Bible Doctrine, Homiletics	9:00—9:50
Church History, Missions	10:00—10:50
Religious Education, Cults	11:00—11:50
Evening Classes	Time
Bible Doctrine, Homiletics	6:00—6:50
Church History, Missions	7:00—7:50
Religious Education, Cults	8:00—8:50

## What's Wrong with the Cooperative Plan?

(continued from page five)

the association recommended *both* and new and old plans of giving—this article is for the old; Mr. Sapp's was for the new—*both* are approved by the association.

2. It is in the form of a letter. All organs print letters even that oppose them. Look into *Christianity Today*, for instance. I certainly would not oppose your putting any editorial comment you wish with it.

3. It never hurts for matters such as this to be discussed openly. The more that our denomination fails to permit, yea to encourage open disagreement and expression of personal opinion, then the more this thing of centralization I speak of will be true.

I will appreciate your giving this very

careful consideration. Any suggestions you have about it will be appreciated and if possible made if you decide to print it.

Sincerely,

Robert Picirilli

And thus this pamphlet has come to be printed at the expense of several of us who believe in what these letters stand for. In conclusion, may I say first that I take the fact that the editor of our Free Will Baptist official paper will not print anything that disagrees with the cooperative plan to be a further indication that there is something to this spirit of centralization of which I speak.

Second, I wish to strongly encourage each of you to think on these matters carefully. If you do not approve of centralization, you had better raise your voice. All that is needed for this movement to prevail is for those who oppose it to say nothing. I would appreciate every reader of this pamphlet doing two things: (1) write me, whatever your feelings or comments; and (2) write the editor of *Contact* and let him know how you feel, not only about centralization, but also about his refusal to print such material as this which disagrees with his own personal position on these matters. For letters to me address Robert E. Picirilli, 3710 Richland Avenue, Nashville, Tennessee. For letters to the editor of *Contact*, address W. S. Mooneyham, 3801 Richland Avenue, Nashville, Tennessee.

## Phenomenal Expansion Continues

(continued from page eight)

vis Huffman, Fruitland Bible Institute, Hendersonville, North Carolina; Jack Carswell and James Pendleton, Piedmont Bible Institute, Cramerton, North Carolina. Other ordained ministers of the church are J. W. Jones and John Whitworth.

This church supports both the state and national programs.

The Rev. Roy Rikard, a former member of the Goshen Free Will Baptist Church of North Belmont, North Carolina, has been the pastor of the Cramerton Free Will Church since its beginning.

In front of this church, across the street, is the ground and building of the Piedmont Bible Institute. The pastor and church played the leading role in the construction of the building to house the Piedmont

Bible Institute of Free Will Baptists. It is predicted that the pastor and church will have a very fruitful ministry yet in the days to come.

## Commit

Allan R. Galbraith

When shadows cloud the way ahead,  
And mists obscure the sea,  
A still, small voice dispels the gloom:  
"Commit thy way to Me."

When tears of disappointment come,  
And gloom is all we see,  
Like sweetest balm the answer falls:  
"Commit thy way to Me."

When nerves of tension rule the mind,  
And reason seems to flee,  
The Great Physician whispers still:  
"Commit it all to Me."

When friendships break, and friends forsake,  
And tears are falling free,  
'Tis then the Friend of friends entreats:  
"Commit thy way to Me."

And when we reach the end of life,  
And face eternity,  
His promise still shall conquer strife:  
"Commit it all to Me."

## Lord of All

Lord of all the heavens,  
Lord of all the earth,  
Lord of all nature  
And our Saviour's birth.

Lord of each mountain,  
Lord of each mound,  
Lord, heavenly Father,  
Who is all around.

Down in the southland,  
Up in the north,  
Lord of all people  
Whose Son He sent forth.

Lord, we do love Thee,  
And, Lord, we pray  
That Thou wilt teach us  
To love Thee each day.

If you would win a man to your cause,  
first convince him that you are his sincere  
friend.—Abraham Lincoln.



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# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 5, 1958



## PERFECT ATTENDANCE AWARDS PRESENTED TO 66 SUNDAY SCHOOL MEMBERS

Perfect attendance pins, wreaths and bars were awarded recently in the Fairmount Park Free Will Baptist Sunday School, Norfolk, Virginia, to those who had perfect attendance during 1957. The church witnessed the largest number ever to be commended for perfect attendance.

There were sixty-six persons who received from one-year pins to seventeen-year bars. The pastor, the Rev. Fred Rivenbark, states: "The Sunday school is very proud of the excellent number making perfect attendance."

The pastor's wife, Mrs. Fred Rivenbark, and their daughter, Mrs. Faye Davis, received seventeen-year bars each.



# EDITORIAL

## HOW MUCH IS INVOLVED?

C. H. Overman

We feel that this discussion deserves attention at this particular time in the struggling history of Free Will Baptists. Few of our people realize the impact of the Free Will Baptist Press in this history; however, some are aware of the situation, and still others are becoming concerned and are seeking to find an answer.

### A GRADUAL GROWTH

During the past 20 years the Free Will Baptist denomination has been marked by a gradual growth in the fields of missions, education and local church expansion. To be sure, this growth has not been sudden, or has it sprung forth overnight. It has come from those leaders who had the love of our denomination in their hearts and were willing to speak out for the various needs although the opposition was often strong.

One of our present institutions that has held a unique and vital position in the growth and history of Free Will Baptists is the Free Will Baptist Press. Its position in the past may be compared to the story of the lad who discovered a small leak in a dam located above his town, and for fear that the town would perish if the dam broke, placed his small arm in the hole until help came and the hole could be mended. Years ago, when there was no other spokesman for our people, the Free Will Baptist Press filled the gap. Several decades passed before sufficient help came to add to its growth and expansion.

We are not able to say that the Free Will Baptist Press is doing all that is possible for our denomination. This is due to the lack of funds and interest of the people. To say the least, time would only reveal what can be done. New press machinery could be added that would turn out printed materials unsurpassed by any denominational publishing house. This could become a reality as the funds are available; but alas, there is a cloud of opposition which has now reached such proportions that our entire denomination is threatened with division. This problem has been discussed to great lengths in previous editorials and articles in *The Free Will Baptist*.

### FEW REALIZE

Very few of our people realize the expense and work required to make an institution, such as the Free Will Baptist Press, a growing success. May we mention some of these involvements.

During the past four years the editorial staff has grown from three to six. These additions have been necessary due to the new publications which have also doubled during the past four years.

The price of all publications is set at a minimum. For instance, although the cost of all secular publication have continued to increase during recent years, *The Free Will Baptist*, in order to serve our people, has remained at practically the same price. As a result of the minimum price, the profits are less, but the purpose of the Free Will Baptist Press is not for profit-sharing; however, this has been one of the recent accusations hurled at the Press and many have believed this—forgetting the vital position which it has filled during these many years.

New machinery has been installed during recent years which has greatly added to the efficiency of the work. The cost of this machinery would run in the neighborhood of one hundred thousand dollars. This does not include the building and upkeep of

the same. Free Will Baptists cannot afford to launch another printing program which would involve added and unnecessary expenses. As a result, many of our needed programs would suffer financially. This we cannot afford because we are a small denomination. Evidently, there are some who think that there is an overwhelming profit to be made.

The amount of work involved in the publication of one of our Sunday school quarterlies is tremendous. For instance, the *Advanced Quarterly* requires approximately four weeks for printing alone. This doesn't include the amount of time in editorial reading which is at least five times before it goes to press. After printing it has to be folded, stitched and trimmed. The amount of required work on each publication is the same, the only difference being the number of copies required for sale. All in all, many hours are spent by the writers, editorial staff and pressmen before a publication goes out to the public. The aim of those employed in this great task is perfection, but human beings often fall short. This effort, however, never slackens and through the patience and consideration of our people progress will not cease.

### WHAT PEOPLE SAY

Almost any day of the week is subject to bring a number of visitors from any state for a closer insight into the work here. Also, many from neighboring communities will drop in. In every instance the remarks convey the same thought, "I didn't know there was this much involved here at the Press." Beyond a doubt, those who actually see the work, go out feeling proud of our denomination and its accomplishments in the printed page.

As has already been mentioned, the growth of the Press was slow, but it has grown. Those who made their investments years ago have patiently awaited the day when they could see their dreams fulfilled in a program of literature for our denomination. These people are not willing to see the efforts and sacrifices of past years be destroyed by those forces which are acting upon their own prejudice and personal concern for power and control.

We believe the Free Will Baptist Press is here, not by accident, or perchance, but by the grace of God. It is His institution. The many who have been associated with its work during these many years are the ones who are standing behind it now. Throughout the United States there are many who are praying for the work—that the Lord's will may be done and His name glorified.

Vol. 73

No. 9

## THE FREE WILL BAPTIST

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# A Review

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15:7, 8).

**I**F we would be true disciples of Jesus Christ, we should always desire to bear much fruit. Our lives should nourish, enrich and strengthen all those with whom we associate. This is an essential part of our discipleship and it is in this way that we glorify God.

## ABIDING IN CHRIST

We should note, however, that our Lord prefaces this exhortation to fruit bearing with an important *if*. He says that "If ye abide in me" and "if my words abide in you" we shall receive fulfillment of all our requests. These are two important conditions, indeed. Perhaps we as individuals, as churches and as a denominational fellowship sometimes feel that we are lacking in those fructifying qualities we so greatly desire; and that we have asked for many things, yet it has not been done unto us in accordance with our prayers. Here we have the answer! Have we been *abiding* in Christ? Have we permitted His words to abide in us?

As we review our home missionary program, we must do so in humility. In those areas where we have not met with success, the cause no doubt lies in our own unworthiness. Yet we rejoice to report that God has honored us with a year that gives much evidence of fruit bearing.

## SIGNS OF ENCOURAGEMENT

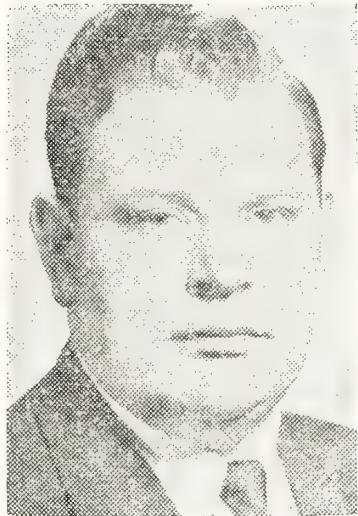
1. Our total membership continues to grow, showing another gain during the past year. Let us witness and pray toward a goal of at least 50,000 souls converted—by the time of our National Association session in 1958!

2. Our giving for home missions during the past calendar year exceeded \$30,000. This means that we can hope for continued advance in our home missionary program. Let us resolve to keep this trend going.

3. Our total giving for local and missionary purposes during the past year is a record. Our per capita giving, while considerably below that of such groups as the Seventh Day Adventists, the Nazarenes and the Free Methodists, is nevertheless above the average for the United States and Canada.

4. During the past year we contributed

Dr. Homer E. Willis, Promotional Secretary  
National Home Missions Board



Dr. Homer E. Willis

proportionately a somewhat larger share of our total giving to home missions.

## WE CAN DO BETTER

The figures also reveal some things that ought to give us pause. I mention a few:

Our giving for missions is barely keeping pace with our growth in membership.

Shall we then, in the light of this picture, become discouraged? God forbid! We know that, if we fulfill His conditions, we have Christ's promise He will grant us our requests. Let us join ranks and go forward in this spirit.

From our point of view, it is difficult to separate a report of the Board of Home Missions from that of other reports of the National Association.

This is largely because home missions is concerned with the strengthening of all our work at the home base. And yet, while it is true that the continent of North America is the base from which our worldwide mission efforts emanate, *this geographical segment of the world is a mission field of no small proportions.*

That the past year has witnessed the most significant growth in our history is reflected in these statistics.

Eight new full-time missionaries were employed, and sent to the following fields of service:

Rev. Lee D. Whaley—Alaska

Mrs. Ethel Pike Whaley—Alaska  
Rev. Paul Inbody—Tennessee  
Mrs. Helen Inbody—Tennessee  
Rev. N. Melitino Martinez—Miami  
Mrs. Siradelia Martinez—Miami  
Rev. Juan Lopez—Mexico  
Mrs. Erminia—Mexico

Perhaps in addition to those already listed the following missionaries should be mentioned and their fields of service emphasized:

Rev. John J. Postlewaite—Northeast  
U. S. A.

Mrs. Leah Postlewaite—Northeast  
U. S. A.

Miss Bessie Yeley—Mexico and Arizona

Rev. James E. Timmons—Mexico and Texas

Mrs. Lucy Ann Timmons—Mexico and Texas

For all these advances, evidence of God's blessings, we are thankful.

And we are thankful, also, for the privilege of being servants of Christ and the board in the important ministry of home missions.

The largest single item in the home missions budget is that for salaries and maintenance of missionary pastors. Help is also given those ministering to foreign speaking groups, and small grants are made for other causes.

## ALASKA

The northernmost home missions outreach is the Alaskan Mission. Alaska has its derivation from a word meaning *great country*. Alaska's native flower is the *forget-me-not*.

As is so often true, God lays the burden for a new missionary project on the heart of an individual; in this case it was Rev. and Mrs. Lee Whaley. They became the first Alaskan missionaries, being commissioned in 1957.

Our first work is in Anchorage under their leadership.

The North Carolina State Missions Board has assisted in the support of the Alaskan Mission since the beginning, and we are thankful.

## MEXICO

Thirty million people in Mexico present a great need to us. The Board of Home Missions felt that burden for the extension of its work to the southern part of the North American continent in 1955, and the hand of God was seen. The Lord has already laid the burden of Mexico upon many hearts. We now have five missionaries, and two others under appointment. Rev. and Mrs. Arthur Billows, plan to begin their work after September 30 of this year.

Mexico is a fruitful field of lost souls needing Christ.

(continued on page sixteen)



# What Can I Do?

Elder Colonel Pendleton  
Nashville, Tennessee

**F**OR many years I have been preaching the gospel of Christ. I have been writing for the paper since 1933 and reading it since 1919. I have been deeply interested in missions, both home and foreign. I am thrilled as I read in the church papers the reports of all denominations. If you haven't read some of them yet, do so as soon as you have finished this article. I am sure that you, too, will praise God and rejoice with His saints. I rejoice when young men and young women give their lives to the Lord, to be used of Him in bringing the gospel to the lost.

But there are some reports that make my heart sad—that which tells of a worker who had to give up his work because he could not meet the expenses without help. In times past they had the same things to deal with (Nehemiah 13). Perhaps as you read this you will think as I did—"Just what can I do? Is there any way that I can help in this situation?"

Let me spend a little time reasoning with you on these things. We should all be aware of the fact that there has been a budget set up that controls the allotments to the various causes. But just allotting so much to a certain department does not pay the bills. They might say, "We will allot the foreign missions department five thousand dollars this year," but that does not give them the money. That amount must be raised before they can receive it. And, as we too well know, in many cases in years past, they have not received it.

You should also remember the fact that each year our church work is expanding, and it takes more money to pay the increased bills. So I ask, "What can I do that will aid in the raising of these funds?" Let us realize that we can help in many ways, if (and this is a very important if) each one of us will get behind this program each month and give all we can. Then go out and ask others to help us.

We in America know very little of real suffering. We have not gone days at a time without a decent meal. Oh, yes, I have lived at times on white beans and corn bread—and sometimes the bread minus the beans.

At one of the best meetings I have ever held I slept on the ground on the

river bank in Manchester, Tennessee, and ate a five-cent loaf of bread and five cents worth of bologna a day. Now, Free Will Baptists have a church there with about two hundred members, but we are told that we have foreign brethren who do not even have that. Some of them have to live on very little to keep going so they can preach the gospel to a few more precious souls.

Brethren, my heart aches for my dark-skinned brethren. What can I do? Why should he have to suffer more than we here at home? My heart cries out, "Why shouldn't they have the privilege of receiving their monthly pay the same as the ministers here at home?"

We can all pray: "Lord, give us a vision! Show us that all men are equal. Show us what the Bible means when it says that we are to love our neighbor as ourselves. Impress upon us that it is more blessed to give than to receive. Give us the spirit of sacrifice so that our brothers in other lands may not have to sacrifice so much."

What can I do? I can get down on my knees and pray more for all men that God will in some way open the hearts of more people in all the world, so that more men, women, boys and girls will bring their tithes and give liberal offerings, so that more funds can be channeled into the foreign missions department. And while I am down on my knees, I might ask God what my share of that responsibility is. How much should I sacrifice?

I remember well the story of the widow and her mite. How many of us have gone that far? How many of us Free Will Baptists have given our all to the Lord? Not a single one of us! We are too concerned with our modern conveniences to care about the man on the other side of the world, and even next door to where we live. We buy so many things foolishly and owe so many debts that our pay checks are spent before we get them. What can I do? Oh, if we were as Paul who said that he had learned to be content in whatsoever state he was in! We can work with our hands in the daytime to make something to live on and preach at night.

Today many people only care about the

good things of this world, and getting more of this world's things. I fear we all have most of our check already spent before it comes. But, my brethren, I can see where it is wrong. It should not be that way. And, now, I, Colonel Pendleton, aim by the grace and help of Almighty God, that from now, December 17, 1957, that it is not going to be that way; I will by His help put Him first.

What can I do? I can think more about God and His work, and make allowances for His work in my planning. What can I do? I can give all that I possibly can to the church work. I knew a young man who made about fifty dollars per week; he gave ten dollars every Sunday. I know a lot of church people have given until they had to sacrifice. Others have not learned to give.

Do our ministers, whom we say we love so dearly, have good substantial backing from us? Or is the work twice as hard and self-sacrificing for them because we have sat back, closing our eyes and our pocketbooks, letting them carry the ball all the way?

There are two ways in which this can be a fifty-fifty proposition between God, ourselves, and our ministers. For God counts what we do to others and for them as done to Him. (See Matthew 25.) We are acquainted with both ways, I am sure. First, if we so choose, our church workers can be willing to do all the worrying and we can be willing to let them. Second, and surely more to a Christian way of thinking, they can be willing to go, and suffer, and we can be willing to send them and suffer with them, giving them our money, time and prayers.

What can I do? How many, like myself, make the mistake of feeling that the couple of dollars or so that I could send isn't worth bothering with, so I'll wait until I can send a larger donation? It seems that just as sure as we plan it that way, the gas man or some other obligation will come along and away will go ten, twenty or more. Even worse than that we have not sent the two or three dollars we had in mind to send. Now that has sort of disappeared, too. Don't you truly believe that if we had sent the offering, though small, God would have used it to bless the work because of it? I do. We ourselves lose blessings for not doing what we could do.

Of course, we pay our bills. No man can call himself a Christian if he doesn't pay his bills. The point I wish to make is that daily living can eat up every penny we make, *if we will let it*. We also know well that our first obligation is to God. And yet I admit freely, so often it seems that all other obligations come first. But



let us realize that we do owe it to God, we owe it to the church, we owe it to each other, and we owe it to the millions untold and unsaved, that we set up our defense against the wiles of the devil. What can I do? This we can do by creating and contributing a steady flow of offerings, both big and small. If we really love our ministry we will feel the call to get behind them with our gold and silver, which God gives us power to get.

Again I ask, "What can I do?" Lord, help me to say with Paul: "I can do all things through Christ which strengtheneth me" (Philipians 4:13). So then, I can give of my means; I can live a clean, pure life; I can give my testimony to the lost that Jesus has saved me, and He can and will save them if they will let Him; I can give out gospel tracts, church papers; I

can pray without ceasing. So by word of mouth and the printed page I can give out unceasing invitations to free will, free grace, free salvation, free and open communion, always remembering:

Tho' my plans and my hopes may seem blighted,  
I will love Thee and trust in Thee still;  
For I know all is well that Thou doest,  
And my heart says "Amen" to Thy will.

When I pass to that heavenly country,  
And my soul with its glory doth thrill,  
This forever shall be my rejoicing,  
That my heart said "Amen" to Thy will.

This is dedicated to my fifty-first year as a minister of Christ. I ask all who read this to pray for me and the work I am doing. I will pray for all.

## AN OPEN LETTER TO FREE WILL BAPTISTS

Dear Co-Laborer in Christ:

This letter is being written to you because we believe you are interested in the home mission project in Washington state. Ours is the only Free Will Baptist church in the state. Never have we seen a more promising field for Free Will Baptists.

The church here has continued to grow since its organization in May, 1956. We have purchased land and have it paid for. We are in a building program at the present; we have a basement building almost completed. However, we owe for some of the building materials and must pay nearly \$1,000 by the first of May. Already we are crowded for Sunday school space in our new building and must provide extra space soon.

So briefly, we are asking our friends and Free Will Baptist churches everywhere to send us a special offering to aid us in our building program. Will you do what you can? Each one of you would have to do

so little to make this a real God *glorifying* success.

We have received special permission from the Home Mission Department in Nashville, Tennessee, to send out this request. So please send all offerings to: Home Mission Department, 3801 Richland Avenue, Nashville, Tennessee. Be sure to  *earmark* them for *Washington project*. All money will be sent to us immediately upon receipt at the home mission office and your state will receive credit on your home mission quota. Or if you prefer send offerings direct to us: First Free Will Baptist Church, c/o Rev. John J. Postlewaite, 546 Highline Drive, East Wenatchee, Washington.

We pray God's richest blessings upon you as you give to this worthy cause. We will be prayerfully awaiting your gift.

Your Home Missionaries in Washington State,

Rev. and Mrs. Johnnie J. Postlewaite and Family

tions and attitudes that discover us. I use this word with the thought of one of its less employed meanings, *to manifest especially unintentionally*. As a certain young man found it to be the case.

He was being considered for a position in a bank. Before the decision had been made, he was taken out to dinner by the president. But he gulped down his soup in such an unseemly manner that the president was repelled. The young man did not receive the coveted position.

There looms up in memory a morning some years ago when I had dropped into a cafeteria to refresh myself with a cup of cocoa. I sat down at a table near the counter where I was served.

I noticed a group of people, strangers, at a table next to the wall on my right, about halfway between the rear of the place where I sat and the front door.

As I was walking out, one of these folk, a lady, spoke to me, saying, "Aren't you Wayne Stahl?" I had to admit the fact. Then came the astonishing disclosure. She said, "I thought it was you, but was not sure until I saw you ask the blessing on your food!"

My table behavior had labeled me. She had been a student at a college where I was a teacher. I had failed to recognize her as I first went past the group.

That experience put a kind of fear into me. I realized that we are being observed when we are totally unconscious of such observation.

Lord Jesus, may we so follow Thy steps (1 Peter 2:21) in the smallest details of our lives—even in our eating and drinking seeking to glorify Thee (1 Corinthians 10:31)—that people will take knowledge of us that we have been with Thee (Acts 4:13). Then, by Thy grace pursuing this to life's conclusion, we shall, some illustrious hour, sit down with Thee at the banquet of eternal victory.—*The Free Methodist*.

## Finger-Printing Yourself

E. Wayne Stahl

**ONCE** heard a nationally-known preacher sermonize from the text, "... and ... he was known to them in the breaking of bread" (Luke 24:35). The bishop pictured for us the risen Saviour sitting at the supper table in Emmaus with the two disconsolate travelers from Jerusalem. He had joined them, unrecognized, as they journeyed.

Then he made us see the rapturous recognition, when the Wonderful Stranger broke and distributed the loaf.

Ingenious and practical was the appli-

cation of that beautiful incident. The preacher declared that Christ was identified by His table manners—*known of them in the breaking of bread*.

I acquired a new word for my vocabulary on that day when the preacher used the word, *inconsequentialities*. He said that these seemingly unimportant things are really important in revealing what we actually are—little apocalypses of character, as we speak, and look, and do.

Yes, it is the things that appear to be of no consequence in our everyday living, ac-

## WHY?

THE cocktail party, of which more than 80,000 a year are held in Washington, sometimes is changed drastically when the guest of honor is both a teetotaler and a high figure of state from abroad. When Mohammed V, King of Morocco, a Mohammedan of course, was entertained at a reception, attended by more than 1,700 guests, they found no Scotch or bourbon. There was nothing except orange juice, tomato juice and a rosy-pink fruit punch in the big bowls. There was one common question: "Why is everything so quiet?" Apparently, people talk more when they've had a little liquor.



# NEWS NOTES

## Revival Services at Maury, N. C., Church

The Rev. Bobby Jackson will be the evangelist for a series of revival services at the Maury, North Carolina, Free Will Baptist Church, beginning March 10 and continuing through March 21. The Rev. Cicero Smith is pastor of the church.

The church extends a cordial invitation to everyone to attend the revival services.

## Report of Revival at Beaufort, N. C., Church

Revival services were held at the First Free Will Baptist Church, Beaufort, North Carolina, on February 9-16, with the Rev. Bobby Jackson as the evangelist. The pastor, the Rev. W. A. Hales, states:

"Before our revival was over, it developed into a community-wide revival. There were sixty-one decisions for Christ—more than forty of which were first-time decisions. About thirty have already united with our church, with others going to the various churches in the community.

"Bobby Jackson is really a wonderful evangelistic preacher and God is using him in a mighty way. His sermons drew the interest of people all over the county, including the pastors and members of churches of other denominations as well as our own. The Free Will Baptist denomination can be justly proud of a man like Brother Jackson, and it is my prayer that he will continue to be used of God."

Mrs. Jean Eubanks says, "Brother Jackson also thrilled our hearts with his beautiful singing as well as his inspired sermons. We know he will be long remembered among the people of many denominations who gathered at our church to hear him. Our prayer is that God will richly bless his ministry that many other churches will be revived as ours has been."

## West Florida Liberty Ordaining Council Meets

The St. John's Free Will Baptist Church near Bonifay, Florida, was host to the West Florida Liberty Ordaining Council which met on February 16, 1958, at 2:30 p. m., to ordain four deacons. Members of the council are the Rev. Frank Willis, chairman, the Rev. Paul Long and the Rev. Henry Chestnut.

The four deacons ordained were as follows: Mrs. B. J. Hewett and Mr. Lewis Cook of St. John's Church, and Mr. Jack C. Johnson and Mr. Willie Simmons of Damascus Church, Free Port, Florida.

## Land Donated to May's Chapel Church



The members of May's Chapel Church near Goldsboro, North Carolina, wish to express their appreciation to Mrs. May Rouse, pictured above, for her recent donation of a tract of land to the church. The land which was donated is adjoining the church property. The church is making plans for additional classrooms, and was in need of more building space.

May's Chapel Church was organized in 1923 by Mrs. Rouse and her husband, the late Elder Alfred E. Rouse. Mrs. Rouse has been a member and faithful worker since its organization.

On February 12, 1958, she celebrated her seventy-eighth birthday. "Aunt May," as she is better known to all, has been a great inspiration to her church and community. When asked how she feels, her reply is always, "The Lord is wonderful."

The church is thankful to the Lord for this donation and for her life. The prayer of the members is that she will have many more happy years with them at May's Chapel Church.

## Mable Avenue Church, Host To Organizational Meeting

The Free Will Baptist churches and ministers of the Concord-Kannapolis area met with the Mable Avenue Free Will Baptist Church, Kannapolis, North Carolina, for an organizational meeting on February 13, 1958, at 7:30 p. m.

The churches which were represented by their pastor and delegates at the meeting were: Ben Avenue, Cedar Grove, El-

wood Lane, Independent Square, Mable Avenue, Mount Zion and Near the Cross. There were several other ministers present.

Officers were elected as follows: Rev. William Calvert, moderator; Rev. Buck Lawing, assistant moderator; Rev. Harold Goforth, treasurer; Rev. R. H. Jackson, clerk.

The next session will convene with the Ben Avenue Church on March 13, 1958.

## The Rev. T. G. Hamilton To Conduct Revival

The Rev. T. G. Hamilton will be the evangelist for revival services at Midway Free Will Baptist Church, Moultrie, Georgia, on March 10-14, 1958. Services will begin at 7:30 each evening.

The pastor, the Rev. Kenneth Faison, and the members of the church invite all who can to attend the services.

## Whaleys Change Date To Leave for Alaska

Due to illness in the family, the Whaleys have been forced to change their leaving date for Alaska. They have set as their new date to look forward to leaving as March 12.

Mrs. Whaley has just been dismissed from the hospital after a nine day stay from an attack of stomach ulcers. Mr. and Mrs. Whaley stand much in need of prayer at this time. There are many obstacles that must be worked out in their behalf in order for them to complete their plans.

## Youth for Christ Rally At Antioch Church

The Antioch Free Will Baptist Church just north of Bridgeton, North Carolina, will be host to the Youth for Christ Rally on Saturday night, March 8, 1958, at 7:30. The speaker for the rally will be the Rev. Alton Hines, pastor of Core Creek Free Will Baptist Church of Cove City, North Carolina.

(continued on page eight)

## Coming Events

March 23-27—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

March 30—Palm Sunday

April 4—Good Friday

April 6—Easter Sunday

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Oliver Tuillin

Mr. Charles Oliver Tuillin was born September 28, 1884, in Scott County, Virginia. He spent his entire life in Scott County. He was the son of the late Joseph C. and Melissa Tuillin. Mr. Tuillin attended the New Buffalo Free Will Baptist Church.

Brother Tuillin passed on to his eternal home on December 28, 1957. The funeral was conducted at Carter's Chapel Church on Monday, December 30, at 2:00 p. m., by the Rev. V. B. Thacker and the Rev. J. A. Boatright. The body was laid to rest in the Brickey Cemetery.

Surviving are his wife, Sallie Ross Tuillin, five daughters, three sons, and three brothers. May God bless this family.

Patricia Tuillin

### Mrs. Roberta Mae Banks

The following resolutions are submitted in memory of Mrs. Roberta Mae Banks who passed away January 18, 1958:

Whereas, one of our esteemed sisters in Christ and a loyal member of the Julia Matthews Bible Class of St. Mary's Free Will Baptist Church, New Bern, North Carolina, has been called by our heavenly Father to lay aside her robe of flesh and to enter into that rest that remains to the people of God, after having led an exemplary life in faithful Christian service; and whereas, her loyalty and devotion to her class and to the cause of Christ merits our deepest appreciation, therefore be it resolved:

1. That we acknowledge that our God is supreme, His love is divine, His wisdom is beyond question, and that we know in the calling of our friend and classmate, Mrs. Roberta Mae Banks, to the better life beyond, that He who said, "Come ye blessed of My Father," also said, "I will never leave you nor forsake you."

2. That we seek to profit in our spiritual growth and service as a class and as individuals by emulating the Christian character of our deceased sister with humbleness of heart and purpose.

3. That we extend to her family and friends our heartfelt sympathy in their bereavement and point them to the Lamb of God who was Himself a man of sorrow and acquainted with grief. Christ will give perfect peace to those whose minds are stayed on Him. May her rich life as a mother and as a Christian give inspiration

and encouragement to them to be faithful as she was until death.

4. That a copy of these resolutions be sent to the family, a copy sent to *The Free Will Baptist* for publication, and a copy placed in our class minutes.

Respectfully,

Mrs. Alice E. Lupton

Mrs. M. D. Fulcher

Mrs. E. W. Turnage

### Mr. Woodrow Wilson Woodard



Woodrow Wilson Woodard, son of the late Rev. M. A. Woodard and Mrs. Woodard of Winterville, North Carolina, was born in Damascus, Georgia, on October 9, 1913, and went to his eternal reward, January 18, 1958, at the United States Army Hospital, Camp Zama, Japan. He was 44 years old at the time of his passing.

"Woodie," as he was affectionately known, came with his parents to Davis, North Carolina, when he was eight years old; where his father was pastor of the local Free Will Baptist church for three years. It was during this period that "Woodie" made his profession of faith in Christ under his father's ministry and was baptized into the fellowship of the church by him. His membership remained with the Davis Church until he transferred to New York Avenue Presbyterian Church, Washington, D. C., in 1954.

When "Woodie" was eleven, the family moved to Winterville, North Carolina, where he graduated from both grammar and high school. His higher education was pursued at East Carolina College, Greenville, North Carolina, and North Carolina State College, Raleigh, North Carolina, from which he was graduated with a B. S. degree in aeronautical engineering.

On August 14, 1954, "Woodie" was married to the former Joyce McGhee of Memphis, Tennessee.

Funeral services were conducted by the Rev. Henry Melvin at Reedy Branch Free

Will Baptist Church and interment took place in the Winterville Cemetery. Surviving are his wife, Joyce McGhee Woodard; one son, Randy Woodard; his mother, Mrs. M. A. Woodard; one sister, Mrs. Spencer Carroll; and one brother, Donald Woodard.

## THE MAIL BOX

### PASTOR AVAILABLE

"I take this means of announcing to the public generally that I am resigning as pastor of the Maury Free Will Baptist Church at the close of this conference year. Therefore, I will entertain offers from churches to serve as their pastor after the close of this conference year. I can be contacted at the following address."—Rev. Cicero Smith, Route 6, Box 397, Greenville, North Carolina.

### ATTENTION FREE WILL BAPTISTS!

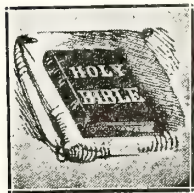
"If you know any Free Will Baptist person or Christian family in Suffolk, Virginia, who would be interested in starting a Free Will Baptist church please send me their addresses. I would appreciate it very much. My telephone number is Export 9-2294. You may send the addresses to the following address."—Rev. James D. Woodruff, 8 North Elm Avenue, Portsmouth, Virginia.

## Subscription Honor Roll

J. J. Blizzard, Deep Run, N. C.	54
Dessie C. Langston, Timmonsville, S. C.	40
Mrs. Lester Mills, Greenville, N. C.	37
Mrs. Melton Manning, Nashville, N. C.	22
C. L. Patrick, Walstonburg, N. C.	22
Mrs. G. C. Carter Sr., Surrency, Ga.	20
Friendship Church, Middlesex, N. C.	13
Wilton H. Dail, Norfolk, Va.	16
Marsh Swamp Woman's Auxiliary, Sims, N. C.	16
Pine Level Woman's Auxiliary, Pine Level, N. C.	13
Grace Woman's Auxiliary, Greenville, N. C.	13
Cethsemane Woman's Auxiliary, Clarks, N. C.	14
Mrs. W. J. Starr, Arlington, Ga.	14
Mrs. Robert B. Fyle, Blakely, Ga.	13
Sarecta Church, Kenansville, N. C.	13
Greenville Woman's Auxiliary, Greenville, N. C.	13
R. W. Allman, Benson, N. C.	11
E. C. Morris, Tifton, Ga.	11
John W. Beaman, Walstonburg, N. C.	11
Rains' Cross Rd. Woman's Aux. Princeton, N. C.	11
Mrs. Hubert Hamilton, Grifton, N. C.	11
Hull Road Y.P.A., Snow Hill, N. C.	11
Mrs. C. F. Abrams, Macesfield, N. C.	10
Jimmie Tyndall, Birk Hill, N. C.	10
Mrs. H. J. Kelly, Columbus, Ga.	9
Willet L. Moretz, Swannanoa, N. C.	9
White Oak Woman's Auxiliary, Bailey, N. C.	9
Mrs. C. M. Whaley, Richlands, N. C.	8
Miss Mattie Beacham, Arapahoe, N. C.	8
Woman's Auxiliary, Edward's Chapel, Merrimon, N.C.	8
M. B. Hutchinson, McArthur, Ohio	8
Mrs. Bettie Dawson, Dunn, N. C.	8
J. N. Barnes, Blakely, Ga.	7
E. W. Granger, Marianna, Fla.	7
Mrs. N. E. Matthews, Coats, N. C.	7
Lloyd M. Edwards, Kenly, N. C.	7
J. C. Griffin, New Bern, N. C.	7
Mrs. R. L. Gaaney, Bladenboro, N. C.	7
C. J. Harris, Greenville, N. C.	7
J. L. Parker, Dunn, N. C.	6
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
Peace Church Woman's Auxiliary, Pine Tops, N. C.	6
William Webster, Pinetown, N. C.	6
Mrs. Kenneth A. Jones, Goldsboro, N. C.	6
Rev. T. L. Walker, Tuscaloosa, Ala.	6
Mrs. W. D. Salter, Morehead City, N. C.	6
Velma Gray Morris, Vanceboro, N. C.	6
Mrs. A. B. Collins, New Bern, N. C.	6
Wilson Woman's Auxiliary, Wilson, N. C.	6
H. L. Catlett, Colquitt, Ga.	5
Mrs. Bruce W. Clenny, Colquitt, Ga.	5
C. B. Hansley, Newport, N. C.	5
Mrs. P. T. Speight, Winterville, N. C.	5
Mrs. C. F. Heath, Cove City, N. C.	5
Mrs. J. W. Hinds, Pamlico, S. C.	5
Mrs. F. A. Lewis, Lowland, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Owen Thomas, Four Oaks, N. C.	5
Woman's Auxiliary, Edgemont Church, Durham, N.C.	5
Woman's Auxiliary, First Church, Raleigh, N. C.	5
Mrs. Orin Aycock, Pikeville, N. C.	5



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Is there a personal devil? If so, why would God create such a being? Could God destroy him right now? Why doesn't He destroy him and get rid of him?—*T. A. Rubin.*

**ANSWER:** Most certainly there is a personal devil. One could not believe in the Bible without believing in a personal being called the devil, Satan, the evil one, the old serpent, etc.

In the account given in both the fourth chapter of Matthew and the fourth chapter of Luke, we are distinctly told that the devil carried out this temptation of our Lord. (See Matthew 4:1-11; Luke 4:1-13.) What meaning would such accounts have if the devil were not a person? and how else would a God, having the intelligence of ours, expect us to take such an account? Again Jesus, our Lord, plainly taught that there is a personal devil in Matthew 13:1-23. The devil does not appear in the parable where it might be explained as being figurative but rather in the interpretation of the parable. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side" (Matthew 13:19); "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6:11). Dr. R. A. Torrey says on Page 45 in his book, *Practical Questions*, "No rational interpretation of the Bible can interpret the devil out of it."

All born again, spirit-filled men believe that there is a personal devil because their experiences teach them of such a person. They know him to be very subtle, a very cunning spirit of evil, who has dominant rule over men throughout human society. The more that we who are Christians come in contact with men and the more that men open their hearts to us, the more firmly convinced we become that there is such a personal devil as is set forth throughout the Scriptures. The knowledge we have of him is not pleasant material upon which to meditate, but the fact is no less clear in the Bible because of this.

God did not create this hideous monster

in his present form, but rather as a being of excellent glory. "Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee" (Ezekiel 28:12-15). Being made thus, he was a moral being; that is, a being with the power to distinguish and choose between good and evil. Some think that he led all other creatures of the universe in worship, but pride or ambition entered into his heart. This, as it appears in the Scriptures, led him against God and the purpose for which He made him. It seems that here he began to direct the honor and glory belonging to God toward himself. Falling from such a lofty position, he landed in the deepest depths of the abyss. He is not, however, to be looked for as a horrible being with horns, hoofs, a pitchfork and tail as some would-be artists depict him; but, on the contrary, as an angel of light having beauty and deception by which to trick people into fleshy lust and worldly habits.

We do not know from the Scriptures that God can destroy Satan but only that He may if He wishes, since He may control all creatures to His own glory. He uses the wrath of man to glorify Himself; and whatever of wrath there is, He restrains so that, if He wanted to, or His called for such, He would destroy him.

He has further events in His purpose that must be worked out, and then the doom of the devil is sure. "And lest I should be exalted above measures through the abundance of the revelations, there

was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Corinthians 12:7). God used an evil or ill instrument in purifying Paul.

## NEWS NOTES

(continued from page six)

Everyone is invited to attend the rally and to enjoy the Christian fellowship.

### First Union Meeting of N. C. Western Conference

The First Union Meeting of the Western Conference of North Carolina Free Will Baptists will convene on March 29, 1958, at Fremont Chapel Church. The following is the scheduled program for the meeting:

#### Morning Session

- 10:00—Devotions, Rev. B. L. Shook
- 10:15—Welcome, Rev. W. E. Renfrow
- Response, Rev. Hilary Minchew
- 10:20—Roll Call of Ministers
- 10:30—Reading of Minutes
- 10:40—Roll Call of Churches
- 11:00—Business
- 11:20—Song Service, Rev. Herbert Wade
- Offering for Children's Home
- 11:30—Sermon, Rev. Dewey Bolling
- 12:00—Lunch

#### Afternoon Session

- 1:00—Devotions, Rev. Daniel Rivers
- 1:15—Solo, Miss Serena Futrell
- 1:20—Mount Olive College, Mr. Hardy Talton
- 1:40—Reports of Committees
- 2:00—Business
- 2:30—Adjournment

## Trust in the Lord

We are bid to trust in Him, to believe that He can save us; to believe Him when He says that He has come from God His Father, to seek and to save us; to trust Him when He tells us that He is as powerful as He is good, as able as He is willing to save us; to hearken to Him when He calls us to leave all for His sake; to obey Him, as, calling to us from the Cross on which He hangs—a sacrifice for us, He bids us take up our cross and follow Him, and promises us that in the might of that cross we shall overcome the world, even as He has overcome it.—*Archbishop Magee.*

Pastors, deacons, nor official boards are to boss the church. Christ is its head. The believers compose the body. The Head and the body must work together. (See 1 Corinthians 3:9.)—*Ruth's Chapel Church Bulletin, New Bern, North Carolina.*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### YOUNG PEOPLE AND PARENTS

*"Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee"* (Exodus 20:12).

The last two weeks I have tried to direct the attention of parents to their duties toward their children regarding training them for the life that they are facing and in leading them to accept Christ as their Saviour and lead lives of service to God and man. The next two weeks our thoughts will be directed to the duties of children toward their parents.

The text quoted above is the fifth of the Ten Commandments. It sets forth the relative duties of children toward their parents. We read in Ephesians 6:2, 3, "Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth." Here we find the command to honor our parents, and the promise of longevity of life here on earth.

Children owe their parents debts that very few ever get paid. It is so great until it is hard to pay. It cannot be paid in dollars and cents. The time may come when this will count largely, but the best way to pay one's indebtedness to his parents is through love, kindness, obedience, patience, gentleness and service. To always show love and respect, and to honor one's parents, blessing them with good deeds and kind words, and living such a life that it honors them through the years, and then caring for them in old age if necessary, making their closing days happy and sunny—this counts far more than just dollars and cents.

The fifth commandment given by God unto Moses on Mount Sinai was not only for the Israelites, but it is for the people of all ages. It is for all nations of the whole earth. It is for every child of every generation. This fact is proven by the words of Paul to the Ephesians. Let us not think of or treat it lightly, for it contains not only a command of God, which is important and is to be obeyed, but it contains a very precious promise, "That it may be well with thee, and thou mayest live long on the earth."

It is a sad thing when children dishonor their parents, disobey them, grieve, fret,

worry and vex them. How dishonoring and disrespectful for a child to refer to father and mother as the old man and the old woman. Not only that but God is highly displeased with it. Children are to honor their fathers and mothers. In honoring them they obey them, love them, respect them, serve and bless them. Those who so long have the promise of the good things of earth and of long life. This is in accordance with the above quotation from Paul. God thought so much of children's honoring their parents that he not only commanded it, but to make it more appealing, and to show its great importance, made a wonderful promise in connection with it also.

Then to dishonor parents, according to the Bible, shortens life. This is true in our day. Multitudes have died in early life, no doubt, who would have lived to be old if they had only honored father and mother. But I can hear boys and girls asking why does dishonoring and disobeying parents shorten life? Well, to dishonor parents means also that one dishonors God, because he disobeys God. And to disobey God means that one goes into sins of various kinds, and sin shortens life. (Read James 1:13-15.)

*"Hear, ye children, the instruction of a father, and attend to know understanding"* (Proverbs 4:1).

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

## Thank You For the Prayer

(Continued From Last Week)

*"Is anything too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son"* (Genesis 18:14). *"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw"* (John 4:14). *"And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. . . . So that devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: . . . (Matthew 8:28-32).*

The above Scriptures are not offered as a pattern for all the ills of man, but are offered as evidence to show that the person who is interested can be led into contact

with the Lord when he comes with confidence in the servant of the Lord. The minister and the Christian worker should play a great part in helping to solve many problems in life. A recent quotation from a leading surgeon is as follows: *"I am a surgeon. I stayed in my office yesterday from five o'clock until six talking to a man about what was more of a spiritual problem than a surgical one, and I am not adequately trained for that kind of task."* He further stated, *"If I had my life to live over, I would prepare myself to deal with the mass of people in society today that are being brushed off by the doctor and are not being helped by the church."*

When the surgeons and medical doctors are increasingly referring to the whole man as body, mind and spirit, the doctor and the minister can carry to the local community the same benefit for the total welfare of the people to whom they are responsible. Just as the doctor makes his daily visits to his local hospital, the pastor likewise visits his church members who are sick and/or in the hospital." Medical science is increasingly stressing the comfort and relaxation of the patient for speedy recovery from physical sickness. If this is to be effective the patient must be right spiritually. During sickness the patient is forever haunted with the thought of dying. To think of dying without any idea of the future and with unforgiven sins plaguing the physical recovery is to deny that rest and relaxation are necessary for fast recovery.

If the church is to continue to be the salt of the earth as Jesus said it was and cast its needed influence in society, its ministers and Christian workers must rededicate themselves to the task, remembering that the Holy Spirit uses and controls only clean and dedicated vessels, realize the need and responsibility that rest upon them as ambassadors of truth and light. This was what the apostle Paul meant when he said, *"I am debtor . . . So, much as in me is, I am ready to preach the gospel to you that you are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; . . ."* (Romans 1:14-16).

Preachers are sent: not to preach sociology but salvation; not economics but evangelism; not reform but redemption; not culture but conversion; not progress but pardon; not the new social order but the new birth; not revolution but revival; not democracy but the gospel; not civilization but Christ.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, *President*  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, *President*  
Free Will Baptist Bible College  
Nashville, Tennessee

## Fifteenth Annual Bible Conference

Guests attending the fifteenth annual Bible Conference at Free Will Baptist Bible College, Nashville, Tennessee, March 23-27 will be able to see the new dining hall and student lounge building, Dr. L. C. Johnson, president, announces.

"With an enlarged auditorium a record attendance is expected this year," the president states. Unless bad weather conditions prevent it, the college hopes to furnish meals to conference guests in the new dining area.

All former students are especially invited to attend this conference, both to see the new building and to attend the Alumni Association meeting.

The conference will begin at 6:45 Sunday evening, March 23, and will close at noon, Thursday, March 27.

Speakers included on the five-day program are two Bible teachers, an evangelist and three missionaries. The college music department will furnish special numbers by the college choir, freshman choir, male quartet, male trio and girls' trio.

Speakers are Mr. Frank Sells, Rev. Bobby Jackson, Rev. Leroy Forlines, Miss Laura Belle Barnard, and Rev. and Mrs. Carlisle Hanna.

Mr. Sells, Bible professor at Columbia Bible College, Columbia, South Carolina, is a widely-used speaker at meetings and conferences. His Bible messages are expected to be a high point in the conference.

Rev. Bobby Jackson, Greenville, North Carolina, has been busy in evangelistic work since his graduation from the Bible College in 1954 and is a popular preacher and youth speaker.

Mr. Forlines, Bible and theology teacher at the Bible College, will bring messages of special Bible significance.

Missionary messages will be provided by Miss Barnard and the Hannas. They will speak each day at a special missionary service. Miss Barnard is the senior of modern-day Free Will Baptist missionaries and has just recently returned from India. Carlisle and Marie Hanna are home on furlough from their first term to India as missionaries.

Pastors, former students, families of students and friends of the Bible College have

attended the Bible Conference for the past fifteen years for a time of spiritual blessing and fellowship.

The Bible College will be glad to handle inquiries about accommodations for the conference. Write Dr. L. C. Johnson at 3609 Richland Avenue, Nashville, Tennessee.

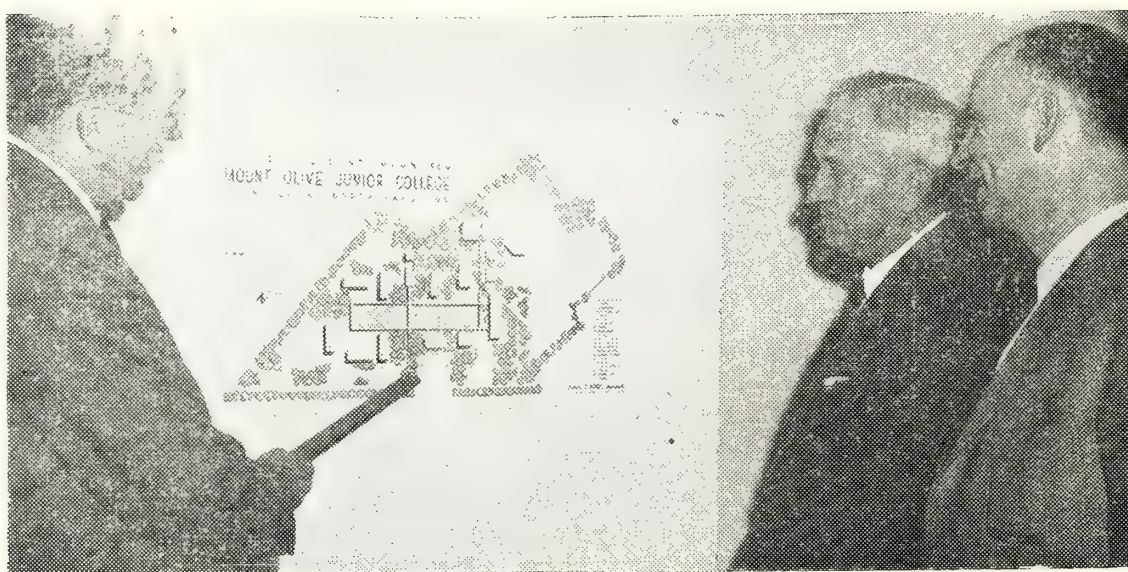
## Open Letter in Interest of Bible College

Dear Beloved in Christ Jesus:

May I come in by this means for a short chat with North Carolina Free Will Baptists? I wish to speak with you relating to your relationship in your churches to one of the most beloved institutions known in Free Will Baptist history: namely, Free Will Baptist Bible College. A cause comes to be endeared by the blessing it proves to be in its relationship to a society, hence the Bible College holds a very endeared position in each of our hearts. No strain of the imagination is needed, neither effort of memory, for us to remember the fact that only twenty years ago an educational program for training the talent God called into Christian service in Free Will Baptist churches was in the wishful thinking stage. But God, yes, He stepped in by calling into service Free Will Baptist College; and, thereby He has seen to it that the name of our blessed Saviour has been borne to the ends of the earth as witness to His power to redeem the lost. His blessings

(continued on page fourteen)

## Expansion Plans



Milton Small, Raleigh, North Carolina, architect, goes over a master plan for Mount Olive Junior College's expansion on the 50 acres of land it owns near the

elementary school, with Hardy Talton of Goldsboro and Mayor B. E. Bryan of Mount Olive, members of the school's committee on development and expansion. The

college is currently planning a financial campaign for the summer and fall to raise funds for new buildings, the first of which is to be a dormitory for girls.



# NOTES — AND — QUOTES

By J. C. Griffin



## UNGODLY SPORTS

A great many Americans have gone wild over sports. The rougher the sports and the more blood that is shed, the more some people enjoy them. Once I went into a home where the family was watching a western story on television. The cowboys were shooting at each other and finally two or three were shot from their horses and rolled over on the ground as dead. At this point of the show the little boy in the family laughed heartily. That boy was learning to rejoice in killing. At another time I saw a boxing show. One boxer knocked the other cold and the great crowd applauded loudly. A young boy in the room laughed out pretty loud—it was fun to see a man half killed.

Yet, we have preachers of many denominations who enjoy and hold up such barbarous pastimes. Some preachers and Roman Catholic priests even pray for and give their blessings to their members in such an ungodly thing as prize fighting.

The following is taken from the *Convert*, a monthly magazine published by Dr. Joseph Zachello, Post Office Box 90, Clairton, Pennsylvania: "I owe much to millions of people who prayed for me; I owe much to Father Lang for spiritual guidance. I just thank God that I got in the punch." These are spiritual sentiments expressed by a boxer in Chicago recently after he had knocked out his opponent. The manager of the victor explained that his pupil was a tolerant man who would go anywhere—synagogue, Protestant church, Catholic church—anywhere. The man who went down to defeat was a professing Christian of the Mormon persuasion. Many of his co-religionists were also praying. Before the fight, he too expressed his faith that God would give him the victory."

If I happen to ring your number in condemning sinful practices, it is not because I love to bring you face to face with yourself; but it is because I want you saved, I want your children saved, and I want you to have a happy home. I want you to have a home where Jesus abides and peace and love flow from breast to breast. Real love and true fellowship cannot abide where Jesus Christ has no place. Many homes are homes where drunkenness, cursing, fussing and vulgarity abound. I have often

said and I repeat, "With Christ we can make our home a little heaven, but with Satan we can make our home a little hell!" What is the status of your home? Is Christ the Head of the family? Is the devil the head of the family? It is either Christ or Satan—which have you chosen?

There must have been more physical power in the punch of the victor, for I am sure that God had nothing to do with the *lust of the flesh*. God's Words says that the lust of the flesh is of the world. It also tells us that the world will pass away but the Word of God will abide forever. (See 1 John 2:15-17.) Ungodly sports are of the lust of the flesh.

## REFERENCE TO PRAYER FOR BOXERS

The quote given above continues as follows: "We have referred to such spectacles in these columns before of priests' praying with boxers for victory and rejoicing with them when they half killed their opponents. It is a spiritually nauseating business when Deity is invoked to give blessings upon scenes like these."

We hear more about the sports of the world than we do about the Saviour of mankind. If we who call ourselves Christians really loved God and were anxious to do His will in spreading the Gospel of the Lord Jesus Christ as we are in the running after, reading and watching television programs or listening to the sports news, juvenile crime would decrease in a large measure. There are some parents who never enter the door to a Sunday school or seldom ever attend worship services. If you saw such parents at a mid-week prayer service, you would be sure their physician had just given them notice that their days on earth were short.

These same fathers who care nothing about the Lord's work will take their little children to ball games when the weather is cold or hot. Others will take their children to the theater to see the works of the devil, but they will not take them to Sunday school. Even if these children chance to attend Sunday school, these parents will say, "Now children, just as soon as Sunday school is over, you run along home so we can get an early lunch and take a trip this afternoon." Thus children are educated to forsake the house of God and His worship for the *lust of the flesh*.

## PITIFUL SCENE

One of the most pitiful scenes I have ever seen was a pure, sweet, charming, well-mannered young lady married to a sinful, Christ-rejecting man. After the first days of marriage were over or at least a few years, the ungodly man forgot his marriage vows, started staying out late at night, and hanging around places of drink-

ing and gambling. He forgot the one he promised to love, cherish, protect, forsaking all others. Conditions in the home got worse. There were two or three little children, sweet little tots, crying for food. The poor mother's cheeks had faded from that sweet girlhood complexion to a pale, wrinkled face, with hair turned from the original color to a lifeless gray. One can picture this poor mother sitting in a room where it is cold for lack of fuel, holding her precious little babe, trying to keep warm. Money that should have gone for fuel had gone down the throat of the husband and often to some woman of common repute. One can picture that brute as he comes in at a late hour and begins to abuse the dear woman, often leaving bruises and scars of his rough hand. Yes, this is a sad picture. If any man can see pleasure in such ungodly living, I say that he is a hell-bound wreck. The only thing that can save him is repentance, a confessing of his sins, and placing of his faith in the atoning blood of the Lord Jesus Christ.

Christians should not turn such a one loose until they have exhausted every means that God has given to them to try to convince him of his sins. They should pray for such people, visit them, and tell them about the love of Jesus Christ who died to save sinners. They should never stop but should keep on keeping on. Some of the worst men I have ever known have been won to Christ, and the home that was once wrecked and in a state of poverty became a house of love and beauty. I heard a man who was once a drunkard and a gambler say, "My wife has been married one time, but has had two husbands—one was a drunken brute; the other was a Christian gentleman." Christ can and will take the most red-handed sinner out of the slime pits of sin and death and place his feet on the solid Rock, making him a Christian gentleman.

## The Acid Test

Mr. Bradlaugh, the atheist, once challenged Hugh Price Hughes to a debate on Christianity. "Most certainly," Mr. Hughes replied; "let us have one on new lines. I will undertake to bring a hundred men and women to the platform, and they shall witness to the saving work of Christ in their lives. But you are to bring a hundred men and women who have been redeemed from a sinful life by your atheistic teaching." Needless to say that debate was never held.—Selected.

A mule cannot kick and pull at the same time; neither can a church member.



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Women in Cape Fear District Plan Workshop

The woman's auxiliaries of the Cape Fear District of North Carolina are sponsoring a workshop at the Smithfield, North Carolina, Church on March 5, 1958. Activities will begin at 10:00 a. m. All local auxiliaries are urged to attend. Everyone is asked to take a manual, notebook and pencil for classwork. You are also asked to take your own lunch.

The workshop will be under the direction of Mrs. J. C. Griffin of New Bern, North Carolina.

The following is the program schedule for the workshop:

### Morning Session

- 10:00—Opening Song, "Give of Your Best to the Master"
  - Devotions, "Heart Preparation," Rev. J. C. Griffin
- 10:20—Special Music
  - Welcome, Mrs. Herman Hersey, District President
- 10:30—Roll Call of District Workers and Churches
- 10:55—Instructions for Classwork
  - Classroom No. 1: "Let's Prepare for Spiritual Leadership," Mrs. Herman Hersey and Mrs. W. C. Clearman
  - Classroom No. 2: "Let's Prepare for Effective Enlistment," Mrs. Tommy Pittman
  - Classroom No. 3: "Let's Prepare for Youth Progress," Mrs. Owen Thomas
  - Classroom No. 4: "Let's Prepare for Inspiring Study Courses," Mrs. A. M. Stone
  - Classroom No. 5: "Let's Prepare for Soul Winning," Mrs. Albert Coats
  - Classroom No. 6: "Let's Prepare Inspirational Monthly Programs and Special Weeks of Prayer Programs," Mrs. Norvelle Dawson and Mrs. Clarence Woodall
  - Classroom No. 7: "Let's Prepare for Better Secretarial Records and Consistent Publicity," Mrs. Ralph Beamon
  - Classroom No. 8: "Let's Prepare for Better Treasurer's Records," Mrs. Ruth Warrick
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Mrs. Hattie Adcox
- 1:10—Group Session
- 2:30—Benediction

Mrs. Clarence Woodall,  
Program and Publicity Chairman

## Eastern Kentucky Woman's Auxiliary Convention

The quarterly session of the Eastern Kentucky District Convention of Free Will Baptist Woman's Auxiliaries met February 10, 1958, at Thealka Church with more than fifty delegates present.

Mrs. Johnny Castle, president, presided, calling the meeting to order with congregational singing. Mr. Clifford Burton led the assembly in prayer. The devotions were given by Mrs. Luther Mills, followed by a cordial welcome extended to the delegation by the Rev. Kermit Preston, pastor of Thealka Church. The Rev. Redford Meadow of the Second Ashland Church gave the response. The beautiful gospel songs, "Living for Jesus," "Moment by Moment" and "How Great Thou Art" were sung by Mrs. Jo Simpson at intervals during the service.

The watchword of the auxiliary, "Go Set a Watchman," was presented by Mrs. Mary Young. Mrs. Herbert Rolland gave an excellent review on the January program. A very interesting and instructive discourse on home missions was given by Mrs. William N. Keith. The various auxiliary groups recognized were: Ashland Woman's Auxiliary, 2nd Free Will Baptist Church, Ashland; Lousia Woman's Auxiliary, Lousia, Southside Woman's Auxiliary, Paintsville; Inez Woman's Auxiliary, Inez; Thealka Woman's Auxiliary, Thealka. Visitors were present from the 3rd Street Free Will Baptist Church of Paintsville, Kentucky.

During the business session, minutes of the previous session were read by Mrs. Byrd Preston. Mrs. Edith Dobbins gave the treasurer's report. The following recommendations were presented and passed: (1) that the next quarterly conference will convene with Southside Church, Paintsville, (2) that the host church, with the aid of the executive committee, will plan the program to be given, (3) that the district auxiliary will continue the support of Miss Naudga Collier, missionary stu-

dent, at the Free Will Baptist Bible College, Nashville, Tennessee, (4) that the executive committee select the speaker for the annual convention to be held at Lousia Church in June.

Mrs. B. H. Cox, Mrs. Ernest Griffith and Mrs. Cora Lyons were appointed as the nominating committee to select nominees for the election at the next meeting. The meeting was dismissed with prayer by Mr. Meadows.

Following the business, the delegation adjourned to the church basement for a fellowship hour. The valentine motif was tastefully displayed in both the lovely table decorations and the delicious refreshments.

## N. C. Second Western District Auxiliary Convention

The following is the planned program for the Second Western District Woman's Auxiliary Convention which meets with White Oak Hill Free Will Baptist Church, Route 2, Bailey, North Carolina, on March 5, 1958:

### Morning Session

- 9:45—Registration
- 10:00—"We Are Marching to Zion"
- 10:15—Devotions, Mrs. Madalene Perry
- 10:25—Welcome, Mrs. Elmer Patterson
  - Response, Mrs. Luther Bissette
- 10:30—President's Message, Mrs. Ralph Clegg
- 10:40—Roll Call, Reading of Minutes
  - Special Music
- 11:05—Report from Children's Home, Rev. S. A. Smith
- 11:30—Convention Message, Juanita Dunn
- 12:00—Lunch

### Afternoon Session

- 1:00—Hymn, "The Kingdom Is Coming"
- 1:05—Devotions, Mrs. Johnnie Eason
- 1:25—Special Music, White Oak Hill Church
- 1:30—College Report
- 1:45—Report of Chairmen
  - Enlistment and Promotion Chairman, Mrs. J. M. Stone Jr.
  - Youth Chairman, Mrs. Earl Bass
  - Study Course Chairman, Mrs. Willis Brown
  - Program Chairman, Mrs. Frances Hall
  - Benevolence Chairman, Mrs. Wade Battonus
  - Orphanage Chairman, Mrs. Frank Sawrey
- 2:05—Local Program
- 2:30—Report of Committees
- 2:45—Business Session
- 3:00—Treasurer's Report, Mrs. Luther Bissette
- 3:05—Announcements



3:10—Hymn, "Blest Be the Tie"

3:15—Benediction

Mrs. Ralph Clegg

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met January 9, 1958, in the home of Mrs. Maurice VanHorn at 7:30 p. m. The president presided over the meeting which was opened with group singing. The president read the Scripture and introduced the lesson. Those taking part were Mrs. Bernice Maitland, Mrs. Neva Brickhouse and Miss Vera Swain.

During the business period the following officers were elected: Mrs. Winfred Brickhouse, president; Mrs. J. R. Swain, vice-president and publicity chairman; Mrs. Bettie Brickhouse, treasurer; Mrs. Maurice VanHorn, secretary; Mrs. Bernice Maitland, benevolence chairman.

After the meeting was adjourned with prayer, a social period was enjoyed. The hostess served delicious refreshments.

Walstonburg, N. C.—The Woman's Auxiliary of the Spring Branch Church met Friday night, February 7, in the home of Mrs. W. O. Davis. The president, Mrs. Richard Owens, welcomed the fifteen members and two visitors present. Mrs. Bob Beaman read the Scriptures and led the group in prayer.

Mrs. Reddin Wooten, program chairman, introduced the program for the month. Those taking part in the program were Mrs. Charlie Craft, Mrs. Robert Bynum and Mrs. Leroy Dildy.

After a short business session the group was dismissed with prayer by Mrs. Bob Beaman. The hostess then served a delicious cold plate which was enjoyed by all.

Whortonville, N. C.—The Venia Lupton Circle of Bethel Church held its monthly meeting on February 13 at the home of Mrs. Ruby Hill. Mrs. Hill called the meeting to order and the group sang "Holy, Holy, Holy." Mrs. E. F. Hill led the group in the opening prayer. The devotional period was based on Ecclesiastes 11:1-6.

The minutes were read by the secretary, Mrs. Sara Lupton. The roll was then called, and one name was added to the list. Officers reports were given by the following: Mrs. E. F. Hill, enlistment chairman; Mrs. Grace Whorton, youth chairman; Mrs. Kathleen Slade, program chairman; Mrs. Sara Lupton, publicity chairman and corresponding secretary; Mrs. Grace Whorton, personal service chairman.

Final plans were made to sponsor a Stanley party during March to raise money. Several members subscribed to *The Free Will Baptist* and others renewed their sub-

scriptions.

The social relations report was as follows: 31 sick visits, 25 cards, 15 trays and 2 phone calls.

The program was introduced by Mrs. Ruby Hill. Mrs. Kathleen Slade, Mrs. Grace Whorton, Mrs. E. F. Hill and Mrs. Sara Lupton took parts on the program. The program was based on the Mexicans, and the towns of particular interest were pointed out on the map. Having visited Mexico, Mrs. Grace Whorton showed some novelties which she bought in Mexico which the Mexicans had made. She also told about their living conditions and language.

The circle was presented a United States flag by the Woodmen of the World of Camp No. 449 of Florence. Mr. James Lupton, Woodmen of the World F. S., presented the flag, which was received by Mrs. Ruby Hill, president of the circle.

The meeting was closed with prayer by Mrs. Sara Lupton. The hostess served cake, hot coffee and peanuts.

The next meeting will be held on the second Friday night at the home of Mrs. Pearl Gooding.

Selma, N. C.—The Woman's Auxiliary of Selma Church met on Monday night, February 10, at the home of Mrs. J. H. Pulley, with Mrs. Roy Crumpler as co-hostess.

The meeting was called to order by the president, Mrs. Albert Coates, who also later presented each member with an Activity Book for 1958. Mrs. Annie Aycock read the Scripture and lead the group in prayer. She also gave the introduction to the program. The pastor, the Rev. Albert T. Coates, then presented the program very effectively.

During the business period, the president appointed Mrs. Allene Radford and Mrs. R. L. Stancil to work with the benevolence chairman and orphanage chairman in carrying out their work for the year.

During the social hour, the hostess served fruit cake, salted nuts, mints and coffee.

During the business session each member was given to bag to hang in her kitchen to see how much silver each can collect by Easter Sunday.

Mrs. Maggie Puckett presented the lesson which was on the missionaries who are laboring with the Spanish-speaking people. Mrs. Jean Mullen rendered another special song. Mrs. Agnes Greene then dismissed the ladies with prayer.

Newport, N. C.—The G. T. A. of Sound View Church met at 7:00 p. m. on February 14, 1958. After the group sang choruses for awhile, the president asked the

secretary to call the roll as each member repeated the memory verses and told where they could be found. The minutes of the last meeting were also read, and the treasurer gave her report. Dues were then collected.

During the business session, Mrs. Lorraine Henderson volunteered to serve refreshments at the next meeting. Kay Hewitt reported that she would buy the secretary's record book and treasurer's record book the next day.

The program chairman led the group in sentence prayers. She then read from Deuteronomy 20:1-18. A valentine party was held after the benediction.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Church met on Friday night, February 14, 1958, in the home of Mrs. Kirby Bell. Mrs. Harvey Pittman gave a talk on "Missions." There were seventeen members, one new member and three visitors present. After the business period, delicious refreshments were served by the hostess, Mrs. Bell.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met in the home of Mrs. Maggie Casteen on February 3, 1958. The meeting was opened with group singing. Mrs. Nora Winstead led the opening prayer.

Mrs. Jimmy Summerlin was in charge of the program, with several other members taking part. The business session was held, and all the vice-chairmen gave their reports. Two new members joined at this meeting. Mrs. Nettie Futrelle dismissed the group with prayer.

Spring Hope, N. C.—The Woman's Auxiliary of Free Union Church held its regular monthly meeting on Thursday night, February 13, at 7:30. The meeting was held at the church with twelve members and one visitor present. Following the singing of the opening hymn, Mrs. Effie Strickland led the group in prayer. Mrs. Maggie Puckett read the Scripture. Mrs. Jean Mullen then sang "Whisper a Prayer" as the members bowed their heads and prayed silent prayers.

## From Heaven

It was little Muriel's first time in the church, and she was somewhat awed by the solemnity of the occasion. "Mama," she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?"

Why wait until you are dead to come to church?



## Alaskan Missions

Dear Christian Friends:

Greetings in the precious name of Jesus who said, "And I, if I be lifted up from the earth, will draw all men unto me, and if the Son therefore shall make you free, ye shall be free indeed, for I am the resurrection and the life, whosoever believeth in me shall not perish but have everlasting life."

As we look back over the last six months we humbly say with the psalmist, "The Lord hath done great things for us whereof we are glad." We accepted the Alaskan work in July of 1957 on faith with the understanding that we would have to raise our support to establish this work, and to retain us on the field. As we have visited in the interest of this new mission field we have found a wonderful response. In every church the interest of the people has been very encouraging. We have seen the Alaskan Fund grow from the very bottom until, at the present, we have enough in the account to take us to the field.

There are two outstanding blessings I would like to share with you. The first came in the form of a Christian package from little four-year-old Kay Leah Bowman of Goldsboro, North Carolina, with \$4.94 enclosed. We found this note written by her mother, Mrs. Faye Bowman, "This is Kay Leah's Christmas present which we matched. She wanted to give Baby Jesus a present so she shook all of her pennies out of her piggy bank in the amount of \$2.47, saying she wanted you to use it to tell the Eskimos of Christ." The second blessing came last Saturday night in a Youth For Christ Rally held in the church in Plymouth, North Carolina, where we appeared on the program. As I brought the mission challenge to a close, one of the boys of the boy's auxiliary of that church stepped forward and presented me with a gift as a token of love from his auxiliary. Receiving these little packages reminds us of the words of Christ, "A child shall lead them."

These are busy days in making the final plans to leave for Alaska. We expect to begin our journey northwestward to the top of the world about March 7th. We covet your prayers for our safety in travel and in making decisions. There are some big ones to make. The Word teaches that

"If anyone lack wisdom let them ask of Him."

As we have presented the Alaskan work to you, we feel the Lord has led in your giving to this cause. There is an important need I would like to leave with you. This need is unwritten support to keep the work going in the future. It would be very thoughtful of you to place this work on your church budget and send a certain amount each month as some churches are already doing. This could be worked through your Sunday school, league or woman's auxiliary. There is also an urgent need of additional equipment such as portable organ, hymn books, slide camera, visual aids, etc.

Our next letter will come to you from Alaska, so keep pressing forward in winning souls for the Lord is soon coming. Thanks for everything.

Yours in Christ,

Rev. D. L. Whaley

P. S. We have just been informed that the Albemarle Youth for Christ of North Carolina is going to furnish the camera and a supply of films for which we say, "Thank You, Lord."

## DON'T

Don't get discouraged when you hear  
What people say about you;  
Don't get the blues and drop a tear  
Because they chance to doubt you.

Don't go around with troubled brow,  
O'erlooking all life's beauty;  
The folks that talk will suffer more  
Than you, so do your duty.

Don't fret and fume and wish them ill,  
Their lives hold little pleasure;  
Send the message of good will—  
'Twill serve to heap your measure.

Don't be discouraged, for the world  
Will always criticize you;  
Earth's dearest treasure is the few  
True friends who love and prize you.

—Unknown.

The good Lord must have loved the common people or He wouldn't have made so many of us.—Abraham Lincoln.

## Open Letter in Interest of Bible College

(continued from page ten)

have accompanied each stage of development as well as its perpetual ministry, and in spite of strong negative attitude which prevailed among us only sixteen years ago, this program of preparation for the greatest work in all the world has constantly moved on.

The fact that Free Will Baptist Bible College is a modern miracle among Christian groups is verified in that most 200 students have registered there this school year for full-time training in Christian service. These are our greatest prospect for spreading the gospel according to the charge given in Matthew 28:19, 20; the prospect of the greatest achievement possible among any people who claim Christ as Saviour and Lord. Twenty-six per cent of the 1957-58 enrollment is made up of North Carolina girls and boys; a fact which eradicates every justified tinge of sentiment which proposes to withhold an all-out support on grounds that it is not ours since it is beyond our North Carolina state line. Where our sons and daughters are there our hearts are also. I agree that this is the selfish side of the picture, hence I turn with you to the suggestion that where our greatest prospects are for carrying out the commission through investment therein lies our greatest obligation: that is, if we are blood-bought souls.

Surely all of us are confronted with local church obligations, conference appeals and state pressure; nevertheless the Bible College program is a challenging opportunity which stands persistently at our doors, knocking. The small amount of \$100 has been suggested by Dr. Johnson, the president, as a suitable gift from each church for application on the expenses of constructing the building which we expect to be in service by the convening of the 1958 session of the Bible Conference, which is only one month in the future. Have you, brother pastor and local church official, done what is Christian and right by laying this proposition fairly before your churches? If not will you do this immediately and see to it that whatever is realized by their voluntary generosity is sent in within the next few days? All funds should be sent to the business office of Free Will Baptist Bible College, 3609 Richland Avenue, Nashville 5, Tennessee. Thanks, and God bless you.

Very Devotedly Yours in Christ Jesus,  
J. R. Davidson, Special Representative  
Free Will Baptist Bible College



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Evangelism in the Home Community

(Lesson for March 16)

Lesson: Mark 5:18-20; Luke 10:1, 2; Acts 5:42; 1 Thessalonians 1:6-10.

Golden Text: Luke 10:2.

### I. INTRODUCTION

According to Webster's Dictionary evangelism is: The preaching or promulgation of the gospel. To evangelise is: To instruct in the gospel; to convert to Christianity. With this definition in mind, we should understand our duties to Christ anew in matters of promoting Christianity in our home communities.

In this lesson we will study evangelism as it was carried out through the ministry of Christ, and also of the disciples and apostles. Today it is often carried on in great revival services, but someone has said that nothing can take the place of personal witnessing or contacts. This was especially true in the work of the early Christian converts. Wherever they went, it seems that they spoke the good news.

It is the duty of the Christian Church to support missions and to send missionaries forth, but it must first be a witness at home.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The Christian witness can both be with the Lord and go home and tell his friends of what the Lord has done for him (Mark 9:18, 19).

2. The proof of a changed life by the power of the Lord still causes men to marvel (Vs. 20).

3. Sending the seventy disciples two by two provided companionship and encouragement for them (Luke 10:1).

4. It is important that we should pray before we go on any errand for the Lord Jesus (Vs. 2).

5. Witnessing for Christ may cause the suffering of shame but need not intimidate the witnesses (Acts 5:41, 42).

6. No matter how great the affliction in which we receive the Word of the Lord, we will still be filled with the joy of the Holy Ghost (1 Thessalonians 1:6).

7. Our aim should not be to attract the attention and admiration of others for our-

selves but to set the right pattern for others who watch our lives (Vs. 7).

8. When we consistently give a clear ringing testimony for the Lord it will not be necessary for others to compliment us (Vs. 8).

9. It is in vain to turn from idols and evil things if in so doing men do not turn to serve the living God (Vs. 9).

10. The true Christian has the assurance that he will not have to go through *the wrath to come* (Vs. 10).—*The Bible Expositor*.

11. While at Thessalonica, Paul had taught the resurrection of Jesus and His second coming. The resurrection was the touchstone to first-century preaching because it proved Jesus to be the Messiah.

12. Christian evangelism makes the difference between life and death; thus the message of Jesus needs to be spread to all mankind. The churches that are strongest at home are those that do the most to share the gospel.—*The Bible Teacher* (F.W.B.).

### III. ADDITIONAL TRUTHS

1. One of the most difficult places to tell the old, old story of Jesus and His love is in the new convert's home, or, in his home town or community. How well did Jesus put it when He said, "A prophet is not without honour, save in his own country." This we know from personal experience. Coming from a godless and almost heathen home it took some little time to convince the home community of our genuineness. The first time we were back home to preach the church was packed out of curiosity. It is very difficult for a community to undersand how the Christ can regenerate and transform a life. It takes a heap of living true to Christ to convince the home town of a sincere changed life.

2. My father was out of town when we accepted Jesus. To my mother it was a joke and when my father came home she said to him, "The kid got religion." He came home when I was at one of the continuing meetings. As I came up the stairs he said, "Here comes our Salvation Army boy!" It stung for a moment but I finally said, "Never mind, Dad, I will get even with you some day." Years passed by from 1907 until 1921. In 1921 I was a minister in a small town in Pennsylvania. One morning at the close of the morning service I called for anyone who would like

to accept Jesus as his Saviour to come forward. Imagine my surprise and joy when my dad walked down the aisle, and knelt at my feet and accepted my Lord as his Lord. I, that morning, got even with my dad, although, it took fourteen years of real Christian living to win him over. He was fifty-three years old then and walked close to his Lord until his death at the age of eighty-six. It will be joy to see him when we meet in the presence of our Lord by-and-by.—*P. F. Haines*.

3. As Moses had seventy elders to assist him (Numbers 11:16), so our Lord appointed seventy disciples, who were distinct from the twelve apostles. These men went two by two for companionship and for the mutual strength they could be to each other in trial. Then, too, the testimony of two could sometimes be used more effectively than that of one. As Judaism had its seventy elders under a president, called the Sanhedrin or Council, to lead the nation, so our Lord is announcing the official nature of His mission. He is not a president of an earthly council but the Lord of the harvest.—*The Gist of the Lesson*.

In New Testament times the Sanhedrin condemned Christ to death, thus proving that a God-appointed institution can fall into the hands of Satan.

4. Peter Bilhorn, the author of "Sweet Peace, the Gift of God's Love" and many other songs, was not only one of the best-known gospel singers of his day, but was a Spirit-led and zealous Christian worker. He was also the inventor of a little portable folding organ.

While holding a meeting in Reedsburg, Wisconsin, about midnight it seemed as if a voice spoke to him saying, "Go out into the street; souls are dying." It was cold that night. The wind howled. Mr. Bilhorn did not relish the thought of leaving a warm bed to wander down the chilly thoroughfare. But the voice was persistent. He arose, dressed, and with his organ strolled out into the street.

As he walked along, he had begun to wonder whether he was a little silly wandering through the streets at midnight on such a cold night. Then suddenly he saw a gleam of light streaming from a basement window. After pounding on the door several times he was admitted. There were eighteen men sitting around a table gambling. Unfolding his organ, he said, "Boys, let me sing to you," and fearlessly he began the first stanza of "Where Is My Wandering Boy Tonight?" While singing the second stanza his heart was so filled with grief that he fell upon his knees and began to pray. When he left that room sixteen of those men had accepted Christ as their personal Saviour.—*The Protestant Voice*.



## A Review

(continued from page three)

Our work in Mexico now centers at Monterrey in the state of Nuevo Leon, and at border towns.

### UNITED STATES

The essence of home missions is evangelism. Every phase of its work is considered in its relationship to soul winning. Our workers in the states have this as their goal, and then the establishing of Free Will Baptist churches.

We are justly proud of the many new churches which have been organized in recent years by united efforts. Especially are we thankful for the churches in states where, we had no work, until the Home Missions Board became active.

The canvas tabernacle, purchased by the National Woman's Auxiliary Convention, is being used constantly for revivals and for organizations of new churches.

The past year has been a record year for the amount of literature published and distributed from the National Home Missions office. More than 60,000 newsletters, hundreds of packages and personal letters have been sent out. Free materials have been given when possible and practical. All materials sold have been sold at a price to benefit both the board and the local churches.

We covet the prayers of all friends of missions everywhere. It is our desire to hasten this gospel message to all places. Brethren pray for us.

## Seeking Us Personally

There are people who imagine that their riches, or something that they possess naturally, will be of use to the Lord, and if they brought these things and threw them into His cause, how greatly that cause would be advantaged. The Lord does not ask for those things. He does not want them; it is you He is wanting.

He could give to you a hundredfold more of all those things if that would be good for you. It isn't that that He is seeking; it isn't what you possess that He wants, it is you. The Lord would put in His claim in regard to every one of us.—J. T. Mawson.

The less a man knows the easier it is to convince him he knows it all.

## I Met Jesus in the Morning

Mrs. Robert Peele  
Greenville, North Carolina

I met Jesus in the morning;  
He went with me through the day.  
He gave me strength when I would stumble;  
He led me safely on the way.

There were times when I met Jesus,  
Oh so busy was my day  
That I said, "Good morning, Jesus,  
I have little time to stay."

And I thanked Him in a fashion,  
I asked Him new gifts to bestow  
When I should have stopped and tarried  
Prayed that I His will might know.

It is the meetings with the Master  
That will give us strength to say,  
"Thou hast given all for me  
Take Thou all of me today."

I met Jesus in the morning  
When the clouds so heavy lay;  
And we talked and talked together  
And the clouds seemed far away.

I will meet Him in the morning  
Whether there is sun or rain;  
For I know that in His temple  
God is always just the same.

I met Jesus in the evening  
When the shades of night were drawn  
And I seemed to hear Him saying,  
"Be faithful, child, press on."

When I meet Him in the judgment  
And I hear His welcome ring,  
I'll thank Him for the times He met me  
And I will praises to Him sing.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department**  
**The Free Will Baptist Press**  
**Post Office Box 507**  
**Ayden, North Carolina**

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# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 12, 1958

## QUEEN OF HEARTS

Mrs. Carroll Whitaker entertained the Junior Girls' Sunday School Class of the Sherron Acres Free Will Baptist Church, Durham, North Carolina, in her home during the valentine season. The valentine motif was carried out in the decorations throughout the house, the refreshments, and the favors which the girls took home. The girls attending the event were Sheila Green, Carolyn Fields, Paulette Perry, Betty and Shirley Kleinschmidt, Jo Ann Lowe, Jo Ann George, Linda Page, Jeanette Choplin, Virginia Norris, Susan Westbrook and Carol Jean Pittman.



Miss Virginia Norris, left, was crowned as queen of the annual "Queen of Hearts" contest by Mrs. Wayne Farrell, center, teacher of the class. Princess Jo Ann Lowe, right, runner-up in the contest, was presented a corsage of red and white flowers. During the contest each girl solicited votes and raised \$40.00 to aid a national religious program.

Officers for the year were elected as follows: President, Jeanette Choplin; vice-president, Carolyn Fields; secretaries, Virginia Norris and Linda Page; treasurer, Susan Westbrook.

Mrs. Whitaker and Mrs. Farrell, teachers of the group make the following statement: "Recently the girls contributed money and bought paint to redecorate the Sunday school room. Draperies are in the process of being made, and much enthusiasm is being shown in the memory verse contest and daily Bible readers' race. There are two teams and the losing team will have to treat the class to an outing at the end of the quarter."



# EDITORIAL

## CHURCH ATTENDANCE

C. H. Overman

Recently a friend and I were viewing the main sanctuary of a very large church. We were discussing the number of persons which could be accommodated in a single service when he remarked that it would accommodate about half its total membership. Perhaps this is not true of that particular church, but it is true that most of our churches have many more on the church roster than attend its regular services. If just the majority attended services something would have to be done to accommodate the crowds. There is another very interesting fact about church attendance. In our country we are told that it is at an all-time high, and yet we are informed by those in positions of law, etc., that crime is also at an all-time high—that it increases each year.

### WHAT IS THE REASON?

One reason which is commonly accepted by many religious leaders is the spirit of restlessness and insecurity which grips our land. Such conditions will bring multiplied numbers into our churches which usually miss the real purpose of their responsibility to the church. The Christian who attends church cannot do so selfishly, but must work in the interest of others and for the cause of Christ.

To be sure, it would be wonderful for our people to fill our churches, but how much more wonderful it would be if the real mission of soul winning could become a reality to our people. Rather than just a Sunday business, it would become an everyday business with our people.

### CLASSIFICATION OF CHURCH ATTENDERS

Certainly there are many reasons for church attendance that are known only to God; however, the pastor of any congregation may observe the different types of church goers. Please keep in mind that it is always good to attend the house of the Lord, but is only of benefit as one attends out of a spiritual need. May we note several such classifications:

(1) The absentee member. In the strictest sense such a member cannot be considered as an attender, but can only be spoken of as a member in name only. Such members do not help the cause of Christ or the work of the church. They add to the burden of those who are carrying the load and may be compared to spiritual parasites. If allocations of any sort are made, others have to take up his part. So far as his contributions to the church, his name could be taken from the roster; however, there is always the possibility, through God's boundless grace, that such a one will return to the church and its work.

(2) The seasonal attender. These members attend only on certain occasions, or seasons of the year, such as Christmas and Easter. Most any pastor can think of several local members who attend only at such times. At Christmas they come to receive a gift from a member of the family or a relative. At Easter they attend because everyone else does, or because they have a new suit or corsage or hat. Although any pastor or church will welcome all who attend at such times, they add little to the cause of Christ.

(3) The on-duty attender. These members come only when they are given some specific duty or responsibility to perform. The first duty of all members is to assemble. Our covenant states: "We will not forsake the assembling of ourselves together for church conferences, public worship, and the observance of the

ordinances of the gospel; . . ." It is the duty and great privilege to simply fill the empty pew, and often the greater blessings come to the member in the pew.

(4) The nobody-asked-me attender. Christ wants volunteers. Very often, however, someone will excuse himself in accepting responsibility by stating that no one asked him to do so-and-so. To be sure, there is a place for asking one to serve in a particular task, but some of the greatest blessings come when one volunteers for service in the work of the church. Service which has to be forced from an individual will not serve for the good of Christ as much as willingness to step forward as a volunteer. Some of the greatest victories in military history have been won by those who unconditionally volunteered.

(5) The convenient attender. In Luke 14:16-24, Christ spoke the parable of the Great Supper in which those that were invited to the supper began to make excuses as to why they could not attend. The supper, which was prepared, represents everyday causes. One thing is common to all—in each a present good is esteemed above the heavenly offer. In other words, temporal good is valued above spiritual.

The three excuses were offered for convenience's sake and may be classed thus: First, the attraction of property of different kinds; the absorbing delight of possessing earthly goods. Second, the occupations of business; the pleasure of increasing the store, of adding coin to coin, or field to field. Third, social ties, at home or abroad, in general society or in the home circle, may so fill the heart as to leave no room there for higher and unselfish aims.

(6) Those who attend to serve. Thanks be unto God for these faithful members. These are the ones that God can really use. These attend every service and are anxious to help carry the burden and work of the church—they are the dependable.

The wheat and the tares will grow together, and with this condition there will be constant problems. Christ said, "Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles and burn them: but gather the wheat into my barn" (Matthew 13:30). The faithful will be victorious, but it is the duty of the faithful to influence others that they, too, will become faithful attenders whom God can use. It is a task of the church to create the real motive of church attendance in the hearts of its members, then there will be spiritual blessings and growth.

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# The Great Commission

Charles J. Noble  
East Wenatchee, Washington

**ONE** of the last commands Jesus gave to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: . . ." (Matthew 28:19, 20).

The writing of the Gospel of Mark emphasizes the same point, but uses the word *preach*. ". . . Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

One fact we wish to point out briefly is that preaching and teaching the gospel are not confined only to the paid minister as so many would have us believe. In order to get this fact established in our thinking, let us turn to Acts 8:1, 4: ". . . And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went every where preaching the word." Notice that they were scattered except the apostles. We do not mean to say, however, that the apostles were not preaching the gospel in Jerusalem.

It was important that the headquarters of the New Testament Church should begin in Jerusalem, for it was here that men of the Old Testament had worshiped; it was at Jerusalem that the Old Covenant had ended; and it was at Jerusalem that the New Covenant must begin.

In those days of great persecution, it took more grace to remain in Jerusalem and be a Christian than it did to leave; but the fact still remains that they were scattered by persecution. Although many of them were new Christians, they went everywhere preaching the gospel.

In our modern world much emphasis is placed on education and learning, not only in religious education but in secular education as well. However, it is quite evident that we place our greatest emphasis

on education and learning that will make skilled technicians for only three score years at most. Then at the end of those three score years one is likely to cry out, "What profit is there in education that will teach nothing more than how to lay up a bank account or how to be a good business administrator?"

Of course, we are not trying to discredit the value of learning in any worth-while field; but we do wish to point out that the privilege and responsibility of teaching men the way of salvation is left to the church. The importance of the teaching ministry of the church cannot be overemphasized, for we deal with men who have decaying bodies but eternal souls. We deal with men we must make a choice if they reach heaven; and how can they choose if they have not heard the plan of redemption? And how can they hear, unless the Holy Spirit opens the understanding of blinded and calloused hearts?

There is one question that every Sunday school teacher and every minister should ask himself, and that quite often: "Why am I standing behind this pulpit? Why am I teaching a class in Sunday school? Why am I preaching the gospel? Are we in the teaching ministry because we are so badly needed and no one else will do the job? Are we teaching because we can do the job better than someone else? Or do we have the vision of a perishing harvest and of the approaching storm? Do we have the love of Christ that constrains us? Do we have the feeling of woe be unto me if I preach not the gospel of Jesus Christ? Quite often, when preparing to teach, it is well to ask ourselves a second question: "What is my objective?" Is our objective just to present an interesting talk or to entertain people for thirty for forty minutes?

It is very possible to take sawdust, molasses and a little salt, mix it together, and call it cow feed. The old cow may eat the mixture, but don't be surprised if the

cow dies. It is very possible for a teacher to hold the attention of a class or congregation and not even mention the Word of God. It is often easier to talk about nature and everyday events than it is to teach the Word of God.

Most of us are acquainted with the latest scandal, but about all some of us know about the Bible is that it lies on the shelf and no one seems to disturb it. The one thing that is needed in our day is someone to make the Bible live in the hearts and minds of individuals. This is the privilege of every born-again child of God—to know the Word of God and teach it.

Now we agree that every Christian teacher should strive to make himself clear; he should also strive to gain the attention of his class or audience. We all know that this is important, but it is more important that the teacher strive to be Scriptural. We must ever bear in mind that Jesus' command was to go teach all nations, telling the story of redeeming grace. This should be our main objective as Christian workers: telling the simple story of God's love for lost humanity.

Before we mention our last point, let us sum up what we have studied by saying that every child of God is called to a ministry. It is, first of all, a privilege to minister to the needs of mankind. Secondly, it is our responsibility to God and to man to be witnesses for Christ. We need to keep Christ as the central theme of our teaching ministry.

There is one point further that we wish to stress, for we feel it has vital importance. It is good to have distinctiveness and good delivery. It is wonderful to be able to command the attention of great crowds. Every congregation and Sunday school class has the right to expect its teacher or minister to use the Word of God as his authority. All these things are important; but, last of all, and perhaps the greatest of all, the Word of God *must* be anointed and clothed with the Holy Spirit to be effective. Without the blessing of God upon the Word which we speak, we become as *sounding brass or a tinkling symbol*.

## Two Groups of People

There are two groups of people. Some devote themselves to the improvement of their own character and the enrichment of society. They are the world's builders and benefactors. Other people, like clinging parasites, live off the achievements of others. They are life's hitchhikers. Man does not rise to his full stature until he discovers the great truth that he is in this world to serve.—D. Carl Yoder.



# The Ordinances of Feet Washing and The Lord's Supper

Roby D. Hollis, Hamburg, Arkansas

**N**OW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all' (John 13:1-10).

This was the last evening that our Saviour had with His disciples before His betrayal. They had all come together to eat the Jewish Passover. Before morning the Lamb of God would be betrayed into the hands of an infuriated mob which would cry that His blood be upon them and their children.

The stage was already being set for His great humiliation, but knowing all things, Jesus chose this auspicious occasion to introduce to His disciples the new ordinances (other than baptism) that were to be recognized and celebrated in the church following His crucifixion and resurrection.

These ordinances are practiced as a part of the worship of Christian churches in all parts of the world today where Christianity is being taught.

In a few short hours His death would bring the ceremonies and types of the Old Jewish economy to their end, and the post-crucifixion ordinances must be established in the church before His death, to be ratified by the shedding of His blood. This was in accord with the plan of the Father and His Son in ages past.

The new ordinances would include the breaking and eating of unleavened bread as the emblem of the broken body of our Saviour, and the drinking of sweet grape wine as an emblem of His blood that was shed for sinners. These ordinances were emblematic pointing back to Calvary where Jesus' body was broken and His blood sacrificed for the sins of the world.

If you will notice in the reading of the four Gospels that the ordinance of feet washing preceded the holy ordinance known as the Lord's Supper. Why was this? Just this, the water that was used in washing the disciples' feet typified the cleansing away of sin by the blood of Jesus. This washing ceremony was to be observed in addition to the ordinance of baptism. Baptism was to be celebrated only once—at conversion, but feet washing was to be celebrated from time to time as the disciples or the church meet to take of the emblems, bread and wine, at the Lord's table.

Baptism represents the big cleansing when the blood of Christ covers and cleanses away all of the past guilt of a sinful life. Feet washing, an additional ceremony, represents the lesser washing, but none the less important work of cleansing the followers of Christ from sin and defilement that would accumulate in the life from day to day.

Feet washing was the work of a servant. Before gathering to eat the Passover Feast, the members of Jesus' company had taken a full bath; for this was prescribed in the law of Moses, with which law He was now complying for the last time. Traveling with open sandals on their bare feet over the dusty paths en route to the place where the Passover Feast was to be eaten, they had accumulated a certain amount of dust on their feet; and it was customary for a servant to perform the service of washing the feet of the guests as they arrived.

No servant being present at this time, this service was not performed. It was clearly the duty of one of the disciples to accept the role of a servant and carry out the menial task, but none of them were willing to do so. Their hearts were filled with selfishness, and their desire for high rank in the Kingdom.

As Jesus sat at the Passover table and ate the flesh of the roasted lamb which typified His broken body, He realized their selfish hearts were not in any condition spiritually to partake of the emblems that represented His broken body and His spilled blood that was given on Mt. Calvary for sin and uncleanness. In their hearts there was selfishness and pride. He wanted them to know that true greatness is measured by the willingness to serve others. "... whosoever will be chief among you, let him be your servant" (Matthew 20:27). "... he that shall humble himself shall be exalted" (Matthew 23:12).

As Jesus began to wash the disciples' feet and wipe them with the towel wherewith He was girded, we can be certain that Peter watched in astonishment, being overcome with shame he exclaimed, "... Lord, dost thou wash my feet?" (Vs. 6).

Peter felt he could not possibly permit his Master to perform for him the work of a servant. Was He not the Son of David? Would He not soon wrest the Kingdom from the Romans and establish Himself king over Israel? Therefore Peter first refused to let Jesus wash His feet, not knowing the hidden meaning attached to this ordinance. Jesus said, "... thou knowest not now; but thou shalt know hereafter" (Vs. 7).

Did Peter's part with Jesus depend upon having the dust removed from his feet? No, but his salvation and hope of eternal life did depend upon the cleansing away of all the defilement of sin by the blood of Christ, and this work of cleansing was symbolized by this simple and fitting ordinance.

The true significance of what Jesus was doing began to dawn upon Peter and he said, "... Lord, not my feet only, but also my hands and my head" (Vs. 10).

Conversion and baptism had not re-



moved the disciples from sin's environment. They were still surrounded with evil influences; they were still subject to temptation. Jesus could keep them, if only they would trust Him; but they had not fully trusted themselves into His keeping.

Following conversion and baptism, sins may accumulate in the life of the follower of Jesus. As he travels the Christian pathway in a world filled with sin's foul miasma, the feet become soiled. The past life of sin is not again charged to the Christian unless he entirely repudiates his conversion, and turns his back upon Christ. He does not require a complete conversion, but does require a lesser cleansing. Day by day he must come to God through Christ, confessing his failures, his pride, his selfishness, and his fallings into sin through the temptations of Satan. He must exercise faith that just as all his past sins were forgiven and cleansed when he first accepted Christ, so now the blood of Jesus cleanses him anew from these additional sins that have been committed since his conversion. This is the spiritual meaning of feet washing.

But why did Jesus not command each disciple to wash his own feet? Because in such an act there would have been no service typical of the work of Jesus.

No man can save himself. No individual can cleanse his own soul from sin's guilt. This work must be done for him

by another. In carrying out this holy ordinance in the church, each member thus ministering to his brother would become a personal representative of Jesus. As he applied the symbolic cleansing water to his brother's feet, he would proclaim, in that act, once again the old story that only through the blood of Christ can the guilt of sin be removed from the soul. Thus each member of the church upon earth would in turn become a priest to his brethren.

Inasmuch as Jesus told His disciples that He had given them an example that they

should do as He had done unto them, and that they ought to wash one another's feet, we wonder why so many churches have ceased to follow the Master's instructions. Have pride and selfishness got into our lives? Solomon says, "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Dear reader, try to get the spiritual lesson that Jesus was teaching: keep yourself humble and submissive to God's will, and declare the whole counsel of God. Then all will be well with you in the end.

## The Pearl of Great Price

Naaman Borders, Waverly, Ohio

**I**N Chapter 15 of Luke's Gospel we find the parables of the lost coin, the lost sheep and the prodigal son. All of these parables suggest that something had been lost. In each case there was seeking until that lost something had been found. The woman who lost the coin lighted a candle and swept diligently until she had found it.

In another parable Jesus told of the *pearl of great price*. We all know that pearls are very valuable and bring a great price. In other words, they are precious. What other thing could He have had in mind but our finding the love of God shed abroad in our hearts or really finding Jesus

Christ precious to our souls? In order to find the lost coin, the woman had to do a lot of seeking. She sought *diligently* until she found it. When we poor mortals are fully resolved to find Jesus Christ, we will set our house in order. We will fix things up as best we can with our neighbors. Sometimes this involves a lot of confessing and asking for forgiveness. Jesus told us that if we take our gift to the altar and there remember that our brother hath ought against us, we should go find our brother and be reconciled to him; and then come and offer our gift. It doesn't say if we had ought against him, but if he has

(continued on page twelve)

## BIBLE COLLEGE IMPROVEMENT PROGRAM ADVANCES



The completed picture of the new dining hall-student lounge building at the Free Will Baptist Bible College, Nashville, Tennessee, is seen above. This sketch shows how the new structure ties in with Memorial Auditorium built in 1951. The artist omitted Davidson Hall building, which would ordinarily be seen at the right in this scene.

Construction will be completed sometime in March, depending on weather conditions, and will cost approximately \$70,000. Furniture and equipment in the kitchen, dining hall, and student lounge will run about \$15,000.

Guests at the Bible Conference, March 23-27, will be able to use the facilities in the new building, college officials believe. This will include taking meals in the new dining hall as well as having available the

student lounge for guests. The expansion of Memorial Auditorium for some additional 100 seats is also a part of this phase of the Improvement Program. The auditorium will now hold about 500 people with an overflow area to accommodate those who exceed this number.

Everyone is urged to support the Improvement Program with a liberal donation to help pay for the new building.



# NEWS NOTES

## Children's Home Report For February, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for February, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 46.27
Blue Ridge Association	33.93
Cape Fear Conference	149.48
Central Conference	394.94
Eastern Conference	476.77
French Broad Association	9.77
Jack's Creek Association	38.00
Mount Mitchell Association	60.90
Pee Dee Association	18.07
Piedmont Association	5.00
Western Conference	236.94
Miscellaneous	1,832.54
The Duke Endowment	8,287.16
Dining Room Tables and Chairs	90.00
Clothing	92.00

Total Receipts \$11,771.77

The quarterly report for December, 1957—February, 1958, is as follows:

Cash on Hand,	
December 1, 1957	\$26,048.66

### Receipts

Religious Organizations	\$11,264.19
The Duke Endowment	8,287.16
Parents and Relatives	269.40
Friends	2,416.41
Refunds	243.85
Farm Cash Sales	94.00
Sale of Material	1,900.00
Annuity Bond	100.00

Total Receipts for Quarter 24,575.01

Total to Account For \$50,623.67

### Disbursements

Salaries	\$5,120.52
Office Supplies	346.50
Telephone and Telegraph	181.02
Insurance	920.61
Conference Expenses	140.28
Financing and Publicity	286.16
Administrative Travel	360.75

Food	4,184.27
Clothing	349.76
Laundry	126.70
Household Supplies	355.88
Recreation	203.23
Travel Relating to Care of	
Travel Relating to Care of Children	25.00
Health and Hospital Expenses	127.98
Education	200.54
Fuel, Light, Power and Water	2,078.82
Plant Replacement and Repair	3,073.15
Hospital Bills	402.00
Farm Supplies	994.02
Farm Replacement and Repair	275.21
New Buildings	1,023.75
New Equipment	2,183.37
Annuity Bond Interest	126.00
Total Disbursements for Quarter	\$23,085.52
Cash Balance on Hand, February 28, 1958	27,538.15
Total Accounted For	\$50,623.67

## Marlboro Church Announces Revival

Revival services begin at the Marlboro, North Carolina, Free Will Baptist Church on March 16, 1958, with the Rev. Walter Carter of Rockingham as the evangelist. The services will continue through March 23. The Rev. L. B. Manning is pastor of the church.

A cordial invitation is extended to everyone to attend these revival services.

## Evangelistic Services at N. C. Children's Home

Time for intensive emphasis on the spiritual welfare of the seventy-five children at the Free Will Baptist Children's Home, Middlesex, North Carolina, has come again. The Rev. Stephen A. Smith, superintendent of the home, announces a week of special evangelistic services now in progress.

Jerry Ballard, director of the Musical Messengers Evangelistic Team, arrived on campus at the home Sunday afternoon, March 2, to begin a nightly series of special evangelistic services to continue through Friday night, March 14. Services begin at 7:30 p. m.

Special sacred music is a feature of each service. Mr. Ballard has traveled for the past two years with the Musical Messengers Quartet and presents his messages in song and sermon.

Mr. Ballard's scholastic preparation was made at East Carolina College, Greenville, North Carolina, and Columbia Bible College, Columbia, South Carolina. He was ordained in the Free Will Baptist ministry in March, 1957.

Mr. Ballard is the son of the Rev. L. E. Ballard, field secretary of the North Carolina Free Will Baptist Sunday School Convention.

## North Carolina Superannuation Report for February, 1958

The following is the February report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists:

Balance on Hand,	
February 1	\$4,174.47
<b>Receipts</b>	
Albemarle Conference	\$22.00
Blue Ridge Association	19.93
Cape Fear Conference	30.30
Eastern Conference	32.71
Piedmont Association	5.00
Western Conference	19.94

Total Receipts 129.88

Total to be Accounted For \$4,304.46

### Disbursements

Ministers' Monthly Checks	\$187.50
Operating Expense	25.00
Paid to National Board	10.49
Total Disbursements	222.99
Balance on Hand, February 28	\$4,081.47

## Coming Events

March 23-27—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

March 30—Palm Sunday

April 4—Good Friday

April 6—Easter Sunday

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina



## Waterbranch Church Announces Revival

Revival services will begin at Waterbranch Free Will Baptist Church near Stantonsburg, North Carolina, on March 23, and will continue through March 30. The evangelist for these services will be the Rev. Willie Renfrow of Kenly, North Carolina. The Rev. H. M. Minchew, pastor of the church, will assist in the services.

The church states: "We invite each and every one of you to come and be with us. We desire the prayers of all the Christians for the success of the revival. Pray that God will give us a soul-stirring and a soul-winning revival."

## Ministers' Meeting of N. C. Western Conference

The Rev. H. M. Minchew announces that the ministers' meeting of the Western Conference of North Carolina will convene at Stoney Creek Church, Wayne County, on Tuesday, March 25, 1958. The church is located about five miles southeast of Pikeville, North Carolina, on the Patetown and Eureka highway.

All ministers pastoring in the Western Conference are urged to attend and to bring their wives. Other ministers who would like to attend are also invited. Each minister who plans to attend the meeting is requested to please mail a card to the Rev. H. M. Minchew, Kenly, North Carolina, telling the number attending in his party. This information is required in order for the host church to know how many to prepare lunch for.

The program for the meeting has been planned as follows:

### Morning Session

—Song Service, Rev. Johnnie Eason

10:00—Devotions, Rev. Rommie Mitchell

10:15—Welcome Address, Rev. James A. Evans, Host Pastor

10:20—Response, Rev. Milford Hales

10:25—Roll Call of Ministers

—Business Session

10:45—Testimony Service, Rev. Joe Ingram

11:15—Song Service

—Prayer, Rev. Herbert Wade

11:30—Message, Rev. Bobby Rogers

12:00—Lunch, Served by Ladies of Host Church

### Afternoon Session

1:00—Devotions, Rev. R. N. Hinnant

1:00—General Discussion About Problems

3:00—Benediction, Rev. Fred Hall

## Youth for Christ Rally To Meet at Malachi's Chapel

The Albemarle Youth for Christ Rally will meet at Malachi's Chapel Free Will Baptist Church, Tyrrell County, North Car-

olina, on March 15, 1958, at 7:30 p. m. The Rev. LaRue Davis, Youth for Christ chairman, reports the following:

"We'll be looking forward to a wonderful service in the Lord. There will be special music, testimonies and the Rev. A. B. Bryan will be the guest speaker. Please make special efforts to attend.

"The last rally was held on March 1, 1958, and was sponsored by Fellowship Free Will Baptist Church. It was held in the John Small School Auditorium in Washington, North Carolina. The Rev. and Mrs. Lee Whaley were present. The Albemarle Youth for Christ presented them with a camera and equipment for their work in Alaska. This equipment amounted to \$80.15. We also voted to give all money taken at the rallies, above the expenses, to the Alaskan mission fund.

"We appreciate the interest that has been shown in these rallies and our prayer is that it will continue. May God receive credit for all good that is accomplished."

## League Convention to Meet With Wilson, N. C., Church

With "Let Go—Let God" as the theme, more than 500 young people of the Free

Will Baptist church will meet for the annual State League Convention on May 2, 3, in Wilson, North Carolina. All sessions will be held in the First Free Will Baptist Church with the Rev. Earl Glenn as host pastor.

The convention will open Friday night at 7:30 featuring a varied musical program and a message on the theme "Let Go—Let God Save You." The sessions will continue through Saturday night. Serious consideration will be given in this youth convention to the educational and missionary programs of the church; together with forums designed to aid youth find its place in life. Workshops on various phases of youth work in the Free Will Baptist church will also be a training feature of the convention.

Officers of the convention include the Rev. C. H. Overman, Ayden, president; the Rev. Herbert Waid, Pine Level, vice-president; James E. Davidson, New Bern, recording secretary; the Rev. Adam Scott, Saratoga, treasurer; the Rev. Henry Melvin, Winterville, corresponding secretary; and Miss Leah McGlohon, Mount Olive, Bible drill leader.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Rev. Delbert Glendon Gould

Rev. Delbert Glendon Gould, son of Mr. and Mrs. Grover Gould was born at Tom Corwin, Jackson County, Ohio, September 27, 1908. He departed this life at the White Cross Hospital, Saturday, January 18, 1958, at 11:00. His age at death was 49 years, 8 months and 23 days.

He was united in marriage to Miss Ina Hutchinson, December 19, 1936, daughter of Rev. and Mrs. M. O. Hutchinson of Clarion, Ohio, Vinton County. To this union two sons were born, Marvin and Myron, both at home. Those preceding him in death were his mother who passed away in 1944, three brothers, Paul, Leslie and Ralph; one sister, Emily, all in infancy. Those left to mourn their loss is his dear companion, two sons, Marvin and Myron; one granddaughter, Delma Darline Gould, all of Columbus; father, Grover Gould of Wellston, Ohio; and four brothers, Olen and Harold of Columbus; Robert of Lincoln, Nebraska, and Earl of Jackson; three sisters, Mrs. Mone May, Akron, Ohio, Mrs.

Anthony Reis, Maderia, Ohio and Mrs. Ray Branscomb, Wellston, Ohio. Many relatives and friends, who will miss him are left behind.

He was converted in the Methodist Church at Glenroy, Ohio, 24 years ago. But, later he became a member of the Wellston Free Will Baptist Church. He went to Columbus to live 17 years ago, where he became united with the Free Will Baptist church on South Parsons Avenue, which later became the Gibbard Free Will Baptist Church and then in 1952 they organized the Welch Avenue Free Will Baptist Church. And, being called into the ministry, he was licensed in 1949 and ordained in 1950. He was chosen as pastor of Welch Avenue Free Will Baptist Church and remained there until his death. May all the dear ones who survive his passing, remember Jesus said, "Let not your hearts be troubled, ye believe in God, believe also in Me."

The funeral was held at the Welch Avenue Free Will Baptist Church, Tuesday, January 21, 1958, at 2:00 p. m., Rev. Fred Evans and Rev. Tommy Moore officiating. Interment was in the Forest Lawn Cemetery.

Out across the great divide,  
Our precious one has gone,  
To meet the One he loved so well,  
Just beyond the setting sun.  
And some day we'll meet him  
On that bright and heavenly shore  
And clasp our hands together,  
As we've often done before.



# Advantages of an Education

## At Mount Olive Junior College

W. Burkette Raper, President

**W**HERE shall I attend college?" This is a pressing question at this moment in the minds of thousands of high school seniors all across America. Few questions are more vital to high school graduates, because the college one attends will have a strong influence on his destiny.

Important decisions are a part of every college career. Future husbands and wives are frequently met on the college campus; roommates become life-long friends. Some students do not choose their vocations until they are in college, and others change their minds after enrolling. A student's set of values and general outlook on life undergo serious changes during four years in college. Certain professors come to have an unbelievable and permanent influence upon each student.

Whether the student knows it or not, when he chooses a college he is selecting a mold that will help to determine the future of his life, personally and vocationally.

Colleges should not be selected solely on the basis of tuition and other costs. Students and parents should seek the college that has the character and philosophy of life with which they would like to be identified. No better investment of money can be made than in choosing one's college wisely. The saving of \$200 or more for four years is a small matter when placed alongside the fact that one may always bear the image of the college he attended.

In view of the tremendous importance of selecting a college, I am happy that my denomination is now providing educational institutions for our youth. I wish now to point out some of the important advantages students find in attending Mount Olive Junior College.

### A CHRISTIAN COLLEGE

Mount Olive Junior College, in both its personnel and philosophy of education, is committed to the Person and teachings of Jesus Christ. We believe that God is the Author of all truth, and therefore God must be at the heart of our entire program. We also believe it is through Jesus Christ that we best come to know God; thus an acceptance of Jesus as one's Lord and Saviour is essential for an adequate education. With this conviction in mind, we urge each student to commit himself to Jesus Christ

as his Redeemer.

We believe that God has also revealed Himself to us through the Bible, and for this reason we study the Bible as the Word of God. Through public worship and private devotions we seek guidance of the Holy Spirit in understanding the Bible and learning God's will for our lives.

These reasons explain why at Mount Olive College we require courses in Bible and attendance at religious services.

Students seeking a Christian college will find that advantage at Mount Olive.

### A FREE WILL BAPTIST COLLEGE

Mount Olive Junior College was chartered in 1951 by the North Carolina State Convention of Free Will Baptist Churches and is governed by a board of directors elected by the convention. The board is composed of nine members, eight of whom are ordained ministers and the ninth is a prominent Free Will Baptist layman in eastern North Carolina.

In matters of doctrine, theology and church polity, the college is committed to the Free Will Baptist treatise. At the beginning of the school year each faculty member is given a copy of our treatise and is advised that the teaching of the college must conform to it. In the employment of teachers, care is taken to employ only those persons who are in full sympathy with the role of Mount Olive Junior College as a Free Will Baptist institution.

Suffice it to say that no student has ever reported to me that any teacher of the college has taught or advocated a position contrary to our treatise. I do not know of any Free Will Baptist student who has attended Mount Olive Junior College who has left our denomination while with us or after graduation.

### HIGH ACADEMIC STANDARDS

Denominational loyalty is important, but the fact that a college is committed to the doctrine and polity of its sponsoring denomination does not always convince young people that they should go there. *Free Will Baptist* written on every brick of our colleges would not mean that Free Will Baptist students would attend in any greater numbers. Students go to college for an education, and the institution that wants good students must have acceptable academic standards.

Mount Olive Junior College has made notable scholastic achievement. The college is approved by the North Carolina College Conference, State Department of Education, State Rehabilitation Program, and the Veterans Administration. Our graduates have done better than average after transferring, and have had their credits fully accepted toward meeting the requirements for an A.B. or B.S. degree.

### PERSONAL GUIDANCE AND SPECIAL HELP

The gap between high school and college is a wide one, and many students need personal assistance in making the transition. At Mount Olive Junior College a student is a person, not a number, and the size of our student body permits us to maintain a close relationship between students and faculty. Each of our teachers is available at any time to counsel with any student who desires help with either personal or school problems.

For students whose high school background has been inadequate, Mount Olive Junior College offers special preparatory courses in English and mathematics. As a junior college our program is designed to give personal guidance and help to students during their first two years in college when many are away from home for the first time. We offer to our students a home away from home.

### FINANCIAL ASSISTANCE

In these days when the cost of higher education is beyond the reach of many deserving students, Mount Olive Junior College has come forth with an almost unbelievable program of financial aid: This aid falls into three categories:

(1) Self-Help Positions—About one third of our boarding students work to help pay their expenses. Through part-time employment in the library, cafeteria, bookstore, office or house cleaning a student may earn \$300 per year.

(2) Scholarships—Mount Olive Junior College offers scholarships worth \$250 to Free Will Baptist students from any state who graduate as valedictorians or salutatorians. We do this because we want the best Free Will Baptist students in the nation in a college of their own denomination.

(3) Loan Funds—The college has a generous program of student loan funds for students who wish to borrow. The loan may be repaid in monthly installments after graduation. We have never refused admission to a qualified student because he did not have the money.

Interested students should write *The President, Mount Olive Junior College, Mount Olive, North Carolina*, and request a catalogue and application forms.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### YOUNG PEOPLE AND PARENTS

*"Children, obey your parents in the Lord: for this is right"* (Ephesians 6:1).

*"Children, obey your parents in all things: for this is well pleasing unto the Lord"* (Colossians 3:20).

Continuing with the thoughts begun last week on the subject of "Young People and Parents," I want to direct your thinking to the importance of honoring your fathers and mothers through your obedience to them. The two verses quoted at the beginning of this message set forth that duty and obligation in clear, concise and unmistakable terms. There are no ifs, ands or buts about the matter. The command is "Children, obey your parents in the Lord and in all things" for two reasons—very good reasons: "... for this is right" and "... for this is well pleasing unto the Lord." The young people who will be good to their parents, obeying, honoring and blessing them, will be greatly blessed. In early life you are laying the foundation for your after life—for your future life. Young reader, what sort of a foundation are you laying? What kind of material are you using? Just remember, you are going to build your life upon the foundation you are now laying, either good or bad. A building is really no stronger than the foundation upon which it is built. Your life can be no stronger or greater than the foundation you are now laying upon which to build it.

To build upon disobedience, bad temper, self-will, stubbornness and selfishness through the years of childhood and youth, or to lay that kind of foundation, means a very poor life structure for the average person. So we can see the tremendous importance of starting right and continuing on through a life of service to God and man, for that is the life that is pleasing to Him and that brings happiness. We realize, and have so stated in previous messages, that parents should treat their children right in all things. This, the Christian parent will strive to do. Then every young person owes his father and mother the highest earthly honor, or the honor next to that which is owed to God. In fact, honoring parents and honoring God go together. But where parents are sinful

and wicked, the children should honor them as much as possible. They should have as high degree of love and respect for them as they can. Perhaps a child cannot honor a wicked, drunken, profane or immoral father and mother as highly, by any means, as he can those who are Christians and who gave him good examples and proper instructions. But I wonder if God does not consider all this. At any rate the child can and should treat even the sinful parent right, and perhaps, he can lead them to God and a life of service to Him.

And finally, young people, remember the world is watching you. Don't doubt this or sneer at it. You are right now making or marring your character and future life and well-being in your home life. The treatment of your parents is telling on you and will, all the way through life. It may be an unwritten language, but it speaks loudly nevertheless. Someday you will apply for a position, and whether you are accepted or rejected may depend on how you have conducted yourself to that point. The business world is watching you in youth—your attitude toward your parents, teachers and your church. If you have been truthful, honest and obedient; if you have walked uprightly and straightforward before them; then businessmen know you are dependable and worthy: therefore they will give you the best possible.

*"Hearken unto thy father that begat thee, and despise not thy mother when she is old"* (Proverbs 23:22).

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### NOT LOCATION, BUT ATTITUDE

Too often we find people whose attitudes prove that they live at a distance from the Lord. They live the life of the lonely disciple, Peter, when he *followed afar off*. There are several reasons why they live at a distance. It could be for the lack of faith. It could be because of the denial of Christ in some respects; or it could be because of a faint understanding of the spiritual and dedicated life a Christian should live. If one lives at a distance from the Lord he does not have to change locations to come near Him. He only has to change attitudes. God is omnipresent and is present everywhere. The reason one does not live near Him is because his attitude is so foreign to God's ways until it is impossible to have things in common. Your faith in Him has more to do with your relationship to Him than you think. Faith in and attitude

toward God and one's self is so closely related to victory until it even becomes victory for him. "... and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:4, 5).

Men make a serious mistake when they divide life into the religious and the secular. All of life is sacred. Men are justified to divide life into the secular and religious only when they try to live independent of God's laws. God does not judge life as religious and secular, but judges life as a whole. He either shall say to the whole life, "... Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or shall say, "... Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:34, 41). In the Biblical sense, all of life is sacred or none if life is sacred.

What is your attitude toward your suffering? You could have the attitude that your suffering is not justified and this could cause you to feel at a distance from the Lord. Some time ago a sick lady asked me to pray for her, that if she had committed any sin that was causing her to suffer she would be forgiven. Knowing the lady as I did, and the life which she had endeavored to live, I could not conceive of her having to suffer for her personal sins. This I felt impressed to explain to her. In fact, the whole human race deserves nothing but trouble and death when we consider the state to which we plunged in the *fall*. God through love and mercy saves and allows men to enjoy His blessings, for while we were yet sinners Christ died for us. You may be sick and desire to get well for personal reasons. It may be to enjoy life; it may be to convenience your family or it may be for some personal reason—all of which may be good and justifiable, but nowhere in the Scripture does the Lord work miracles to personally convenience or to accommodate men outside of His will. For the Lord to be near you and for you to enjoy His benefits during sickness, just remember that His known presence depends upon your faith and attitude.

If you desire the presence of the Lord to be with you, remember that your location does not matter. The seriousness of your case does not matter. Only your faith and attitude can bar you from the presence of the Lord. Apostle Paul says, "... Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: ..." (Philippians 1:20-22).

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Survey of 1957 High School Graduation in North Carolina

Fifty-three per cent of the 1957 high school graduates from the North Carolina county administrative units of Wayne, Duplin, and Greene counties enrolled in junior colleges are at Mount Olive Junior College, President W. Burkette Raper disclosed recently.

The breakdown by counties is as follows: From the Wayne County administrative unit, three 1957 high school graduates entered junior college, and all three of these

enrolled at Mount Olive Junior College. One graduate from Fremont chose a junior college and entered Mount Olive Junior College.

Sixteen graduates of Duplin County schools entered junior colleges and eight, or fifty per cent, of these elected Mount Olive Junior College.

In Lenoir and Johnston Counties, Mount Olive Junior College enrolled twenty-five per cent of the 1957 graduates who entered junior colleges.

These statistics, President Raper declared, are based upon the "Follow-Up Survey of 1957 High School Graduates in North Carolina" released this month by the State

Department of Public Instruction.

The survey reveals that while the percentage of high school graduates entering senior colleges decreased in 1957 as compared with 1956, the percentage of graduates entering junior colleges increased.

"These figures on junior college enrollment give added emphasis to the significant role of Mount Olive Junior College in helping to provide Christian higher education for the youth of eastern North Carolina," President Raper said.

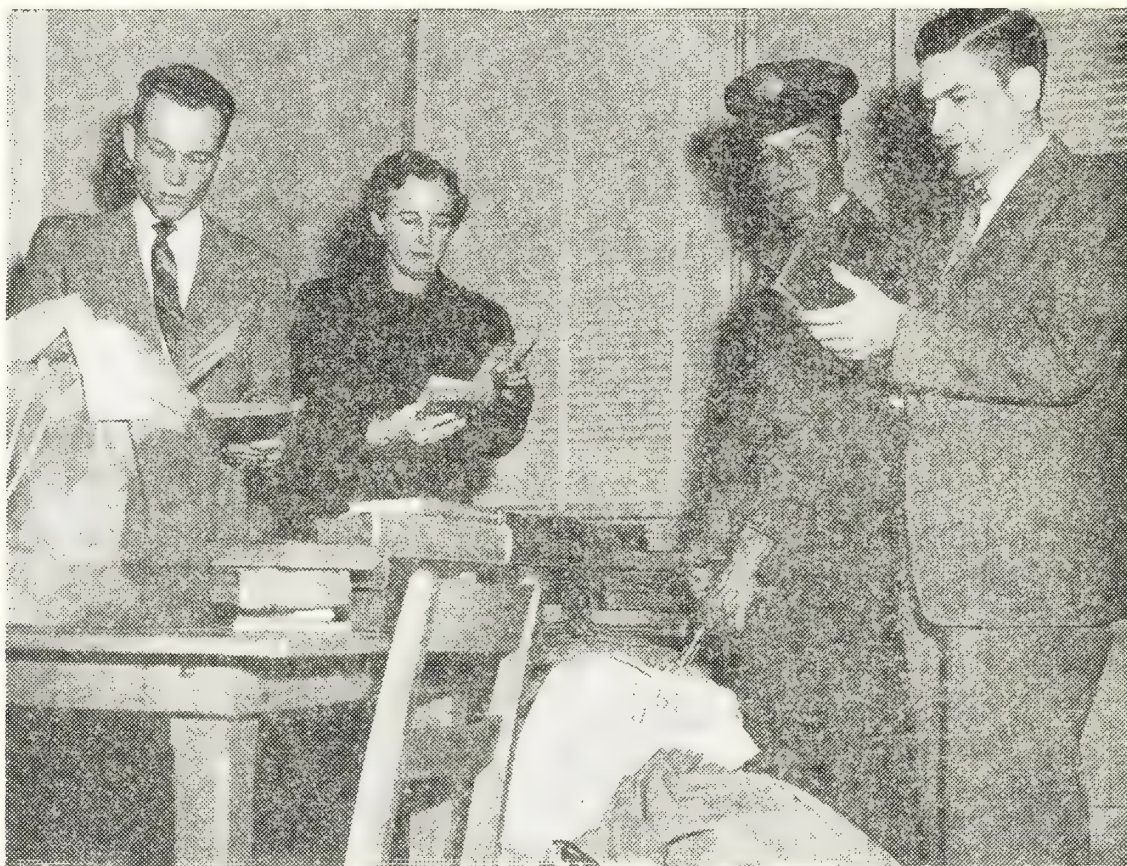
## THE MAIL BOX

### CARD OF THANKS

"We wish to express our deepest appreciation and heartfelt thanks to one and all who came to our assistance during the recent death and burial of our dear husband and father. We also appreciated the nice flowers, the songs that were sung, and the consoling words that were spoken."—Mrs. Delbert Gould and Sons, Columbus, Ohio.

No man has a right to do as he pleases unless he pleases to do right.

## BOOKS ADDED TO COLLEGE LIBRARY



The Mount Olive Junior College library was aided this week by the receipt of 300 books from the Library of Congress. Shown examining the books are (left to right): Dean Daniel W. Fagg Jr.; Mrs. Mildred S.

Councill, librarian, who recently went to Washington, D. C., to obtain the books; Ted Garner, postman; and W. Burkette Raper, president.

One of the books included in the Library

of Congress shipment was a rare volume, *The History of the Freewill Baptists for Half a Century, (1780-1830)* by I. D. Stewart, published in 1862 by the Freewill Baptist Publishing Establishment of Dover, Delaware.



# NOTES — AND — QUOTES

By J. C. Griffin



## ABRAHAM'S SERVANT IN THE WAY OF THE LORD

"And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth; I being in the way, the LORD led me to the house of my master's brethren" (Genesis 24:27).

### IN THE WAY OF OBEDIENCE

"And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor" (Genesis 24:10).

In Verse 4 of the same chapter, Abraham had commanded his servant to go look for a wife for his son, Isaac. The charge to him was "... thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac." So we find this servant in the way of obedience. As this servant obeyed his master, so we who believe in and profess the Lord Jesus Christ must be obedient to the command and instructions of our Master in order to get the protection and fellowship of our Master. Disobedience brings condemnation and destroys our usefulness as a servant of the Lord. Although we are His disciples, His subjects, His servants and His family, we cannot reach the goal without being obedient.

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:8, 9). So the servant of Abraham was in the way of obedience. Every born-again child of God must also be obedient to the way of the Lord.

### IN THE WAY OF PRAYER

This servant was also in the way of prayer. Verse 12 says, "And he said, O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham." So it is vitally necessary that we who are in the way of the Lord pray for guidance in obeying the Lord and Master of our salvation. It is impossible to succeed without prayer. The praying Christian is the Christian that pleases God. We are disobedient if we fail to pray. The Lord taught us to pray; He even gave us a prayer that we might be

taught how to pray. (See Matthew 6:9-15.) We should pray in the manner in which the Lord Jesus taught us to pray. It is possible to ask God to condemn us eternally if our prayer is a prayer of pretense instead of a real prayer being poured out from one's heart. Abraham's servant prayer was a prayer from his heart.

### IN THE WAY OF FAITH

Verse 13 states, "Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water." We are taught to wait on the Lord (Isaiah 40:41). To wait for the Lord to answer is the show of faith. So often we fail to wait for the answer to come, even though we think we have prayed in the right manner. Prayer without faith is mockery. Timothy's mother and grandmother possessed *unfeigned faith*, this is, faith without pretense. Their faith was a living faith—a faith that brought blessings. The writer of Hebrews states: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6).

The servant of Abraham had a living faith. He had been blessed in the way and he had reached the spot where he realized that he was to wait and see what the Lord would do for his master, Abraham. So therefore, he was staying at that spot to receive the answer to his prayer.

### IN THE WAY OF WORKS

"Even so faith, if it hath not works, is dead, . . ." (James 2:17). When this servant saw Rebekah, he knew that his prayer was answered so he "... ran to meet her, and said, Let me, I pray, drink a little water of thy pitcher" (Vs. 17). He did not wait for the Lord to send the blessing all the way to him; he ran to receive it. He was in a hurry, like Philip who ran to catch up with the chariot in obedience to the command of the Holy Ghost in order to talk with the eunuch who was making his way home. As Philip was anxious to impart a message to this eunuch, Abraham's servant was so anxious to impart the message that had been commanded of him that he ran to meet Rebekah.

God wants His servants to get in a hurry to deliver the message, and to do so obediently, prayerfully and faithfully, thereby showing faith by works.

### IN THE WAY OF BLESSING

"And he said, Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren" (Vs. 27). We cannot receive the blessings of the Lord and say, "Blessed by the name

of the Lord," unless we meet the conditions. God has given us the stipulated conditions. These conditions are plainly set before us. As Abraham gave his servants instructions to perform the work assigned him, so God has given us the instructions and marked the way so plainly that we can find *the way, the truth, and the life*.

### IN THE WAY OF VICTORY

The servant of Abraham was in the way of victory because he met every condition in the challenge which was made to him by his master. Jesus has promised victory to us who meet the conditions. May we notice the following Scripture: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).

Victory is sure to come to those who follow the instructions as given to us by the Lord Jesus. It was at the well that the servant of Abraham received the answer to his prayer; it was at the well that he drank the refreshing water which he prayed for from the hand of Rebekah. God has a well of living water, a well that has never dried up and never will cease to flow. All that we are required to do is ask to drink, and our thirst will be satisfied. As often as we go to this well in obedient prayer, we will have our souls refilled with water from above. But a man can stay away from that well, even though he has had a drink, and dry up and die of thirst. Since this is true, God has caused it to be written: "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds: trees whose fruits withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever" (Jude 11-13).

## Positive Thinking and Living

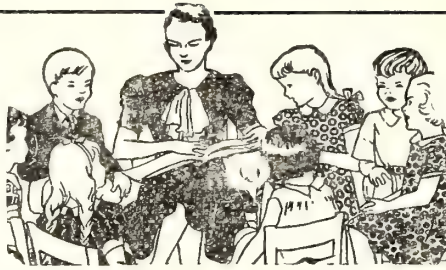
Unconsciously many have their faith, power and poise drained by corrosive anxiety, impatient haste, brooding, bitterness, gnawing fears, self-pity and sensitiveness. It takes will power to cultivate the opposite of these draining factors, namely: more faith in God, meditation, refusing to think unpleasant thoughts, more love, more consideration of others, and less concern with slights. This takes positive thinking and positive living.—D. Carl Yoder.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Kit Midge Ends a Quarrel

Marie Hall Haines

**I**DON'T like you, Jimmy Dale. I'm never going to play with you again. You're the very meanest boy I know," Patsy Ann sobbed, stamping her foot on the ground.

"Aw, I didn't mean to hurt your old cats," Jimmy defended himself. "I just made a nice little harness and hitched them to my little wagon. We were having lots of fun. How did I know Spanker was going to chase them over the fence and they'd get caught?"

"They almost choked and they are as scared as can be. Anyway, they aren't 'old cats.' They are my dear little kittens. You go home and don't you come over to my house again, ever, ever," Patsy cried.

"Please, Patsy, I'm sorry," Jimmy pleaded.

"No," Patsy Ann said firmly. Her dear kittens had been badly treated and she was angry.

Slowly Jimmy turned toward home. "All right for you, Patsy Ann," he said. "I won't ever come over again if that is the way you are going to act. You don't need to speak to me again."

Patsy Ann watched Jimmy walk down the path and disappear through the hedge. She wanted to call him back, but she looked at her kittens and changed her mind. Jimmy had made a harness and hitched the kittens to a little wagon as he had said. All had gone well until his puppy, Spanker, had come over. Spanker was in a mood for play and started after her kittens. In their fright, they had tried to climb the fence. The harness caught and there they hung, one on either side of the fence. Two more badly frightened kittens you never saw. Patsy was frantic but Jimmy had laughed. He had rolled on the ground and laughed. Patsy Ann felt she could never forgive him for that. Never! Never! She gathered her pets in her arms and went slowly into the house.

Lonesome days followed. Jimmy kept his word and stayed on his side of the fence. Patsy Ann felt that if he would only say something to her she would talk to him now. Once, she started to call to him but pride held her back.

One day Kit Midge was gone. Patsy

called and called her, but no kitty came. Kit Midge ate all the dinner and all the supper. Patsy hunted and hunted but it seemed as if Kit Midge had completely disappeared.

"I wonder if Jimmy could be mean enough to hide her?" she finally said to herself. "I'm going over there and ask him."

She had just got to Jimmy's gate when she met his mother coming out of his house.

"Have you seen Jimmy, Patsy Ann?" she asked anxiously. "He didn't come home for supper this evening. Now it is getting dark."

"No, I haven't," Patsy answered. "Did he go away?"

"He said he was going to the woods for a while. I am afraid he may have gotten lost," his mother said. "I must get some help and see if we can find him."

Patsy's eyes grew big and round. To be lost in the woods at night would be terrible. Poor Jimmy! How frightened he must be! She wished she had been nicer to him now. If he had been playing with her, he wouldn't have gone off to the woods alone and been lost. She ran home to tell her mother.

"Oh, Mother, Jimmy is lost and it is all my fault!" she sobbed.

Mother took Patsy Ann on her knee and Patsy told her the whole story.

"Let's ask Jesus to help them find Jimmy," her mother suggested. So Patsy Ann knelt and prayed. "And make me a better girl, too, please, Jesus," she finished.

About an hour later, they heard a shout and they knew Jimmy had been found.

Next day he told her all about it. "I was so lonesome," he said, "that I decided to take a walk in the woods and hunt hoptoads."

"As I was going by that old vacant house on the edge of the woods, I heard a kitten crying. I looked in the window and there was Kit Midge on a rafter. She was too frightened to move. I climbed in the window and tried to coax her down but she wouldn't come."

"Naughty Kit Midge," Patsy Ann said, stroking her kitten's fur.

"I crawled up and got her," Jimmy went on. "But when I jumped to the floor, the boards were so rotten I fell through into the basement."

"Oh, Jimmy!" Patsy breathed. "You might have been killed."

"It was fortunate for me there was a pile of old papers and rags underneath there," Jimmy said. "We weren't even hurt much but I couldn't get out. After a while Daddy came and found us, and that's all," he finished.

"No, it's not all," Patsy Ann said stoutly. "I thank you ever and ever so much, Jimmy Dale, for saving my kitty. I'm sorry, too, for the way I talked to you the other day. I hope you will forgive me."

"That's all right, Patsy Ann," Jimmy answered. "I didn't talk too nice myself. Let's just forget it and thank Kit Midge for helping us be friends again."

"Let's," Patsy Ann agreed, hugging her kitten closer.—*The Junior's Friend*.

### The Pearl of Great Price

(continued from page five)

ought against us. Some will say, "I have done him no harm, therefore I'm not going to ask his forgiveness." Well, friend, isn't that being a little stubborn? Maybe he has heard things, has his mind all warped and twisted, and really feels that you owe him an apology. These things often happen. He might have the impression that you have said things unbecoming to you and is really hurt. Until this situation is cleared up, there will always be a barrier between him and you. At least we should do all we can to clear things up..

One thing that is pretty about Christianity is that Christians may have a misunderstanding, but it can very easily be made right so they may come together again in a Christian spirit. To be sure, it is hard to confess our faults, but it is still harder on us to hold on to our stubbornness. There is no place in Christianity for stubbornness. Such petty faults will choke the blessings of God, and our poor souls will become lean. If we find the *Pearl of great price*, we must first clear away the rubbish and seek until we find it. And, brother, when we do find it, we will see how great its price is. When we find something that's worth everything to us, we find peace of mind and joy. We have so much joy that we want to call in our friends and tell them about it. When a man really finds the *Pearl of great price*, he doesn't want to keep it a secret. He will be bubbling over with so much joy that he wants everyone around to share it with him.

I heard a man testify in church that he  
(continued on page sixteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Macedonia Church Observes World Day of Prayer

The World Day of Prayer was observed and enjoyed by many at Macedonia Church, Colquitt, Georgia, on February 21, 1958. The Rev. C. R. Houston, pastor, delivered a wonderful message on "That the World May Know."

A study course was also held on the book *Prevailing Prayer* by Dwight L. Moody. Eight auxiliaries attended the study course, which was very interesting. The study course gave those who attended a brighter view on the necessity of prayer in their lives.

Study course topics were delivered as follows: "The Prayer of the Bible," Mrs. Paul Irvin; "Adoration," Mrs. O. B. Everson; "Confession," Mrs. S. T. Dunning; "Restitution," Mrs. Steve Bush; "Thanksgiving," Mrs. S. T. Shutes; "Forgiveness," Mrs. Wilford Tyler; "Unity," Mrs. B. W. Clenny; "Faith," Mrs. O. B. Everson; "Petition," Mrs. Margie Hudson; "Submission," Mrs. Steve Bush; "Answered Prayers," Mrs. Kate Edwards.

## Open Letter to N. C. Auxiliaries

Dear Co-Laborers:

Greetings in the name of our wonderful Lord. As we reflect upon the experiences of the past, we are indeed grateful for the blessings God has so bountifully bestowed upon us. Last year we commemorated the fiftieth anniversary of our auxiliary work with thanksgiving and praise.

We are indeed grateful that we have caught a greater vision of the harvest fields that are white with sheaves. As we write, we bring to you an appeal that we press forward with even greater zeal than ever before to the goals that lie before us. There is an urgent need, as we write you, for us to send more funds for our missionaries in Cuba, Tommy and Emma Ruth Willey and their baby.

We urge you to give as liberally as you can that their needs may be met. Our funds are insufficient at the present to meet their needs. There is a deficit that must be met.

We also urge you to rally to the cause

of missions in Africa. As you know, the Woman's National Auxiliary Convention chose the building of a mission station in Africa as the annual project. We are to finance this work. Each auxiliary is asked to give \$3.00 for this building of the station. We ask you to give as liberally as you can.

Then we must rally to the support of our colleges and Children's Home. God has promised to supply all our needs, so let us give liberally and cheerfully that His program may go forward.

May God bless you and reward you, as you lovingly remember Him in these ways. We thank God for everyone of you, knowing you will lovingly respond to this plea given in His name.

Yours in His Service,  
Miss Mattie Mae Beacham  
Arapahoe, N. C., Woman's  
Auxiliary

Plymouth, N. C.—The Woman's Auxiliary of Mount Olive Church held its monthly meeting on February 22 at 7:30 p. m. in the home of Mrs. Joe Rhodes. The opening hymn was sung prior to the Scripture reading by Mrs. Joe Rhodes. Mrs. Vivian Ayers led the ladies in prayer.

Those participating in the program were Francis Ange, Pauline Wynn, Minnie Ange and Margaret Ange. The report for the evening was as follows: members present, 14; offering, \$7.25; sick visits, 37; cards, 10; trays, 8; daily Bible readers, 5; giving money, 6.

The group was dismissed with prayer and afterwards enjoyed a social period and refreshments.

Greenville, N. C.—The Woman's Auxiliary of Grace Free Will Baptist Church held its monthly meeting on Monday, February 24, at 7:30 p. m. at the church. There were thirty members present. The meeting was called to order by the president, Mrs. Herman Cannon. Following the opening hymn, Mrs. James Page read the Scripture and Mrs. Elton Reel led the group in prayer.

Those participating in the program were Mrs. Samuel Johnson, Mrs. Frank Wagner and Mrs. J. B. Worthington Jr. During the business period the group planned to bring food to each auxiliary meeting to give to someone in need. The group also planned to have pre-Easter prayer services

March 31—April 4. Delegates to the district convention were appointed as follows: Mrs. Richard Gregory, Mrs. J. B. Worthington Jr., Mrs. Frank Wagner and Mrs. Sue Taylor. The ladies were dismissed with prayer by Mrs. Willie C. James, following the closing hymn.

The auxiliary makes the following statement: "We are greatly blessed in our meetings and covet the prayers of all Christians that we will continue to grow and be used for the glory of God."

Beulaville, N. C.—The Woman's Auxiliary of Cabin Free Will Baptist Church met on Friday night, February 28, at the home of Mrs. Ottis Miller. The Scripture for the evening, Philippians 4:10-20, was read and discussed by the pastor, the Rev. Joseph Ingram.

Mrs. Foy Kennedy had charge of the program. She was assisted by Mrs. Norwood Norris, Mrs. Rolland Callahan and Mrs. Marvin Rhodes. The program was concluded with special prayer for all missionaries and especially the Lee Whaley family was led by Mr. Ingram.

After a short business session, the group was dismissed with prayer by Mrs. Flave Mercer. Mrs. Miller served individual cherry tarts, ice cream, nuts and coffee during the social hour.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met February 27 at 8:00 p. m. in the home of Mrs. Travis Roughton. The meeting opened with group singing. The president read the Scripture, and the Rev. Winford Brickhouse led the opening prayer.

Those taking part on the program were Mrs. Bernice Maitland, Mrs. J. R. Swain, Mrs. Travis Roughton and Mrs. Maurice Van Horn. The business was transacted as usual. After the meeting was adjourned with prayer the hostess served refreshments.

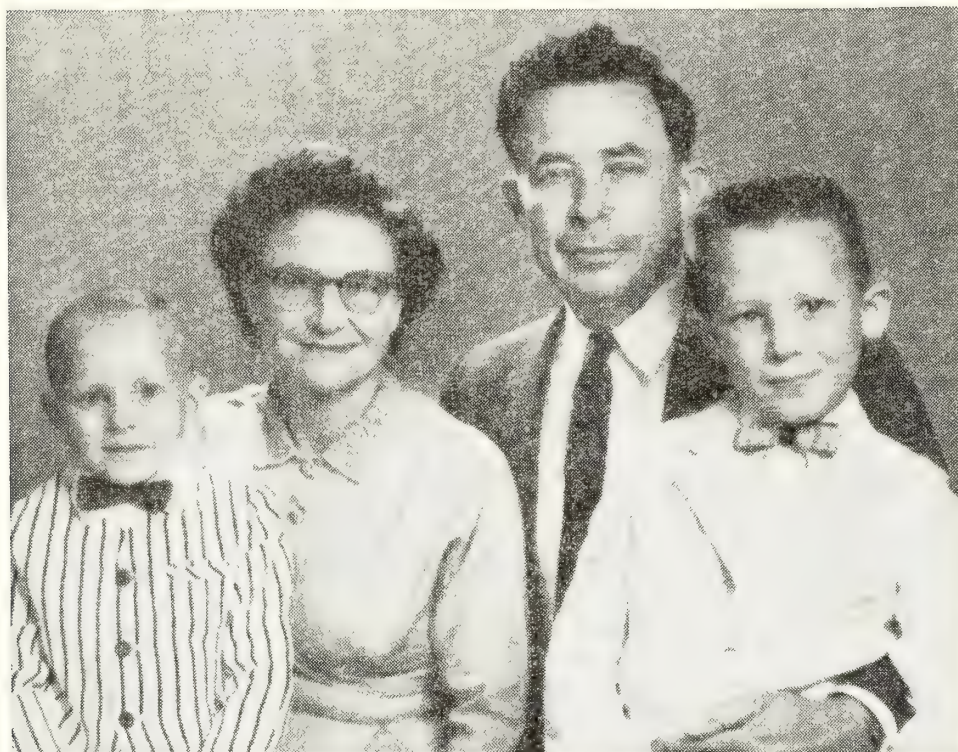
Dunn, N. C.—The Y.P.A. of Robert's Grove Church met on a recent Thursday night at the home of James Spell. There were eleven members present at the meeting. Marie Starling opened the meeting with devotions.

The program topic was "And Jesus Went About . . . Teaching . . . Loyalty." The program was under the direction of Mary Lynn Barefoot. Those taking part were Mary Ann Tew, Jerry Honeycutt, Martha Sue Tew and Mrs. Sulie Spell, the sponsor of the group. The program was concluded with prayer by Martha Sue Tew.

The next meeting will be held with Brenda Holland. The hostess served drinks, cookies and crackers which were enjoyed by all.



## Equipment for Alaska



It is with great anticipation that we look forward to our leaving date for Alaska which is set for Wednesday, March 12. We wish to express our sincerest appreciation to every individual and organization who has made this undertaking possible.

Since Brother H. E. Willis published a list of our needed equipment, the following articles have been supplied:

1. Hymnbooks
2. Communion set
3. Camera and films
4. Blankets, quilts and linens
5. Tire chains

Many small contributions have been received also, that when consolidated made it possible for us to purchase a luggage trailer. We now have approximately sufficient funds to complete the balance due on the typewriter.

These blessings have been gratefully received. We still stand in the need of the following articles that we are trusting the Lord for:

1. A portable organ
2. Snow-gripped tires.
3. Fifty dollars for visual aids purchased on credit at the Free Will Baptist Press
4. Funds for adequate clothing
5. An organization to accept the respon-

sibility of a monthly hospital insurance to cover the family

After leaving Jacksonville, North Carolina, we will be doing itinerant work as we travel toward Alaska. Our address, after March 12, will temporarily be in care of the Home Mission Department, 3809 Richland Avenue, Nashville, Tennessee.

Yours for Souls in Alaska,  
D. L. Whaley

## From the Field

### FOREIGN MISSIONS

"Recently we inquired of the Foreign Mission Board as to the missionaries that most needed support and were told the Hersey family in Japan would be most worthy.

"Our church, though small at present, would like to support one of the Hersey children at this time. At such time that we feel we can do more, we will try to increase our gift. Pray for our small group that the Lord would bless us to the extent that we can eventually support an entire family on the mission field.

"Though we are renting a building at the present time, we are praying that we

may be able to find property on which we can start building during this coming year.

"Enclosed is our check for \$15.00. A check will be mailed monthly, ear-marked for one of the Hersey children."—Village Chapel, Reba Kirk, Church Clerk, Ceres, California.

"Enclosed you will find a check for \$25.00 dollars, which is a birthday gift for our Saviour, Jesus Christ. It is to be sent to foreign missions, from the Adult Woman's Class of White Oak Free Will Baptist Church.

"This past Christmas we gave our gifts to Jesus, the One whose birthday we were celebrating. Why? Nearly two thousand years ago 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' (John 3:16). 'For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?' (Romans 10:13, 14).

"How did we give to Him? Instead of giving gifts to each other, we gave to Christ through our small gifts to foreign missions. Pray that we might celebrate His birth each day by trying to help someone to believe and be saved.—Mrs. Cleva Clewis, Bladenboro, North Carolina.

"My husband was killed in an accident on October 30. I received your letter to him (Norman Shirley) this morning and would like to send \$5.00 for Dave Franks in memory of him.

"May God richly bless and keep you all is my prayer."—Mary Shirley, Chelsea, Alabama.

"Just read the Prayer and Praise Letter and financial report. It thrilled my heart to know what a wonderful job is being done through our missionary program. All the reports are wonderful; thank the Lord and our good missionaries. We will be praying for them.

"Enclosed one dollar to help in the work."—Melvin Bingham, Tulsa, Oklahoma.

"For the past several months my Senior Sunday School Class has been working on a missions project for the new African stations. I am enclosing a money order for \$50.00. Please apply the money to the African stations fund and give the credit to the Senior Sunday School Class of Winterville Free Will Baptist Church, Winterville, North Carolina."—Leah McGlohn.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church and World Evangelism

(Lesson for March 23)

Lesson: Matthew 28:18-20; Acts 13:1-3;  
Romans 1:14-18.

Golden Text: Matthew 28:19, 20.

### I. INTRODUCTION

The Church owes it to Christ who redeemed her to take His message of love and salvation to every man. Every man is entitled to the opportunity to hear the gospel, because it includes him. If you are entitled to receive certain things, you will go to law in order to do so, because you feel that your rights are involved. The eternal rights of men are involved in the gospel, and it is the duty and solemn responsibility of the Church to carry the gospel to all creatures everywhere.—*Advanced Quarterly (F.W.B.)*.

The plan which Jesus gave the Church is simple but effective whenever it is followed. It is simply that all who come to know Him in the pardon and forgiveness of their sins use every means at their disposal to tell others what Jesus means to them and what He will do for all others who will accept Him as Saviour. This plan is called evangelism. It is exercised through mass gatherings of people to hear a minister preach the gospel of Christ, and it is exercised as a believer gives his personal testimony to another who does not know Christ. The church engages in evangelism as it teaches the Word of God, as it serves in obedience to the teaching of Christ and as it appropriates money for those who are specially called of God to witness for Christ in particular fields, both at home and in foreign lands.—*The Bible Teacher (F.W.B.)*.

### II. HINTS THAT HELP

1. Jesus referred to His great authority before He gave the Great Commission (Matthew 28:18).
2. There is no indication that anyone is ever to be baptized before he has become a disciple of the Lord (Vs. 19).
3. Just as newborn babies need to be fed and trained, so babes in Christ must be instructed in all spiritual truth. (Vs. 20).
4. That church is blessed indeed which has a spiritually-minded staff ministering in it (Acts 13:1).

5. It was when the ministers in Antioch drew near to God with prayer and fasting that the Holy Spirit gave them a new revelation (Vs. 2).

6. Although we read that the church in Antioch sent Barnabas and Saul on their way, it was in reality the Holy Spirit who sent them (Vs. 3).

7. There are debtors who are not in the least concerned about their obligation, but surely such people cannot be considered honest (Romans 1:14, 15).

8. There may be many things of which we are rightfully ashamed, but it should never be the gospel of Christ (Vs. 16).

9. The only righteousness which is acceptable before God is that which He provided and revealed in Christ (Vs. 17).

10. Men are either the recipients of God's righteousness by grace, or they are children of wrath and subject to the wrath of God (Vs. 18).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. He was not ashamed of the gospel. Although the gospel is a story of a Man who died on a Cross, although it is the story of One who died in shame, Paul was not ashamed to proclaim the message of salvation. "For I am not ashamed of the gospel of Christ: . . ." (Vs. 16). Why was he not ashamed? The answer is found in the latter part of the above verse. ". . . for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Please note once more that salvation is universal, it is for whosoever will. It is for men of every race, creed and color. Paul expresses this truth without any reservations.—*The Bible Student (F.W.B.)*.

2. Here is a story from early American history and a New York City courtroom.

"Just about the time the city hall was being built a young man was indicted for the murder of his sweetheart. Political influence resulted in Alexander Hamilton and Aaron Burr (the town's top criminal lawyers) uniting in the accused's defense. The judge was named Lansing. He suggested acquittal. The aunt of the murdered girl interrupted the jury foreman as he announced 'Not guilty!' by shrieking: 'There is no justice in heaven of those who have freed the slayer of my niece go unpunished.'

"The finale to the case was written by

history. Hamilton, in his prime, was killed in the duel with Burr. Burr died in disgrace, hated and despised, and Lansing, the judge, disappeared as mysteriously as the long missing Judge Crater."—*Selected*.

The names of Hamilton and Burr are well known to all students of U. S. history. They were both men of extraordinary ability, yet they were the slaves of sin and needed the gospel and salvation as much as some humble workingman who could neither read nor write.

3. One afternoon a few years ago, I stood chatting with a small group of students in International House, New York. As we talked, a young American asked a cultured girl from Burma what was the religion of the majority of the Burmese. She answered, "Buddhism." The young man said, quite casually, "Oh, well, that doesn't matter; all religions are just about the same, anyway."

Then the Burmese girl, looking directly at the young man, said, "If you had lived in my country you would not say that. I have seen what centuries of superstition, fear, and indifference to social problems have done for my people. We need the truth and uplift of Christianity. When I became a Christian it cost me something. If your religion had cost you more, you might be more aware of its superiority. My country needs Christ." We were humbled. The Burmese girl had given some of us our first living lesson in Christian missions.

Millions of people await the Christian gospel to free them from superstition, fear, and indifference. Ours is the opportunity and responsibility to take Christ to them so that they may walk in newness of life.—*Dr. Kenneth M. Glazier*.

4. A person who really loves the Lord Jesus Christ will never be guilty of saying that heathen religions are as good as Christianity. Paul didn't think so and his refusal to recognize Diana as the equal of Christ led to a famous riot according to Acts 19.

5. Along with evangelism, and following it, Jesus commanded an important obedience in the words, "Baptizing them." Where there has been true repentance toward God and faith in the Lord Jesus Christ, the believer should be baptized. Only repentance and faith can qualify the baptismal candidate. When the Ethiopian eunuch requested baptism, Philip said, "If thou believest with all thine heart, thou mayest."

The center of the ordinance of baptism is the divine Godhead. For Jesus told the disciples to baptize, in the name of the Father, and of the Son, and of the Holy Ghost." This is the focal point of this act of obedience.



## Till You're Well Again

(continued from page nine)

In view of the tendency of fear in life, may we observe that "The LORD also will be a refuge for the oppressed, a refuge in times of trouble" (Psalm 9:9). "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Psalm 27:5). "God is our refuge and strength, a very present help in trouble" (Psalm 46:1). "Though I walk in the midst of trouble, thou will revive me: . . . and thy right hand shall save me" (Psalm 138:7). "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, . . . For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (2 Corinthians 1:3-5).

## The Pearl of Great Price

(continued from page twelve)

once wanted a religion that he could keep a secret; but when he really found Jesus Christ, he wanted to tell it so badly that he just couldn't keep it a secret. He said he didn't want to shout before he was saved, but now he was just bound to shout. That's the same story we've heard for so long—the old, old story we've heard over and over. Thank God, the more we hear it, the better we like it.

The story of Jesus is sweeter than honey, and we never tire of hearing it. It never gets stale, but is fresh and new every time it is told. Old things pass away and all things become new to us. Friends, when you talk about the old-time religion, you're talking about something I understand. It's hard for the sinner to understand; but after he finds Jesus, the story of salvation is the simplest thing in the world.

Jesus said that when the man had found the pearl of great price, he sold all that he had and bought the field in which it lay. Why shouldn't he? for the pearl was worth more than the rest of his possessions. It's just like a man who bought a certain tract of land for the timber that was on it. He first thought it had a million feet of timber; but when he finished sawing the timber, he had sawed ten million feet. This man was well pleased with the deal he had made. When the timber was all sawed, the man discovered a vein of coal in the

ground where the trees had grown. He was still more overjoyed; he was getting rich by leaps and bounds. This man built a mansion and furnished it with all the necessities and luxuries one could wish for. Soon he did more prospecting for coal; but instead of finding coal, he struck a vein of gold. He was so electrified with joy that he could not contain himself. He saw that he had made one of the best transactions that one could make. Well, so he had; but hold your breath for that was not all! He began more prospecting and found, this time, a vein of uranium.

Well, dear reader, this is a comparison of what you find when you find Jesus Christ or the *Pearl of great price*. There is no end to the riches we may find in Him if we keep seeking and working for Him. The Bible speaks of exceeding great and precious promises. Paul speaks of it as being *unspeakable and full of glory*.

## Seven Things

These seven things I have tried:

Laughing at difficulties, and found them disappearing.

Attempting heavy responsibilities, and found them growing lighter.

Facing a bad situation, and found it clearing up.

Telling the truth, and found it the easiest way out.

Doing an honest day's work, and found it the most rewarding.

Believing men honest, and found them living up to expectation.

Trusting God each day, and found Him surprising me with His goodness.—*California Parent-Teacher Magazine*.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan*: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan*: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations*: In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department**  
**The Free Will Baptist Press**  
**Post Office Box 507**  
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# the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 19, 1955

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LUOMA PHOTOS

## WITH HAPPY VOICES RINGING

With happy voices ringing,  
Thy children, Lord, appear;  
Their joyous praises bringing  
In anthems full and clear;  
For skies of golden splendor,  
For azure rolling sea,  
For blossoms sweet and tender,  
O Lord, we worship Thee.

For though no eye beholds Thee,  
No hand Thy touch may feel,  
Thy universe unfolds Thee,  
Thy starry heav'ns reveal;  
The earth and all its glory,  
Our homes and all we love  
Tell forth the wondrous story  
Of One who reigns above.  
—William G. Tarrant.



# EDITORIAL

## MANY TURNED BACK

C. H. Overman

Our editorial last week was concerned with church attendance. This week we want to continue this discussion, and also the place of the Sunday school as it affects our church attendance.

### DISCIPLESHIP TESTED

"From that time many of his disciples went back, and walked no more with him" (John 6:66). This picture of desertion took place after Christ had declared Himself to be the Bread of Life. This they could not comprehend, and they were not willing to go the distance with Christ to find out. The same has been repeated many times during the history of Christianity.

These people withdrew themselves from Christ to be no longer associated with Him or to profess knowledge of Him as the Messiah. None of them were of the twelve, but Jesus turned to them and asked, "... Will ye also go away? (John 6:67). The twelve had witnessed His miracles and had been afforded the greatest blessing of any men on earth. To have seen them turn away certainly would have broken the very heart of Jesus. The words of Peter, however, answered so wonderfully the question, "... to whom shall we go? thou hast the words of eternal life" (John 6:68).

### A GREAT DISAPPOINTMENT

Perhaps no one can imagine the sadness in Jesus' heart as He looked at the people depart. It must have been the same feeling that came upon Him as He looked over the city of Jerusalem and wept because of the unbelief of the people. It was not the only time that He was to be forsaken while on earth, and the scene has been repeated many times since.

Every minister must take into consideration that some of those who come into the church will not remain true. Nothing can break a pastor's heart any more than to see those who, at one time, were true to the cause of Christ depart from the joy of a Christian life. The most heartbreaking experience comes when members do not attend the worship services of the church. The fact that some will depart should not lessen our efforts to keep those we have.

Many people of our denomination are guilty of forsaking the services of the church, just as the above-mentioned people. This we discussed in last week's editorial. There is, however, still another shocking truth—in many churches there are more people at Sunday school than at worship. This is one of the most disappointing things that can happen to a pastor, so far as his preaching ministry is concerned. May we now consider some of the possible reasons for this condition:

(1) In most instances, the Sunday schools have taken up the burden of the church work. This element developed years ago when there were few resident ministers, and the church had only one service a month. When Sunday schools were organized, the people turned to them.

(2) During recent years, our churches have increased their number of worship services. Many have taken on full-time work, and still others have begun half-time worship services; therefore, those who have a tendency to be indifferent regarding the worship of the church simply soothe their consciences by attending Sunday school, and only seldom attending a worship service.

(3) Carnal reasons also prompt some to follow Jesus. Such reasons are not sufficient for one to become a true follower of

Christ. The day after the miraculous feeding of the five thousand, many of the same people followed Christ to the opposite side of the Sea of Galilee. Jesus said unto them, "... Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (John 6:26). Some people evidently do not grasp the reasons for attendance in our services today. This is evidenced by the fact that many leave after Sunday school without realizing the spiritual values derived from attendance in each service.

### POSSIBLE SOLUTIONS

No solution can be found to the problem until the members of both the Sunday School and church are interested in solving it.

In most of our churches there is a duplication in each service, with little or no variety. Opening services follow practically the same pattern. An alert Sunday school can sense this element and take proper measures to add variety and interest for its pupils.

Another solution may be found in closer co-operation between each auxiliary of the church. This may be possible through united efforts in financing, increasing attendance and in planning the over-all program of the church. Each organization should function in consideration of the others. Teachers and superintendents should always be selected with the approval of the church. This should also apply to any other decision which concerns the whole of the church's organization.

Each teacher can also help by instilling in the heart of each pupil, young and old, the importance of attending all services. Certainly this can best be done with the young, and perhaps this effort has been sadly neglected in years past.

Some churches have found that a unified service has helped to solve the problem. In such an effort the usual intermission between Sunday school and worship service is omitted.

To restore the power and prestige of the Sunday school in America, Clarence H. Benson has offered five suggestions. We wish to mention three of them which will give the Sunday school its proper place in the over-all program of the church: First, every church should regard the Sunday school as its main enterprise; second, every church should enlist and train a larger number of its members for Sunday school work; third, every superintendent (and Sunday school) should reach his constituency. The business of the Sunday school should be to reach the neglected with the moral and religious truth of the gospel. In this way the Sunday school can be the *gold mine* of the church, as it was originally referred to.

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## THE FREE WILL BAPTIST

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## February News

It is of no need that we use the time and space in telling you about the weather conditions at Cragmont during February, especially if you read and listened to weather reports. It matters not where you live—north, south, east or west—you know what we mean when we say it has been cold. We had several days of sub-zero weather during the month, but we were blessed with good health and were comfortable and happy.

Because of cold weather and hazardous driving conditions, activities have been very limited at Cragmont Assembly. Only one group met for service of any kind during the month, and very few visitors or guests called. The Youth for Christ Rally was held as usual on second Sunday afternoon. Rev. W. L. Kell, pastor of Cedar Hill Church, and Mrs. Wilson, youth director of the church, were in charge of the program. Mrs. Wilson's young people rendered a well prepared and splendid program. It was an inspirational service and enjoyed by an unusually large number for midwinter weather. Seventy-four persons, including four pastors and a few other adults, were present. There were also three of four Free Will Baptist Bible College students in attendance, and with them was a young man from Korea, Bill Kim. Bill speaks English fluently and made some very encouraging and timely remarks.

The more we see the results of the evils which accompany the general trend of the age, the more we are convinced of the rapid breakdown of moral and spiritual standards and the striking conditions of our social and home life.

We heartily agree that education and learning are needful in the development and prosperity of any people, but we strenuously and conscientiously object to the opinion that a high school diploma and a college degree meet all the needs of a young person as he or she faces the personal responsibilities of life in a selfish and conniving world. We need to teach our children and young people the fundamental facts of life as well as conjectural theories. They need to know something of the true ways of life as well as the fantastic, jazz-crazy, thump-bump rhythm of the deceptive swirl of modern entertainment. It is necessary for our youth to recognize the antithesis be-

tween theory and fact. Theory operates on the basis of hypothetical reasoning and often deceives and misleads those who place their trust in its methods of reaching conclusions. Truth, on the other hand, is the foundation upon which all existing facts are built. What then is fundamental truth?

We find Jesus saying in His prayer to His Father just before His crucifixion, "... thy word is truth" (John 17:17). Again, in John 14:6, He state emphatically that He is truth. He makes it plain in John 8:31 and 32 that those who become His disciples and continue to trust in His Word shall know the truth and be made free. This is the truth that lights the way for young people and guides them safely along the way of a correct and profitable life.

There are so many vicious forces and influences working together to the same end that it is difficult to pinpoint any one as the chief cause of social disintegration, as it is observed on every hand today. But whatever the immediate cause may be, it is traceable, directly or indirectly, to some kind of home breakdown. The home is the head or formative center of social standards and practices. As the stream never flows higher than its source, neither does Christian character exert itself on higher levels in public social activities than it does on the home level. Our contention then is, that it is imperative that we place more emphasis on Christian home building and give more support to that kind of Christian training through church endeavors.

## Free Easter Bulletins

If you need some extra bulletins for your Easter service, please write to the Free Will Baptist Foreign Mission Board, 3801 Richland Avenue, Nashville, Tennessee, and we will send what you need free of charge. The supply is somewhat limited so order today—first come, first served. The bulletin cover is the same as your "He Is Risen" poster. Also, don't forget to order your matching offering envelope for Foreign Mission Sunday, which is Easter Sunday, April 6. The envelopes are 50c per hundred.

Cragmont Assembly is striving to inject into the lives of the young people of this age a realization of the need of true Christian homes and their dedication to the service of the Lord. It is through the youth of today that the approach to the problem must be made if we wish to stem the tide of home breakdowns. Proper Christian training and instruction will prepare young people for family responsibilities and home building.

Please join Cragmont in its task of helping our young people to know and serve the Saviour, and to fit and prepare themselves to build and maintain homes in which He shall live and rule. We thank you for your past encouragement and generous support. Please feel free to ask for any desired information or offer any suggestion for improvement. Come to see us and learn first-hand what our objectives are, and what our needs are to advance the cause we sponsor.

## GREETINGS FROM THE HOSTESS

Dear Friends in Christ:

Well, the snow is all gone and it has turned much warmer, even though we may expect more in March they say. We enjoyed it, but we are glad it is gone.

We have just received a six-quart pressure cooker, a roaster and some cooking pans for Cragmont, and we do thank those who made it possible. Oh yes, and today we received some door length mirrors for the closet doors on the second floor. Many thanks to a group of Elwood Lane Church members of Kannapolis. You will be able to see yourself better this summer. Ha! Now, one thing we need badly, as most of you know, is some new waste baskets. If you have an extra one bring it with you. We will thank you lots.

We are looking to see you this summer. God bless each of you.

Mrs. Wooten

## We Are All Human

Because we are human, we all make mistakes. Our memory, our reason, our judgment, our imagination are not perfect; fundamentally, they are not sins if the motive is right; but in the sight of men, the mistakes look like sin and in humility we pray, "Forgive us our trespasses." To say, "I sin every day by thought, word and deed" does not make a good Christian witness. It is the Christian desire, motive, love of God and man, that count in the sight of God.—D. Carl Yoder.

The man who knows how will always have a job, but the man who knows why will be his boss.



# Arrive in Africa

Lonnie and Anita Sparks

**O**N Sunday, February 29, the S. S. Brazza docked at Abidjan and a new era of our life began. We were a little nervous but this soon passed when the Rev. G. C. Timyan came aboard in search of us. With his help, we soon had a room at Hotel Maxims and we were off for the evening meal. We found the fellowship with this man of God a real blessing and his help during the days that followed cannot be measured in money. We began on Monday to take care of formalities relative to the clearing of our baggage and the pick-up. Before this day had ended we were persuaded that God had gone before us. Rev. Timyan's acquaintance with a number of the officials aided greatly in our *getting through* in such a short time.

On Thursday morning we began our journey inland. We found this new land much different than what we had pictured it in our minds. Florida has nothing on the Ivory Coast. We have oranges, pine-apples, cocoanuts, bananas, palms, etc. We arrived at Mr. Timyan's station Thursday afternoon. This being his birthday, and having visitors as well, the evening meal was really special.

Friday was spent in doing many varied things that missionary life requires, such as car repairs, building a chow box for treks into the bush, securing provisions for such, etc.

At 9:00 a. m. Saturday we set out for the Bondoukou Circle. This was to be an important day in the work of Free Will Baptist missions, in our lives and to the church at Koun who had prayed, hoped and waited so long for a resident missionary. The journey was made without a mishap. As we passed village after village we noticed how many of them already had a Catholic church. At 6:05 p. m. Saturday, February 15, we entered Free Will Baptist territory and at 6:50 p. m. we arrived at the village of Koun. We stopped in front of the chief's house and in a moment we were surrounded by a crowd. The protestant wife of the chief invited us into their dwelling. In the patio we were given chairs. One by one the Christians welcomed us as we shook hands with them. They were so surprised and so happy that their long awaited missionary had come at last. The

shadows of the evening kept them from seeing our tears of joy. We felt so unworthy of such a royal reception and any sacrifice that we thought we had made faded into insignificance as we saw the joy that our coming had brought them. We were given two guest rooms in the chief's house where we began preparing our supper. Gifts of food came in that night as well as the following day. Many stayed outside our door until almost time for service. After we had eaten a snack, we went to the old church. The Christians were singing as we entered the building. Lonnie spoke for a few minutes and then Brother Timyan brought a message. After a song or two we prayed the benediction and started for our rooms. They marched with us singing as we walked.

At 6:30 Sunday morning the Christians met us at the church for prayer. We felt the presence of God in every service. At this service Anita spoke for a few minutes.

At 9:30 we had the morning service at which Lonnie and Brother Timyan spoke. Some came forward for prayer relative to needs in their life. Also at this service there was a naming service. One of the girls received the name of Anita.

As we observed this group of Christians who had by His grace weathered the storms and temptations of life; and, when we saw their depth spiritually in spite of the fact that they know so little of God's Word, we felt that it could only be accredited to work of the Holy Spirit.

One of the hardest things for us to do was to tell them that we had to leave to study the native language for six months. They wanted us to stay there and learn it. However, they were encouraged when we promised to return for Easter. The roof has already been put on their new church building, but it is not completely finished. We think they will have it completed by Easter. They gave us an offering of about \$13 (this was accumulated over a period of time) which we hope to use to help send David to the Bible School of a neighboring mission.

Upon leaving for Goumère we promised that we would stop to tell them good-by on Tuesday on our way to Ghana. About 4:00 p. m. Sunday we arrived at Goumère where

our first station will be built, God willing. This village is about 20 miles south of Bondoukou. The house which had been rented where we were to store our baggage had been sold, but the Christians in the village had spoken for another. This house will be large enough to house both the Merks and us until a house is built. Also one room of it is being rented by the local congregation. The group at Goumère is quite different from the group at Koun.

Before the first service an old man named Joseph came to see us. He was so thrilled that we had come that he was bubbling over. He said that he was the first convert of Mr. Powel in Goumère, and that he had prayed for 20 years for a resident missionary and finally his prayer had been answered. He feels that a great work for God can be established in this village. He said he knew about 100 people who *wanted to pray*. In fact he brought two such young men with him that evening. At 8:00 p. m. the service was started. We sang some hymns, prayer, Lonnie spoke, and then Brother Timyan gave the invitation. Several came forward for salvation. We rejoiced that God was giving visible fruit, but this was only a beginning. Now we must teach them. Monday morning at 6:30 we had a prayer service. There were those who asked God to save them at this service, as well as the Monday evening service.

Before leaving on Tuesday morning we had a service at 6:30. It was well attended, which was very encouraging.

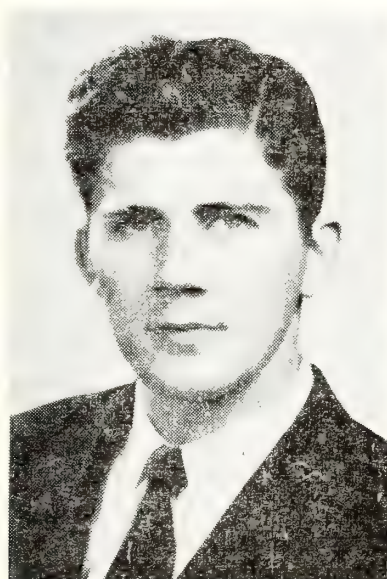
As we surveyed the results of our short visit, we praised God for the pouring out of His Holy Spirit upon us. Also, it gave us a greater desire to grasp their language as we realized anew its importance. We said over and over again that this is the *now-or-never hour* for the Bondoukou Circle. The Catholics have a church in many of the villages along the main road. As traders (which are usually Mohammedans) are moving in from the north; they now have at least four mosques and one training school in Bondoukou. We wish you at home could have been with us as we witnessed the great need of the gospel in the Bondoukou Circle. The people are hungering, but there is no one to give them the Bread of life. We need at least 10 couples and about 10 single girls. Of this number we should have at least one doctor, 2 midwives and 3 or 4 nurses, so that we could have a maternity at Koun and Goumère. The commander of the area felt that the government would be glad to help us build the dispensaries if we could staff them. If we don't minister to their bodies and minds, the Catholics will. A knowledge of French, as well as of the native languages is very important. There are six distinct



language groups in this area. It is a shame that there is not another couple on their way to Europe now for language study, with other couples following at intervals of six months until at least five stations are manned. It is not because Free Will Baptists

don't have the money or material, but I'm afraid that we've failed to pray the Lord of the harvest to thrust forth laborers into the field. Pastors, teachers, laymen, plead for laborers. The harvest is ripe, but it is not waiting!

## BIBLE COLLEGE CONFERENCE SPEAKERS



REV. BOBBY JACKSON

The Rev. Bobby Jackson, Greenville, North Carolina, evangelist, will be bringing evangelistic messages at the 15th annual Bible Conference to be held on the campus of the Free Will Baptist Bible College, Nashville, March 23-27.

Mr. Jackson is a native of North Carolina and is a graduate of Free Will Baptist Bible College. He later attended Bob Jones University, Greenville, South Carolina, where he received the M. A. degree in 1955.

The young evangelist, termed "the Billy Graham of Free Will Baptists," has been in revival and evangelistic services for the past three years, and conducted numerous revivals during his student days at the Bible College and at Bob Jones University.

Bobby, as he is called by those who know him, is married to the former Miss Jane Kettman, daughter of the Rev. C. J. Kettman, Ewing, Illinois. The Jacksons have two sons, Stephen and Phillip.

REV. LEROY FORLINES

Bringing special messages on Biblical themes at the Bible Conference, March 23-27, will be the Rev. Leroy Forlines, instructor of Bible and theology at the school.

Mr. Forlines, Winterville, North Carolina, native, has been a member of the college faculty for the past five years and has served as dean of men, director of the practical work department, and director of the extension department.

Being a graduate of the Bible College, Mr. Forlines earned his B. A. degree in 1952 and was pastor of Warwick City Free Will Baptist Church, Warwick, Virginia, for a year before he returned to Nashville as a teacher. He has been a student at Winona Lake School of Theology, Winona Lake, Indiana, for the past four summers, and is expecting to receive the M.A. degree from there shortly.

Mr. Forlines is married to the former Miss Fay Gilbert of Cordova, Alabama, who taught in the college English department for three years. The Forlines have a son, John, almost one year old.



REV. FRANK H. SELLS

Special guest speaker for the Bible Conference this year is the Rev. Frank H. Sells, professor of Old and New Testament Survey at Columbia Bible College, Columbia, South Carolina.

Mr. Sells has had an outstanding ministry in Bible teaching, and his messages are expected to be the highlight of the conference to be held March 23-27 at Memorial Auditorium of Free Will Baptist College.

Being a minister as well as a teacher, Mr. Sells is a frequent speaker at conferences and youth meetings. He is a graduate of Columbia Bible College and holds the M.A. degree from Dallas Theological Seminary. He has been an instructor in Bible at Columbia for more than 20 years, and in addition carries on a ministry of Bible teaching in public schools.

The student body at Free Will Baptist

## N. C. Central Conference Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference of North Carolina will be held at Elm Grove Free Will Baptist Church on March 26, 1958. The theme for the meeting will be "Ye Labor Not in Vain," and the theme song will be "To the Work." The theme Scripture will be taken from 1 Corinthians 15:58. The music director will be Mrs. Bill Taylor and organist, Mrs. Roy Turnage. The following is the scheduled program for the convention:

### Morning Session

- 10:00—Devotions, Mrs. F. B. Cherry
- Welcome, Mrs. Bennie Murphy
- Response, Mrs. Carrie Cannon
- President's Remarks, Mrs. Albert Proctor
- Recognition Time
- Children's Home News, Mrs. S. A. Smith and Mrs. J. C. Moye
- 11:30—Declamation Contest
- Special Music and Congregational Singing
- 12:00—Sermon, Rev. W. Burkette Raper
- 12:30—Lunch

### Afternoon Session

- 1:30—Congregational Singing, "Jesus, Saviour, Pilot Me"
- Prayer
- Mount Olive College News, Mr. Dan Fagg
- Report of Enlistment Chairman, Mrs. Robert Heath
- Report of Study Course Chairman, Mrs. Seth Meadow
- Report of Program Chairman, Mrs. Roy May
- Report of Benevolence Chairman, Mrs. LeVon Spence
- Report of Field Worker, Mrs. H. L. Spivey
- Business Period
- Benediction

The kind of ancestors we have is not as important as the kind of descendants our ancestors have.

Better the storm with Christ than the still waters without Him.

Bible College sponsored Mr. Sells last year for a week of student revival services. His Biblical messages and earnest, devout spirit as a student of the Word earned the admiration of the student body then, and insures a warmhearted welcome to him by all the college family.



# NEWS NOTES

## Notice to all Ministers of N. C. Eastern Conference

There will be a meeting of the Ministerial Association of the Eastern Conference of North Carolina at Faith Free Will Baptist Church, Morehead City, North Carolina, on Tuesday, March 25, at 10:00 a. m. The program for the day has been planned as follows:

### Morning Session

- 10:00—Devotions, Rev. Alton Hines
- 10:15—"The Pastor and His Preaching," Rev. Lloyd Vernon
- 10:35—"The Pastor as a Counselor," Rev. Cecil Campbell
- 10:55—"The Pastor in Visitation," Rev. W. A. Hales
- 11:15—Song and Prayer Period, Rev. J. A. Harris
- 11:30—Sermon, Rev. R. M. Fader
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. O. B. Taylor
- 1:15—Business Period
- 2:30—Adjourn

## Gray Branch Church Announces Revival Services

The spring revival will be held at Gray Branch Church near Deep Run, North Carolina, beginning March 23, with the Rev. Walter Carter of Rockingham as the evangelist. He will be assisted by the pastor, the Rev. J. B. Starnes.

Services will begin at 7:30 each evening. Special singing is planned, and the public is cordially invited to attend. A barbecue supper is planned for Friday, March 28, at 4:00 p. m.

## Revival Services At Whaley's Chapel Church

The Rev. L. B. Manning will be the evangelist for a revival at Whaley's Chapel Church, Jones County, North Carolina, beginning March 23 and continuing through March 29. The Rev. Lloyd Vernon is pastor.

A cordial invitation is extended to everyone to attend these services.

## Ephesus Church Announces Dedicatory Services

Ephesus Free Will Baptist Church of Blount's Creek, North Carolina, was organized in 1895, under the leadership of the Rev. Wilson Lupton. For the first eleven years services were held at James' Chapel, an interdenominational church,

and the only church building in the immediate community at that time. Mr. Lupton was its pastor for several years.

In 1907 a site was acquired in the Gilead section of Blount's Creek, and a small clapboard building erected under the direction of a building committee composed of Joseph H. Ecklin, John A. Buck and George B. Cutler. In 1929, the building having become too small for the increasing membership, was enlarged, during the pastorate of Mr. Mason.

The building became inadequate again for the growing attendance, and an enlargement and radical remodeling program was undertaken in 1953, during the pastorate and with the aggressive assistance of the Rev. E. E. Edwards. The building fund in hand was soon exhausted, and money was borrowed to continue the work. The now comfortable and attractive building was completed in 1955, and the last installment of the indebtedness paid in November, 1957.

There will be dedicatory services at this church on the fifth Sunday in March, 1958. The sermon will be delivered by the aforesaid former pastor, the Rev. E. E. Edwards. Services will begin at 11:00. A picnic lunch will be served on the grounds. Fellow Free Will Baptists and the public are cordially invited to attend.

## The Rev. Earl Glenn To Conduct Revival

Prospect Free Will Baptist Church, E-

## Coming Events

March 23-27—Bible Conference, Free Will Baptist Bible College, Nashville, Tennessee

March 30—Palm Sunday

April 4—Good Friday

April 6—Easter Sunday

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

win, North Carolina, announces its spring revival which will begin April 9 and continue through April 20. The Rev. Earl Glenn of Wilson will be the guest speaker for the services.

Everyone is extended a cordial invitation to be present during these services.

## Western Conference to Meet With Union Chapel Church

The Second Union of the Western Conference of North Carolina Free Will Baptists will be held at Union Chapel Church in Nash County on March 29, 1958. The program is as follows:

### Morning Session

- 10:00—Song Service
- 10:10—Devotions, Rev. Johnny Eason
- 10:20—Moderator's Remarks
  - Welcome, Rev. L. H. Boykin
  - Response, Mrs. Frank Sawrey
  - Seating of Visitors and Ministers
  - Roll Call of Ministers
  - Roll Call of Churches
  - Reading of Minutes
- 10:50—News from Children's Home
  - Special Offering for Children's Home
- 11:00—Song Service
- 11:15—Worship Service, Rev. Dee Bissette
  - Alternate, Rev. J. C. Varnell
- 12:00—Lunch

### Afternoon Session

- 1:00—Song Service
- 1:10—Devotions, Rev. J. B. Ferrell
- 1:20—Business Period
  - Report of Officers and Committees
- 2:55—Song Service
- 3:00—Benediction

## R. J. Kennedy Jr. to Conduct Grifton, N. C., Revival

Mr. R. J. Kennedy Jr. of Mount Olive Junior College, Mount Olive, North Carolina, will be the evangelist for revival services at the Grifton, North Carolina, Free Will Baptist Church on March 31—April 5. Services will begin at 7:30 each evening.

The pastor, the Rev. Z. M. Dixon, and the members of the church invite all who can to attend the services and be much in prayer that souls will be saved.

## Monthly Missionary Rally Organized

The six churches of Columbus, Georgia, and Phenix City, Alabama, held a missionary rally on the first Sunday in February, 1958, with the Hannas speaking. At that time it was decided to hold a similar rally each month. The second rally was held March 2 at Providence Church, Columbus, Georgia, with the Rev. Walter Jones bringing the missionary sermon. At that time it was decided to hold these rallies



on third Sunday each month.

The next missionary rally sponsored by this group of churches will be held at St. James Church in Phenix City on April 20 at 2:30 p.m. The program will be announced by the pastor and secretary. Mr. George Keith, 3408 Fifth Avenue, Columbus, Georgia, was elected as secretary.

Everyone is asked to pray that these missionary rallies will glorify God in the promotion of world-wide missions.

### **Albemarle District Meetings At Hickory Chapel Church**

The district meetings of the Albemarle Conference of North Carolina Free Will Baptists will be held at Hickory Chapel Church, Ahoskie, North Carolina, on March 29, 30, 1958. The theme of the meetings will be "Missions," and the aim will be "To help Christians realize more fully their responsibility to the unsaved."

The Rev. Charlie Overton is moderator of the union meeting which will be held on March 29. The following is the program for the union meeting:

#### *Morning Session*

- 10:00—Devotions, Mr. William Dilday
- 10:10—Welcome Address, Local Pastor
- 10:15—Moderator's Address
- 10:20—Minutes of Last Union
  - Roll Call of Ministers and Churches
  - Recognition of Visiting Ministers
  - Announcements
- 11:15—Congregational Singing and Worship
  - Offering for Children's Home
- 11:30—"What Is Missions?" Mr. William Gaylord
- 11:36—"Why Missions?" Rev. Bobby Aycock
- 11:42—"Whose Responsibility Is This?" Mr. William Earley
- 11:48—"How Are Missions Supported?" Rev. Allen Bryan and Rev. J. A. Alexander
- 11:54—Results
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Mr. Winfred Brickhouse
  - 1:15—Business Period
    - Report of Treasurer
    - Announcement of Next Union
  - 2:15—Closing Hymn and Benediction
- Mr. J. T. Keech is president of the league union which will be held the evening of March 29. The program for the meeting is as follows:
- 7:30—Devotions, Rosa Nell Dilday
  - 7:40—President's Message
    - Roll Call of Leagues
    - Minutes of Latest Union
    - Recognition of Ministers
    - Announcements

- 8:00—Congregational Singing
  - Special Music, Host League

- 8:15—Business Period
  - Presentation of Attendance Award
  - Report of Digest Committee
  - Awarding of Banner
  - Treasurer's Report

- 8:30—The League Program, Host League
  - Bible Drill

- 9:00—Closing Hymn and Adjournment

Mr. Oscar Webster is president of the Sunday school convention which will be held on Sunday, March 30. The program is as follows:

#### *Morning Session*

- 10:00—Devotions, Mr. Archie Willoughby
- 10:05—Welcome Address, Mr. William Earley
  - Response, Mr. Tom West
- 10:10—President's Message
- 10:15—Sunday School Lesson, Mrs. J. A. Alexander
- 10:40—Enrolling of Ministers
  - Recognition of Visiting Ministers
  - Reading Minutes of Last Convention
  - Special Music, Host Church
  - Sunday School Reports
  - Announcements
  - Congregational Singing and Worship
  - Offering for Children's Home
  - Special Music, Host Church
- 11:30—Message, Rev. Walter Reynolds
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Mr. Richard Ambrose
- 1:05—Business Period and Report of Treasurer
  - Announcement of Next Convention
- 2:00—Adjournment

### **The Rev. Wayne Hicks To Hold Georgia Revival**

The Rev. Wayne Hicks, pastor of the First Free Will Baptist Church of Panama City, Florida, will be the evangelist in a revival at the First Free Will Baptist Church of Columbus, Georgia, on March 31—April 11.

Services will be held twice daily at 10:30 a.m. and 7:30 p.m. The Rev. Chester A. Huckaby is the pastor. Everyone is invited and urged to attend these services.

### **The Rev. Chester A. Huckaby To Hold Florida Revival**

The Rev. Chester A. Huckaby, pastor of the First Free Will Baptist Church of Columbus, Georgia, will be the evangelist in a revival at the First Free Will Baptist Church of Auburndale, Florida, on April 14-25.

Services will be held twice daily at 11:00 a.m. and 7:30 p.m. The Rev. Robert

Owens is pastor of the church. A cordial invitation is extended to everyone to attend.

### **Fourth Union Meeting of N. C. Central Conference**

The Fourth Union Meeting of the Central Conference of North Carolina will meet at Dilda's Grove Free Will Baptist Church near Fountain, North Carolina, on March 30, 1958. The program for this meeting has been planned as follows:

#### *Morning Session*

- 10:00—Sunday School
- 11:10—Welcome, Mrs. Henry Hinson
  - Response, Miss Lois Letchworth
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
- 11:30—Sermon, Rev. N. D. Beaman
  - Alternate, Rev. Adam Scott
- 12:05—Appointment of Committees
- 12:15—Lunch

#### *Afternoon Session*

- 1:15—Devotions, Mr. R. C. Proctor
- 1:25—Special Music, Edgewood Church
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

### **Whaleys Leave For Alaska**

The Rev. Lee Whaley called the office of the Free Will Baptist Press, Ayden, North Carolina, on the morning of March 12, reporting that he was leaving that same day for the Alaskan mission field. He requests the prayers of all our people for God's direction as he goes to open this new field in the name of our denomination.

### **National Superannuation Report for February**

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board, submits the following report for the month of February, 1958:

Cash on Hand, February 1      \$2,156.72

#### *Receipts*

#### *From Cooperative Plan of Support:*

Alabama	\$19.29
Arkansas	18.01
California	9.70
Florida	.82
Georgia	11.37
Illinois	7.01
Kentucky	2.46
Mississippi	.86
Missouri	23.87
North Carolina	7.85
New Mexico	.32
Ohio	.80
Oklahoma	15.82
Tennessee	18.63
Virginia	22.44
North Carolina	

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# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** What is sanctification? Is it the same thing as salvation or is it something that follows? If it is something that follows as I have heard taught by some Christian workers, what is the difference between the Christian who is sanctified and he who is not? What is required of the Christian in sanctification? May he be sanctified at any time or place, or does this require a special occasion or place? —G. T.

**ANSWER:** To sanctify, according to Webster's dictionary, is "to impart or impute sacredness or inviolability; to give sanctification to . . . to render productive of holiness or piety."

E. Y. Mullins, in his book, "Doctrinal Expression," Page 417, says, "Sanctification means then that state of one who is set apart to the service of God, who belongs to God. It also means the inner transformation of one thus set apart, the actual realiation of holy character." Mr. Mullins, in the afore-mentioned book, points out the fact that vessels, land, a part or all the products of a field, etc., were sometimes set apart for the sacred use and that the act of setting them apart was called by the Bible writers, sanctification.

Among the other things the Bible represents as taking place in a person's life when he believes on Christ, and thereby is saved, is sanctification. He is once and for all set apart from the realm of death to the realm of life, from the realm of darkness to that of light, from being a son of the devil to a joint heirship with Christ unto or in God; from being an old creature, that is, belonging as bond slave, to the realm into which the natural birth brought him to the new Holy Spirit-dominated realm into which no one with only a natural birth may enter. This act of sanctification placed him in a fruit-producing branch in Christ, the vine, and made him a member of the body, the church, over which Christ is the Head. It placed him in a position where he functions according to Christ's thinking or as another Scripture puts it, "that mind which is in Christ Jesus," and makes him work contrary to what he thought and inclined toward before he believed on Christ as Lord and Saviour. "Therefore if any man

be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:17, 18).

In addition to this act, or perhaps better said, along with this initial act of sanctification, God's process of sanctification was set in motion in the life and experiences of the believer. He placed before him certain means by which this which has begun may be developed or advanced toward perfection or toward the perfect standard which is placed before him. This goal, model or standard is Christ Himself. Being made perfect, therefore, in his standing when he became a Christian, the saint uses the available means by which to improve his state so as to reach in it the level of perfection experienced by his standing which is, of course, Christ's standing. After Paul had been saved and had served Christ faithfully during much hardship, he said "Brethren, I count not myself to have apprehended: but *this* one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

The only thing required of a person to make him a Christian is, according to John 3:16, 36, that he believe in or accept Christ as Saviour. At that instant he is saved and, therefore, sanctified. There is a sense in which in the act he presents his body to Christ. (See Romans 10:9-11.) The Christian is, however, called upon to keep himself upon the altar as a sacrifice. He is also said to be crucified, but is called upon to continue to crucify the flesh or the old man. (See Romans 6:6 and Galatians 2:20.) There is also a sense in which Christ is said to be our sanctification. He is the agent of our sanctification, 1 Corinthians 1:30; Hebrews 2:11; 1 Thessalonians 5:23. He also sanctifies through the Word, John 17:17. The Lord is also to be sanctified or set apart in one's heart, 1 Peter 3:15.

One may qualify for the act by believing on Christ. At any time after, he receives the Word and by the proper use of the

Word grows as he appropriates its message to his living or experience. Any one of us may so commit our all to the Lord at any time after we are saved so that we shall be all that God expects or wants of us. We may continue in this attitude and grow until we are taken out of the world so that each day's experience will find us closer to and more matured in the Lord.

Dr. James M. Gray, in his book, "Bible Problems Explained," Page 62, says, "The word (sanctified) has two meanings: one expressing a condition into which the believer is brought before God on the instant in which he so believes, the other expressing his experience and manifestation of that condition in his daily life, which is a matter of time. Perhaps a good illustration of the first is found in 1 Corinthians 6:11 and of the second, in 1 Thessalonians 5:23.

Dr. R. A. Torrey expresses his view on the subject somewhat differently as seen on Pages 110, 111 in his book, ". . . Questions Answered": "The Bible teaches that every believer is sanctified instantly, the moment any one becomes a member of the church of God by faith in Christ Jesus, that moment he is sanctified. By the offering of the body of Jesus Christ once for all we are cleansed forever from all the guilt of sin. We are 'perfected forever' as far as our standing before God is concerned (Hebrews 10:10, 14). The sacrifice does not need to be repeated as the Jewish sacrifices were. The work is done once for all. Sin is put away forever (Hebrews 9:26, compare Galatians 3:13), and we are set apart (sanctified) forever as God's peculiar and eternal possession. In this sense every believer is instantly sanctified the moment he believes on Jesus.

"But there is still another sense in which every believer may be instantly sanctified. It is his privilege and his duty to present his whole body a living sacrifice to God (Romans 12:1). Such an offering is well-pleasing to God, and when it is made God sends down the fire of the Holy Ghost and takes to Himself what is thus presented. Then instantly the believer so far as his will is concerned is wholly God's, or perfectly sanctified.

"But after he is perfectly sanctified in this sense, he may and doubtless often will discover, as he studies the Word of God and as he is taught by the Holy Spirit, that there are individual acts and habits of his life, that there are forms of feeling, speech and action, that are not in conformity with this central purpose of his life. These should be confessed to God as blameworthy and put away, and thus this department of his life also brought by the Holy Spirit into conformity with the will of God

(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### YOUNG PEOPLE AND SALVATION

*"I love them that love me; and those that seek me early shall find me"* (Proverbs 8:17).

The greatest need of our young people is salvation! This realized, the aggravating problems of juvenile misbehavior would be solved. Why can't we as parents, Sunday school teachers, church leaders, ministers and Christians in general see the need and do something about it? And don't argue that nothing can be done to save the boys and girls, because when you do, you dispute the Bible. In the Old Testament the command and promise were: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6); and the New Testament is just as explicit, or more so, on the subject for we read in Ephesians 6:4, "... bring them up in the nurture and admonition of the Lord." A study of the two words *nurture* and *admonition* in this verse is extremely interesting. Nurture here means much more than merely giving nourishing food for physical development of the body. The dictionary says that to nurture is "The act or process of raising or promoting the development of; training; rearing; upbringing." Now, Paul was speaking not in physical but spiritual terms. Then in the training or bringing up a child, what is more important than the great act of leading him to accept the Lord Jesus Christ as his very own personal Saviour? This duty and privilege is placed first on the parents and then on the shoulders of other Christian workers.

But our responsibilities do not stop there. Many are brought to Christ and then lost because of the lack of proper admonition from parents and spiritual leaders to whom they look for guidance. The dictionary gives some interesting definitions to the word *admonish*. Here are some of them: "To warn; caution against specific faults; to advise; exhort; to inform or remind, by way of a warning." And remember that this bringing up in the *nurture* and *admonition* is to be *in the Lord*—not in the things of the world. How many of us fail at this point?

"Blessed is the man who has the seed of salvation sown in his heart while yet a

child, for he shall have a lifetime in which to pluck all the delightful fruits of salvation," were the words of a great soul winner.

My young friends, you need Christ in your hearts and lives in early life so that you can begin serving Him while yet young. What is more beautiful and inspiring than a Christian boy or girl doing service for Christ? It makes my heart rejoice. You need Christ, too, because of the times in which we are living. These are days of awful temptations, tests and trials; and nothing short of real and full salvation will save you from ruin. Think how many of your young friends who have rejected Christ or turned back into sin have had their lives blighted by the various sins they have engaged in. And sin—any sin—will in time blight the life of the sinner. You need Christ early in life, yet again, because in the very near future you will be the leaders of this great country and of the church. You will be the school teachers, social workers, farmers, farmers' wives, businessmen and women, missionaries, doctors, nurses, ministers and ministers' wives, and on the list can go. But above all these and the scores of other duties and obligations you need Christ. Christ is the only One who can save, but save you He will if you will come to Him and let Him.

*"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"* (Isaiah 1:18).

(Continued Next Week)

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. ..."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### SPECIAL PRIVILEGES OF DEVOUT SAINTS

In Ephesians 3:17-19 the apostle prays for the Ephesian Christians, "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." The prayer for the Ephesians was not a prayer for a specific people in a peculiar age, but was under inspiration and was for all the devout saints of the Lord which were to follow. You may wonder if it is possible for such an order to be filled in behalf of the servant of the Lord today. It is recorded, "... If thou canst believe, all things

are possible to him that believeth" (Mark 9:23). Jesus spake these words and none of us have any right or reason to doubt them. Unbelief is sin. It is detrimental to the Christian and grief to the Lord.

If the servant of the Lord is to enjoy the special privilege which is intimated and prayed for by Paul, there are three things, namely: Deep settled *faith* which puts one in position to receive the benefits of the Lord. In the second place, one must be rooted in the substance of God's love until he can be nourished and fed by the vitamins of holiness and purity which comes from God and is prompted in man by a proper understanding of Him. In the third place, one must be *grounded* in love. As a building, their foundation must be laid in this love. Here is the ground on which the soul and all its hopes and expectations can be safely founded. When one has this he is in line for the special privilege of the saint of the Lord.

Reader, are you able to comprehend or understand the breadth, length, depth and heights of the love of the Lord? These words are potent with meaning. In the *breadth* is a girdle which covers the globe. Many problems, sorrows and disappointments come to you but think of a world of people, who touch the heart of God even as you do. The *length* to which the love of the Lord reaches is from the eternal purpose and mission of Christ to the eternal purpose of blissfulness which is to be spent in His glorious and in the presence of Christ. You may know little about history, but think of the knowledge which shall be yours when you are like Him, *for we shall see Him as He is*. When we think of the *depth* we see the love of Christ which reaches from the lowest fallen of the sons of Adam to the deepest depravity of the human heart. Why worry with the sin question? Christ knows where it is and He can remove it. Just turn it over to Him. The Book says, "And the Word was made flesh and dwelt among us, ... full of grace and truth" (John 1:14). "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Hebrews 4:12). Medical science has gone a long way towards finding the germ and producing the remedy for the cure of many of the physical ailments of man, but not all of them. A correct understanding of spiritual science reveals the fact that Christ has gone all the way in producing the remedy for the spiritual ills of men.

To know the *height* of the love of God is to have the abiding assurance that "To  
(continued on page eleven)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Analysis of Student Body

An analysis of the 1957-58 student body of Mount Olive Junior College, Mount Olive, North Carolina, reveals that the college experienced an increase in enrollment of 36 per cent over last year, Mrs. Hilda Sutton, registrar, disclosed recently. Total enrollment for the current school year reached 102 as compared with 77 last year.

Twenty counties are represented in the enrollment this year as compared with 14 last year. Wayne County leads with 23 per cent of the students coming from the college's home county, but Duplin follows closely behind with 21 per cent. Among the other counties represented are Sampson and Greene counties with seven per cent.

In vocations, 28 per cent of the students are preparing to teach, 24 per cent are taking secretarial work, and 12 per cent are pre-ministerial students. Other vocations represented are engineering, medicine, law and agriculture.

Ninety per cent of the students are members of a Protestant church, with the majority being Free Will Baptists.

## Summer School Plans Announced

Summer school at Free Will Baptist Bible College this year has been set for May 27—June 6, according to an announcement from the dean's office.

The school will cover two weeks of intensive training, and three semester hours of work may be earned from seven courses offered.

This is the second year that a summer session is to be offered by the Bible College. Fifteen students enrolled for the three-week course last June. The enrollment this summer is expected to more than double that of last year since several regular students plan to attend and more pastors will be able to attend this year because they will miss only one week end from their churches.

The following one-hour courses will be offered according to the demand of the students. Names of instructors are given in parentheses: Romans and Free Will Baptist Doctrine (Forlines); 1 Corinthians (Thigpen); Doctrine of God (Barrow);

Hymn Directing (Dowden); Pastoral Problems (Johnson); and Producing the Church Play (Mrs. Thigpen).

The maximum load is three semester hours. Full college credit will be granted for all credits earned. Those not desiring credit are encouraged to attend.

The expenses for the two-week session will be \$59, including tuition, fees, and room and board. A student's wife may attend and take a full load for a maximum charge of \$10 not including room and board. Books will be extra.

College dormitories will be available for summer students, including a limited number of couples. Meals will be served in the college dining hall. Students with families may obtain furnished apartments in the city.

College officials feel the summer school is a wonderful opportunity for pastors, Sunday school teachers, and other Christian workers to receive some study that will be a real blessing. Churches are urged to send their pastors to the two-week school as a supplement to their vacations.

An informative folder on the summer school will be mailed later to all ministers on the college mailing list. The folder will contain an application blank.

The summer session will actually begin two days before the regular second semester is completed, but after all classroom work is over. Summer students will attend graduation exercises May 29.

## NEWS NOTES

(continued from page seven)

(Designated)	15.89
From States:	
Alabama	14.87
Michigan	51.26
North Carolina	120.50
South Carolina	4.34
Virginia	3.50
Other Receipts:	
From Insurees on	
Premiums	134.78
Dividends	5.41
Refund on Premium	4.98
Total Receipts	514.78
Total to Account For	\$2,671.78

## Disbursements

Ministers' Life & Casualty	
Union (Premiums on	
Insurees)	\$266.10
Traveling Expense of Board	
Members and Secretary	145.39
Secretarial Service	60.00

Total Disbursements 471.49

Balance in Treasury,  
February 28 \$2,200.01

## 3rd Union of Western Conference To Meet at King's Chapel Church

The Third Union of the Western Conference of North Carolina will meet with King's Chapel Free Will Baptist Church on March 21 and March 28 at 7:30 p.m. The programs for these sessions are as follows:

March 21, 1958, Session

- 7:30—Devotions, Rev. Johnny Walker
- Moderator's Remarks
- Roll Call of Ministers
- Seating of Delegates
- Welcoming Visiting Ministers
- Minutes of Last Meeting
- Roll Call of Churches
- Reports of Committees
- Business Period
- Adjournment

March 28, 1958, Session

- 7:30—Devotions, Mr. Ed Hill
- Congregational Singing
- Special Music, The Pilgrims
- Announcements, Rev. Lonny Graves
- Bible Quiz, Rev. E. B. Williams
- Special Music, The Pilgrims and Others
- Message, Rev. Don Pegram
- Fellowship Time and Refreshments
- Benediction

## Youth for Christ Rally to Meet At Saint Mary's Church

A Youth for Christ Rally will meet at Saint Mary's Free Will Baptist Church, New Bern, N. C., March 22, 1958. The program for this rally will be furnished by the youth of the church which will be a play entitled "The Challenge of the Cross."

On Sunday afternoon, March 23, at 2:00 o'clock, the fourth Sunday broadcast by the Youth for Christ will be heard over radio station WHIT. The Reverend Robert Edwards, pastor of Arapahoe Free Will Baptist Church, will be the speaker.

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, and part with him when he is wrong.



# NOTES — AND — QUOTES

By J. C. Griffin



## A BOTHERED CONSCIENCE

"An elderly man walked into the Canadian National Railway's office in St. Catharines, Ontario, Canada, and asked a clerk the price of a railroad tie. Puzzled by the odd question, the clerk nevertheless checked around until he got the information. The amount was \$4.24. The man dug into his wallet, put down on the counter the specified amount, then said with a smile to the still puzzled clerk: 'I stole a railroad tie in Demain, Saskatchewan, in 1931. It has been bothering me ever since I became a Christian. Now my conscience is clear.'—*The Sawdust Trail*.

The above story may or may not be an actual experience of some man. But the moral point is true to a real born-again child of God. I know it to be true from observation and also from experience. I believe that every truly born-again man wants to make restitution as far as possible for every wrong that he has committed against another. The Philippian jailer was not satisfied until he had washed the stripes of Paul and Silas. He wanted to get his conscience clear, so he did his best by feeding and washing the men of God.

I heard a noted evangelist of years ago say that he owed a man a dollar. He said the dollar he owed the man grew in size until, when he tried to pay, it looked as large as a wagon wheel; therefore he had to pay the debt. I once knew a man who broke into a store and took money out of the cash register and cigarettes, cigars, etc. out of the store. This man was tried for the crime; however, the evidence was only circumstantial and was not sufficient to convict him. Later he was saved in a meeting that I was conducting. He confessed his crime and wanted me to go with him to the man who owned the store to make a confession. This I did, but when he told the storekeeper the story and that God had saved him, the old gentleman said, "If God forgives, I will forgive you too." Then the newly-made Christian said, "I don't want you to forgive me the debt; I want to pay for what I took out of your store." So, then and there, they settled the matter. Yes, when we are saved, our minds change. We then want to make things right that are wrong—as far as lieth in our power.

Back in the days when it was lawful for a man to make wine and sell it on his premises, I had a man converted in a revival who asked for church membership in the local church. His wife, who knew he had a barrel of new wine, said to him the next day, "What are you going to do with your wine?" His answer was, "Nothing, I took care of that last night." What the man meant was that he had poured the wine out and watched the ground soak it up. His conscience would not allow him to sell that wine or to give it away. Before he accepted Christ, he could drink, sell and give away the wine; but his conscience would not let him, after he had experienced salvation.

I had a minister of the gospel to tell me he had to confess to telling a lie against his fellow man after he was saved. A dentist once told me that he had a lady to pay him for a set of false teeth after she had accepted Christ in a revival meeting.

Zacchaeus said, when he had Jesus as his guest, "... Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold" (Luke 19: 8). Zacchaeus wanted to clear his conscience of any doubt. My reader, is your conscience clear? Have you said unbecoming things about your neighbor? Have you been honest in meeting your financial obligations? When you could not meet those obligations, did you go to the one you owed and explain, or did you dodge the issue? Christians ought to be able to look the world in the face with a clear conscience.

### HOW ABOUT YOUR LIGHT?

Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16). Some people try to let their light shine by blowing out the light of their fellow man. That procedure will not work in order to glorify God.

I had a young man saved one Sunday morning after I had preached a pastoral sermon. Just as I was about to close, the Holy Spirit led me to give an invitation. When the call was made, a young man stepped from beside a very devout, elderly man and confessed Christ as his Saviour. He made that decision while I was preaching. I asked him what it was that led him to accept Christ, and he said, "The life of Uncle Walter." Uncle Walter was a man that was true in Christian living. He was not a great man in words. I never heard him give a testimony in church, as I remember, but he gave a living testimony in his fellowship with his fellow men each day as he lived among them. That young man is a minister of the gospel today, and

all because Uncle Walter let his light shine.

A couple of little boys were saved and confessed Jesus Christ as their Lord and united with the church. Their father was a non-Christian, but those boys believed and lived until they got their father to go to church with them. The father finally went to the altar, surrendered his life to Christ, and made his confession. Afterwards he said, "My little boys led me to become a Christian." Yes, we should let our lights so shine before men that they may see our good works and that we may glorify our Father in heaven.

### LIVING LIKE THE WORLD

One of the greatest hindrances to the salvation of men and women is the man who professes to be a Christian and lives like the world lives. Someone has said, "So much of the world has gotten into the church, and so much of the church into the world, that you cannot tell who is church and who is not." That is true, but the true, born-again child of God can be told—his light is shining. Remember that Jesus said, "Let your light shine." He did not say, "Make your light shine." A man can make his light shine by attending church services. However, some church members do not even make *their* light shine, let alone *let* their light shine.

The Light of the world is Jesus. He is asking that we let His life be seen through our consecrated living as children of God. The poet has written, "Let others see Jesus in you." Our light shines as we let Jesus shine through us.

Someone has said, "I'd rather see a sermon any day than to hear one." Paul said, "Faith cometh by hearing," but someone came to the disciples and said, "We would see Jesus." We have people today who are saying, "We would see Jesus." Can these people see Jesus in you?

## Till You're Well Again

(continued from page nine)

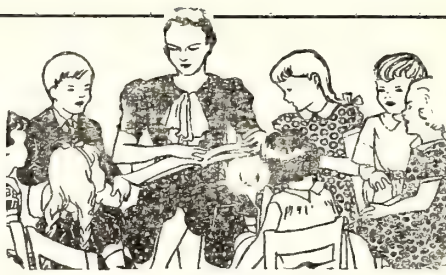
him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). To sum up life as it seems we might say that life is as a broken puzzle. It has been cut out into many pieces. We endeavor to put it together with ease. Often we observe its pieces, they appear to fit, but when taken to the Master's plan, there is no resemblance. The good Lord through allowing us to suffer, teaches us that our lives are not in the original plan, and opens the way for us to hasten to Him that He may put the puzzle together and make of us a vessel of honor and fit for the Master's use.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Tono's Journey

Winona Macmullan

**F**OR two days Tono had been riding Pepe the shaggy gray donkey along the dusty roads, now crowded with other travelers, all going to the village for the celebration. It was very hot, so Tono had folded his ruana, or poncho, and placed it under him. He wore only his thin trousers and shirt, and the big sombrero to keep off the sun.

Pepe went on and on, picking his way around the rocks in the road and shying away when a bright-colored lizard scuttled across the road or a humming bird came too close to his ear.

"Pepe, you are a good donkey," Tono said as he patted the rough gray coat, and Pepe tossed his head in reply.

"Mamita," he called to his mother who rode behind him. "How much further must we go? I am tired of riding." Mamita smiled at the little boy as she answered:

"Soon, my son. See, there is the village in the valley."

Tono looked, and sure enough, he could see the red adobe houses nestled together at the foot of the hills. Even Pepe walked faster for he knew that rest and water were just ahead. Tono loved the feast days, with the music, feasting and excitement of meeting his cousins who lived far away.

Soon the road became so crowded that they could not move very fast, and at the edge of town Papita turned into a field. Tono slid stiffly to the ground and stretched his legs, then led Pepe to the high grass where he could nibble at the green blades.

"Hurry, Mamita, let us go to the plaza where the people are gathering." Tono went skipping along beside his parents. He could hear the sound of many excited voices as they drew closer. He liked to see the bright colors of the holiday clothing, and see the beautiful wares of the merchants.

There were booths and tables everywhere. Some held pottery made by the Indians. Rope sandals of all sizes and colors covered another, while straw sleeping bags were piled nearby. And the fruits! Fat red bananas, luscious peaches, juicy pears and big brown coconuts made his mouth water. He reached into his pocket where a few small coins jingled, and brought out a peso.

He handed it to the smiling merchant who gave him two peaches and a pear. How good they tasted. Tono's brown eyes twinkled as he bit into one of the peaches and gave the other to Mamacita. Walking on a little further he saw a table somewhat apart from the others, where two American ladies spoke to the children as they passed by.

"Good morning, little boy."

"Buenas dias," Tono answered shyly.

"Would you like to look at some of the pictures we have?" Miss Jennie held out a brightly-colored picture. It showed a Man walking through a green field with a lamb in his arms. There were words under the picture but Tono could not read them.

"Have you heard the story of Jesus, the kind Shepherd?" Tono shook his head, saying: "My cousin Raphael goes to the mission school but I live too far away."

"Would you like to keep the card?" Miss Jennie asked him.

"Oh, si, si, gracias," Tono answered, hugging the card to his breast.

Every day Tono returned to the plaza to learn more about the Man named Jesus. Miss Jennie told him stories—how He opened the eyes of the blind man, how He brought the little girl back to life, and finally, how He gave His life on the Cross. While the other children spent their time and their pesos on having fun, Tono was learning about the Christian way of life. Even though he could not read the stories, he soon knew about each picture and told his parents all he had learned.

Finally the week of celebrating was ended and Tono had to say good-by to his new friends.

"Miss Jennie, next year when I come down for the feast days will you tell me more about your Friend, Jesus?" Miss Jennie put her arm around the boy's shoulders as she said:

"He is your Friend, too, Tono, remember that. Good-by and God bless you."

Tono walked slowly back to the field where Mamacita and the donkeys were waiting, all ready to start the long journey home. But it was not the same Tono who returned, for he had found a new Friend, Jesus the Good Shepherd.

### Completely Changed

Alice M. Brawand

**J**UST awhile ago Mark had run into the street to get a ball and was hit by a car. Now he lay in a hospital bed and doctors and nurses were standing over him. "Right leg broken in two places. The cut on his face will heal quickly, since it's not deep," said one doctor in a low tone.

Mark began thinking about the way he had acted just last Sunday in Sunday school. He had caused the teacher, Mrs. Nelson, so much trouble. Twice he was sent out of Sunday school.

"I know I'm a very naughty boy in Sunday school. Don't know how Mrs. Nelson can teach. Where does she get her patience with a boy like me?" All these thoughts and more went through Mark's mind.

There was a knock at the door. It was a visitor for Mark.

"Hello, Mark, I've been praying for you ever since I heard about the accident. God has been very good to you," smiled Mrs. Nelson.

"Thank you, Mrs. Nelson, for coming to see me. I want to ask you to forgive me for being so bad in Sunday school. I'm very sorry. I know that Jesus is displeased when I am naughty in God's house. After this I am going to be your helper and listen to every word you say," spoke Mark sincerely.

Lovingly Mrs. Nelson put her hand on Mark's shoulder. "I'm proud of you for your decision. I know many other boys and girls will follow your example."

Some weeks passed. One Sunday Mark was able to go to Sunday school. A contest was announced: "The person who brings the most new people to Sunday school in the next six weeks will receive a beautiful new Bible."

Mark determined to bring his school friends and neighbors, so he could win the contest. How he wanted a Bible!

Six weeks later the winner was announced. Mark lost the contest by only a few points. Holding up another beautiful new Bible, the superintendent said, "It was decided that a second award should be given to the boy who has completely changed. He now is the best-behaved boy in the Sunday school. Also, he has brought many new people during the contest. God spared this boy's life and now he has given his life to God. Mark, will you come forward to receive your Bible?"

The completely changed Mark received his gift.

Perhaps God wants to completely change your life, dear friend. Will you let Him?—My Pleasure.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## N. C. Treasurer's Report

The following is the North Carolina Woman's Auxiliary treasurer's report for November 25, 1957—February 25, 1958, as submitted by Mrs. M. A. Woodard of Winterville, North Carolina:

Balance Brought Forward	\$2,422.92
<b>Receipts</b>	
Co-Laborer Band	\$152.47
Cragmont Assembly	26.70
Cragmont Woman's Conference	5.35
Mount Olive Junior College	93.55
National Bible College	60.20
Superannuation	80.02
State Home Missions	237.28
National Home Missions	32.29
Alaskan Missions	150.35
General Foreign Missions	46.68
Emma Ruth and Tommy Willey	220.60
African Missions	537.53
Mexican Missions	14.16
For the Hannas	3.00
For Josephine Stevens	5.00
Middlesex Children's Home	17.90
Promotional Work	42.00
Sale of N. C. Guide Books	6.50
Per Capita Dues, State and National	5.40
Total Receipts	1,737.08

Total to Be Accounted For \$4,160.00

<b>Disbursements</b>	
Co-Laborer Band	\$152.47
Cragmont Assembly	26.70
Cragmont Woman's Conference	5.35
Mount Olive Junior College	93.55
National Bible College	60.20
Superannuation	80.02
State Home Missions	237.38
National Home Missions	32.29
Alaskan Missions	150.35
Alaskan Missions, Appropriated by Executive Committee,	
February 18	500.00
General Foreign Missions	46.68
Emma Ruth and Tommy Willey	220.60
African Missions	537.53
Mexican Missions	14.16
For the Hannas	3.00
For Josephine Stevens	5.00

Middlesex Children's Home	17.90
Treasurer, for Three Months	45.00
Operating Expenses for Quarter:	
Field Worker, Five Clinics, Mileage	69.80
Convention Stationery	17.91
Mrs. James Evans, Phone Call, Travel	5.25
Executive Committee Meeting	51.40
Total Disbursements	2,372.54
Balance in Treasury, February 25	\$1,787.46

## Cape Fear District Holds Workshop

On March 5, 1958, at the Smithfield, North Carolina, Church, the Cape Fear Woman's Auxiliary Convention sponsored a workshop under the idrection of Mrs. J. C. Griffin.

Brother Griffin brought the morning devotion. He used as his Scripture Mark 15:8, 9 and Psalm 119:11. He said "Our hearts had to be prepared for services before we could do our best for the Master."

Special music was rendered by Mrs. Edna Whittington who sang "The Holy City."

We were welcomed by our district president, Mrs. Herman Hersey.

We were happy to have 82 members enrolled for classes from 15 churches. We also had 6 visitors, 3 of them from the Pee Dee District of whom we were proud. We divided into classes for an hour of class-work on duties and qualifications of each auxiliary chairman.

We enjoyed an hour of fellowship during the noon hour as everyone spread and ate lunch together.

Mrs. Hattie Adcox, state field worker from Bladenboro, brought the afternoon devotions using 2 Peter 1:1-14.

We were very glad to have Mrs. L. E. Ballard who has been very sick with us, bringing greetings from Cragmont. We had testimonies from several women who had attended the woman's conference at Cragmont. She sang the Cragmont theme song, "All My Sins Are Gone," with help from all who knew it. She also urged us to send our donations to the African mission project immediately.

One member from each class summarized the classwork, which proved to be a blessing to everyone present. A general discussion followed.

Teachers for classes were: Mrs. Herman Hersey, Mrs. W. C. Clearman, Mrs. Thurman Hall, Mrs. Owen Thomas, Mrs. A. M. Stone, Mrs. Albert Coates, Mrs. Norvelle Dawson, Mrs. Ralph Beamon and Mrs. Ruth Warrick.

Those summarizing the lessons were: Mrs. Durwood Cobb, Mrs. M. E. Underwood, Mrs. Annie Dupree, Mrs. Ruth Warrick, Mrs. Ed Taylor, Mrs. Dorothy Parrish, Mrs. Crayton Jernigan and Mrs. David Hill.

We feel we can do better service for the Master after having had such an inspirational day of teaching. We appreciate Mrs. J. C. Griffin's help so much. She was a wonderful director.

Mrs. Clarence Woodall,  
Program and Publicity Chairman,  
Cape Fear District

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church held its regular meeting on Monday night, March 4, at the home of Mrs. Heber Cox in Ayden, North Carolina, with eleven members present. The meeting was called to order by the president, Mrs. Edward Skinner. Mrs. James Blanchard read the Scripture. The group then prayed together the Lord's Prayer.

Those taking part in the program were Mrs. Guy May, Mrs. J. B. McLawhorn, Mrs. Edward Skinner and Mrs. Lena McLawhorn. The business session was held as usual. During the social hour which followed, the hostess served delicious refreshments consisting of sandwiches, cookies, potato chips and cokes.

Ayden, N. C.—The Woman's Auxiliary of Elm Grove Church met on February 27, 1958, in the home of Mrs. Lovie Garris. Mrs. Murphrey opened the meeting by reading Ecclesiastes 11:1-6. The roll was called with sixteen regular members present, one visitor and three new members.

Those participating in the program were Mrs. Ann Chappell, Mrs. Thelma Reaves, Mrs. Kara Wingate. After a short business session, Mrs. Ball dismissed the group with prayer.

Walstonburg, N. C.—The Woman's Auxiliary of Spring Branch Church met on March 7, in the home of Mrs. J. R. Craft. The president, Mrs. Richard Owens, called the meeting to order and welcomed the seventeen members and two visitors who were present. Mrs. Robert Bynum was in charge of the devotions.

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# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## The Cronks Write

Dear Brother Raymond,

Things happen in America and then become history before I hear about them, and forgotten, I suppose, before I can write about them. I thought we had you rammed in good and hard on your job and had settled that all talking of quitting was nonsense. Then a few months back it seems I again hear talk that you are thinking about finishing! Now I am glad to hear that that has come and gone and that you are with us to the end, I hope.

Several months ago we sent our three boys (workers) out on their own in an evangelistic campaign in each of the Christian villages. I was pleased with the result. They learned a great deal and were blessed through it. They held services in nineteen villages where there are Christians and in sixty-seven Hindu or Moslim villages. Eleven Hindus professed to accept Christ and twelve Christians made consecrations.

Mukul is coming along slowly, but we are really thrilled with David. He, without suggestion from me, has started a night school in his area to teach the Bible. It's sort of a men's club. He teaches Bible, homiletics and writing. He has actually got a group going out to witness and preach, sell gospel portions and give out tracts. Most of them are illiterate; all are ignorant and poor. This is the first time our villagers are actually getting out and witnessing. It took one of them to get them started. The investment made to send David to Bible College was well made. David will go to Siliguri to take two years of college in the arts to strengthen his mother tongue, Bengali, and his English. We will help him because we need at least one person strong in English for translation work, etc. In Siliguri there are a hundred or so Christians unpastored. Siliguri, in ten years, has grown from 8,000 or so to about 80,000 inhabitants. There is a great need there. David will gather the Christians and try to get men converted and lead them. It will keep him in the Lord's work and will be good practical experience and a church may grow out of it. Our Jonathan failed his pre-exam but he is studying on his own to make it up. Gopal is taking a commercial course in Siliguri. So the three of them can live and witness together.

On top of the heart burden we have because of a small staff, and great, great mass-

es of unsaved, the desolation of isolation, the problems, sore heart because of weakness of our Christians, yea even for our own feeble lives, is added the resurgence of the religions of darkness. If you ask for the missionaries in Sonapur these days one might well get the answer, "Which missionaries?" because they have copied us. The Moslims are having an evangelistic campaign in Sonapur this week under a big tent with loud speakers.

So we heard the Moslim prayers, Scriptures and sermons blared out at us all night. For the last two weeks the Hindus have been doing likewise and have brought a dramatic company in to dramatize their Scriptures at the local temple. This also has been broadcast several nights so loudly that one can't sleep. Now we will have our annual conference from March 4-12 and will set up our loud speaker.

A young Bengali who pastors a church in Calcutta, corrects papers for the Bengali course of the Landour Bible Institute is coming to be our speaker for the Bengalis. He is a graduate of Yeotmal Seminary. For the Santal speaker we have the best preacher from a mission in south Bihar.

It is frustrating to know what should take priority in one's time. It's like spreading butter on a waffle in a restaurant at home. There are so many holes in the waffle and the restaurant never gives enough butter to fill them all, so you either lose it all in a few holes in the middle and the rest have to do without, or in trying to spread it thinly over the whole thing, a real art, you end up with no flavor in any of it. I am giving myself three days a week to teaching Mukul, Jamani and David plus all the other things which have to be done on the station and three days a week to the villages. Obviously, I can't cover all so I am concentrating on the Santals where we are having better response and have left the Bengali work to Mukul and David. So they in turn give half time to preparation and half time to the villages. As I have mentioned already it is working out fine.

Remember the jaunt we took to the north of Kishanganj? Well, the government is opening it up. A paved road is being made to Pokali and to Bhadurgunj. There is a good high school at Bhadurganj. Buses now run from Kishanganj to both places. If only we had a couple to send up that way. Pray with us that we may

find more Indian workers who can do it. We are desperate for laborers. The language barrier is tough. Bengali workers are scarce.

We follow the Lord's advance into Africa and Latin America with real excitement. I truly pray that we may be able to do something in Spain which is actually a closed land. Have just read Brother Mooneyham's report with great interest.

The load on you will be terrific in the days ahead. We will be praying that His grace and strength be upon you. What a challenge to our people at home. It should throw our church to its knees—this challenge of open doors, that God should even consider us worthy to be entrusted with the task.

Dan Cronk

## Sparks Arrive in Africa

Dear Brother Riggs,

Greetings from Africa! We arrived at Abidjan on Sunday, February 9, as scheduled. Monday through Wednesday was spent in taking care of formalities relative to our stay in Ivory Coast and permission to go to Gold Coast and to return again. God worked miracles during these days. All of our baggage came through custom free. The pickup came through without difficulty. We have permission to wait until we have finished our studies in Ghana before paying duty. We thank the Lord for this as we would scarcely have had enough to pay it. At the rate of exchange that it received in Switzerland it would have cost \$750, which was a low figure because it was bought and used before coming. If we had needed to import it at this time, we would without a doubt still be in Abidjan waiting for important license. Our foreign resident booklets which usually take a month were issued on Wednesday. This is the way God has worked. We, as well as the Timyan's, are persuaded that God is definitely in this thing and that God wants us here to establish a work for His glory.

We will put the African francs which we have in the post office at Bondoukou where they will be at our disposal for later use in paying duty on the pickup.

We checked on the prices of a ton pickup for Dan in Abadjan. The dealer had a 57 model on hand which could be obtained for \$3,600. It does not have four-wheel drive, nor a wench. It will be more economical if the wench is mounted here. Mr. Timyan feels for various reasons that the four-wheel drive would be impractical. He feels the wench will suffice. Overload springs as well as other extras could be added here. If the pickup is obtained in the states as well as wench, four-wheel drive,

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church Observes the Ordinances

(Lesson for March 30)

Lesson: Romans 6:3, 4; 1 Corinthians 10:14-22.

Golden Text: 1 Corinthians 11:26.

### I. INTRODUCTION

Symbols help the mind to remember and understand things that are difficult to express and therefore hard to remember properly. A fleeting glance at a marriage certificate, or the slightest touch of a wedding ring arouses more memories and stimulates the understanding much better than mere words can. The Jewish family celebrating the Passover feels more, sees more, understands more and remembers more than he does when the story is told in words only. The same is true with the Christian in a baptismal service and at the communion table. God knows these truths about us better than we know them. Therefore, He gave to men certain symbols and ceremonies to aid his memory and assist his understanding.—*Advanced Quarterly (F. W. B.)*.

### II. HINTS THAT HELP

1. If a non-penitent unbeliever were to be baptized, he would go in the water a dry sinner and come out a wet sinner. The washing away of sin isn't done with water. Sin is washed away by Jesus Christ with His own blood (Revelation 1:5, 6).

2. In baptism the body is buried in water and then is raised again. We have died with Christ, and we are also raised with Him. We are not saying that this takes place in water baptism, but that it is symbolized by water baptism. At the same time it also illustrates our physical death and resurrection (Vs. 4).—*Selected*.

3. One essential to Christian living is the spiritual communion with Christ which the ordinances symbolize (1 Corinthians 10:16).

4. As all the tiny particles cling together in a loaf of bread, so all the individual Christians cling together in Christ (Vs. 17).

5. At the Lord's Table Christians are to look back to Calvary where Christ, through His death, purchased the believer's

redemption, or release from death. They were then to look forward to Christ's return to make a reality of that for which He died, that is, the release from the curse of sin, which is death.

6. That which was offered to idols served no purpose, since an idol is nothing; but what is offered to Christ will receive His blessing (Vs. 19).

7. An idol is nothing in itself but it may be a representation of the devil, and to sacrifice to it is the same as sacrificing to the devil (Vs. 20).

8. There should be a sharp distinction between believers and unbelievers at the observance of the Lord's Supper (Vs. 21).

9. The Lord is jealous of His own glory and He will not share it with any man or devil (Vs. 22).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The ordinances of the church are certain special services or ceremonies which Jesus Himself participated in during His earthly ministry and commanded believers to practice throughout the Church age. One ordinance instituted by Jesus, the Communion Service, is observed by all Free Will Baptist churches. Baptism by Immersion, another ordinance, is also practiced by all Free Will Baptist churches. The third ordinance, Washing the Saints' Feet, is practiced by some Free Will Baptist churches while others do not practice it. This third ordinance was instituted by Jesus and is included in the Treatise of Faith and Practices of Free Will Baptists.—*The Bible Teacher (F.W.B.)*.

2. The mode of baptism practiced by Free Will Baptists is immersion or completely submerging the body of the candidate beneath the surface of the water. Furthermore, a person is a candidate for baptism only after he or she has experienced regeneration by the Holy Spirit as a result of repentance of sin and a saving faith in Christ, the Son of God. Close examination of these verses will discover the foundation for such a belief and practice.

Baptism symbolizes death. We know of no other mode of baptism which so adequately makes this representation. The apostle gives the fact it should symbolize death, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Vs. 3).

3. After death comes burial. Completely

submerging the candidate under the surface of the water of baptism is symbolic of placing the dead in the grave, "Therefore we are buried with him by baptism into death: . . ." (Vs. 4). The fact of Jesus' burial, and that His body remained in the grave for three days, is proof that He actually died instead of just swooning away for a short period. Even so, when we have put off the old man, he should be put out of sight that the ugliness of his character be no more seen by men. Thus, in baptism, we signify to the world that our old sinful life is dead and buried.

4. Resurrection frees from the bonds of death. Because Christ came to give life, He had to " . . . become the firstfruits of them that slept" (1 Corinthians 15:20). When we are raised above the surface by the arm of God's ordained servant, we are commemorating the resurrection of our Lord from the dead. At the same time, we are testifying to the world that we are entering a new life in Christ, " . . . like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Vs. 4).—*The Bible Student (F.W.B.)*.

5. Paul sought to implant in his converts the truth that a Christian must completely dedicate himself to the new Lord. His pledge of allegiance and his token of loyalty were found in the communion of the Lord's Supper. You cannot mix light and darkness; you cannot share idols with God; you dare not take the cup of demons and the cup of blessing at the same time.

One reason for this demand of separation lay in the very nature of the Lord's Supper. When idolatry demanded worship it received the tokens of communion in sacrifice of the sacred to demons. A cup was associated with demons. The realm of evil and the world of the unseen held sway through the demoniac powers. Evil spirits in high places held supremacy over the minds of men, inducing fear and bringing men into bondage through the fear of death. All this was challenged by the gospel and overcome by the resurrection of Jesus. The communion at the Table of the Lord then became a celebration of His victory over those world powers of darkness.—*The Gist of the Lesson*.

6. Why did Jesus wash the disciples' feet? "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things, happy are ye if ye do them" (Vv. 14-17).

Social service can put a new coat on a man, the grace of God alone can put a new man in the coat.



## Questions and Answers

(continued from page eight)

as revealed in His Word. But the victory in this newly discovered and unclaimed territory may also be instantaneous. There is no need of a protracted battle. For example, if I should discover in myself an irritability of temper that was manifestly displeasing to God I could go to God at once and confess it and renounce it, and in an instant, not by my own strength but by looking to Jesus and by surrendering this department of my life to the control of the Holy Spirit, overcome it and never have another failure in that direction.

"But while there is this instantaneous sanctification that any child of God may claim at any moment, there is also a progressive work of sanctification, and increasing in love, an abounding more and more in a Godly walk and in pleasing God, a growing in the grace and knowledge of our Lord and Saviour Jesus Christ from glory unto glory, each new gaze at Him making us more like Him, a growing up into Christ in all things until we attain unto a full grown man, unto the measure of the stature of the fulness of Christ (1 Thessalonians 3:12; 4:1, 10, R. V.; 2 Peter 3:18, R. V.; 2 Corinthians 3:18, R. V.; Ephesians 4:11-15).

"Sanctification becomes complete in the fullest sense at the coming of our Lord and Saviour Jesus Christ (1 Thessalonians 5:23, R. V.; 3:12, 13). It is not in the life that now is, nor is it at death, but at the coming of Christ that we are entirely sanctified in this sense."

Perhaps Dr. Gray's view is nearer to that expressed in our national treatise.

## MISSIONS

(continued from page fourteen)

etc., these extras are included, in the price of the pickup in which case the duty is on the overall price. The truck bought in America according to Brother Dan's specifications will cost about \$7,000 when it has passed the customs here. Mr. Timyan and I think it would be best to take the one at Abidjan. A decision for or against should be made at the nearest possible date because if it is sold he cannot sell his next shipment of trucks at this price because duty has increased since he bought this that he has on hand.

The need is so great here. Moslems

are spreading over the country much faster than we are. We must work as fast as we can. Oh! that other couples were on their way to Europe. I wish our people could realize the need of launching out into the deep! It always seems like a mighty rough way ahead when He calls us out, but He always goes before. Praise His wonderful name! Tonight I gave my testimony in the native church here at Bocanda. What a joy it was to stand behind the pulpit again, and when they sang God truly spoke to my heart. Yesterday we met a native pastor who accompanied Brother Timyan on one of his trips to Bondoukou. He was overjoyed that we were going. Tomorrow morning we leave for Bondoukou. Oh that God's Holy Spirit might empower us on this sacred occasion.

Lonnie and Anita Sparks

## Woman's Auxiliary

(continued from page thirteen)

The program chairman introduced the program for the month. The ladies who presented the program were Mrs. Jesse Gay, Mrs. W. O. Davis and Mrs. Bob Beaman. The poem, "Don't Judge Too Hard," was read to the group. Mrs. Thomas Strickland pronounced the benediction. The hostess then served delicious refreshments which were enjoyed by all.

Benton Harbor, Mich.—On March 1, the ladies of the Woman's Auxiliary of Benton Harbor Church elected officers for the year as follows: Mrs. Marcella Reeder, president; Mrs. Ola Frederick, vice-president; Mrs. Oza Jagers, secretary; Mrs. Lelon Berry, treasurer; Mrs. Bonnie Creech, temporary corresponding secretary.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department**  
**The Free Will Baptist Press**  
**Post Office Box 507**  
**Ayden, North Carolina**

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# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 26, 1958

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MAR 29 1958

DURHAM, N. C.



DAILY VACATION BIBLE SCHOOL EDITION



# Guiding Principles Employed by Writers

Before any manuscripts were written for this series of daily vacation Bible school materials, "Bright and Morning Star," the editor and the writers held a conference to decide upon the basic truths which should be stressed by the writers. There it was decided that Jesus should be presented according to the record given in the four Gospels—Matthew, Mark, Luke and John.

## THE PLANS

The approach to the task of developing ten lessons in a two-week course, together with activity materials, projects and closing exercises, was set according to the following outline:

1. The birth and early life of Jesus.
2. His baptism and the beginning of His ministry.
3. His parables.
4. His miracles.
5. His discourses.
6. Passion week and His crucifixion.
7. His resurrection.
8. The Great Commission.
9. His ascension.

Doctrinal points to be stressed in the manuscripts as they were to be given upon the level of the pupils for which they were written were:

1. The deity and virgin birth of Jesus.
2. Baptism is not essential to regeneration but essential to obedience on the part of the newborn babe in Christ.
3. Every parable of Jesus as stressing essentially one spiritual truth.
4. The miracles as manifestations of divine power which defy rationalism.
5. His discourses as declarations of eternal truth.
6. His crucifixion as the shedding of His atoning blood for man's sins.
7. His resurrection for man's justification and hope of life beyond the grave.
8. The Great Commission as binding upon all believers in Christ.
9. His ascension to be their Spiritual High Priest until He comes back for His own.

All take-home projects, displays and contributions to the culminating exercises will be definitely related to the teaching of the Bible passages under consideration.

## THE PRODUCT

We are happy to announce that all the materials submitted to the editor up to this moment by the writers have adhered to the guiding principles laid down in the initial conference. The work done is of such quality that we take great pride in offering it to our churches for use in their daily vacation Bible schools.

We believe that every Free Will Baptist church which has a daily vacation Bible school this summer should use these materials. We can heartily recommend them as doctrinally sound, interestingly written, and designed so as to challenge the pupils to become intimately acquainted with our Saviour, the Son of God. If these materials are used according to directions given, we have no fear but that those who use them will conduct schools which are truly Bible schools; for the materials are certainly based upon Bible truth and the entire course is Christ centered.

## THE PEOPLE

A great deal of credit and honor should go to the people who have brought the materials into being; therefore, we proudly introduce them, as follows:

*Nursery*—Alice Barrow, wife of the Reverend N. Bruce Barrow, Lucama, North Carolina.

*Beginners*—Rachel Crawford, wife of the Reverend Robert B. Crawford, Greenville, North Carolina.

*Primaries*—Helen Beaman, elementary public school teacher, Snow Hill, North Carolina.

*Juniors*—The Reverend Earl H. Glenn, pastor of Wilson Church, Wilson, North Carolina.

*Intermediates*—The Reverend Durward Long, pastor of Harmony Church, Lake Butler, Florida.

*Illustrator*—Carolyn Elliott, staff artist of the editorial department of the Free Will Baptist Press, Ayden, North Carolina.

*Music Composer*—Annette Braxton, organist of Reedy Branch Church, Winterville, North Carolina.

## THE PROOF

We recognize that the real value of these daily vacation Bible school materials will only be realized as the truths taught in them are inculcated in the lives of the pupils who attend the schools. It is our hope and prayer that many pupils may come to accept Christ as their personal Saviour during the schools about over the denomination this summer, that those who already know Christ may find a closer walk with Him, and that the precious truths taught may live in the hearts of all to bear fruit to the glory of God throughout the years.



Primary Group Project



## The Herseys Write



Dear Brother Riggs:

The past few days have made us think that spring has come to stay as it has been so warm. We're thankful for the Lord's blessings unto us, especially that we have all enjoyed good health and that Samuel is doing so well.

The enclosed picture was taken at the Sunday evening meeting here in Tokyo. It sure did feel good during the winter months to sit real close to the *hibachi*—a small charcoal fire. They have been real faithful in meeting together every week. We hope to move to a better location in the near future so that they can have facilities for Sunday school classes and adult meetings. Rent is so high in Tokyo that it is very hard to find a suitable place.

Soem time ago I believe that I wrote about visiting a hospital on Christmas Eve to sing and pass out tracts. A number of patients wrote expressing their appreciation and one young man is now enrolled in a Bible Correspondence Course. We trust that this will help lead to his becoming a Christian.

We would appreciate your continual prayers for us as we prepare to get ready to move to Bihoro. I am trying to spend some time in simple sermon preparations and also have been going over some Sunday school materials. Last Sunday morning we all went and visited a church which was started by Swedish missionaries.

It will seem good to leave language school but we feel that we know so little of the language. We trust that what we have learned we will be able to use in an effective way in presenting the gospel message to these precious souls.

We would like for you to send some more dollar checks from the Nashville bank.

Evelyn's mother will be undergoing a fairly serious operation this week or next and we would appreciate your prayers in her behalf. Fred's mother was in the hospital for awhile—heart condition—but is out and seems to be doing all right for which we are thankful.

We trust that the Lord will richly bless you as you continue in the work of sending out the light. We would be glad to hear of others coming to Japan.

Yours in Christ,  
Fred Hersey

## Prayer and Praise Letter

March 4, 1958

Dear Friend:

A conviction that should guide our plans in the work of the Lord is found in the Apostle Paul's words recorded in 1 Thessalonians 2:19, 20: "For what is our hope, or joy, or crown of rejoicing? Are not even ye . . . our glory and joy." Paul rejoiced in the prospect of presenting redeemed lives to Jesus Christ at His coming.

Paul had won men to Christ and was training them for Him. Paul was a great missionary, but his abiding hopes were not based on that career. Paul founded important churches, but his satisfaction rested not in them as such.

Paul's spiritual authority made him a giant, but his efforts were not dedicated to building an organization. Paul's business was men. He built men for Christ.

Things are temporal. Prestige and position pass. Organizations vanish. Denominations cease. But not men. Redeemed men are permanent. The Christian who lives to win and build men for Christ has come pretty close to the center of things.

"What is our hope, or joy, or crown of rejoicing? are not even ye," our converts. Paul clearly writes again, "Warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labour, striving according to his working." This is Christ's work. Also yours and mine! Raw material is everywhere. People, especially on our foreign fields. Our missionaries are helping to rescue and to build men. As the missionary wins and trains lives for Christ it means that those lives will also multiply, and others will be added to our crown of rejoicing. Lord, help me to be faithful "that I may rejoice in the day of Christ that I have not run in vain, neither laboured in vain."

### THE KEY

(Personal Note to Pastors)

Dear Pastor,

You are the key to the success in making our goal for foreign missions on Easter Sunday. If every family who attends your Easter service is given a foreign missions offering envelope and is encouraged by you to give an offering to foreign missions, we could just about reach our budget for the entire year. We have worked hard to keep you informed and to make the materials available. The rest is up to you! Remember, the pastor is the key to reaching the lost of every nation.

Raymond Riggs

### MISSIONARY WRITES MOM AND DAD

Note: After you have read this letter, please remember to pray for Wesley's dad who has been ailing in health. Wesley's request is that we should pray that "God will once again give Daddy joy in knowing that, even as God gave His Son, he too has given a son for the sake of the gospel. Pray that God may give him joy concerning my being on the mission field."

Feb. 14, 1958

7 Shin Machi  
Abashiri, Japan

Dear Mama and Daddy,

We are really snowed in today. It has  
(continued on page sixteen)



# EDITORIAL

## WHO SPONSORS IT?

Many churches are beginning to make plans for their daily vacation Bible school this spring and summer. With this taken into consideration we are featuring in this week's *Free Will Baptist*, the daily vacation Bible school materials which are published and printed by The Free Will Baptist Press, Ayden, N. C.

In this editorial we shall discuss the sponsorship of a daily vacation Bible school as we believe it should be handled.

It just doesn't happen of its own accord; it has to be sponsored. Daily vacation Bible school, being an integral part of the program of today's alert church, must be initiated and planned for, just as any other organization or activity in the program.

### THE PASTOR'S PART

The wide-awake pastor will see that recommendations are made to the church in conference that responsibility for conducting the school be delegated to some group. His attitude toward the school will have a far-reaching influence upon its success or failure. If he is enthusiastic about the undertaking, others will soon be sharing his enthusiasm and will more readily offer their services to make it a success. On the other hand, if he is cool or only lukewarm toward the idea, the task will be much more difficult for those who undertake it.

We do not recommend that the pastor actually teach in any department except possibly a group of adults who may comprise an important part of the school. However, he will have plenty to do without teaching. He should be the general supervisor and counselor for teachers, pupils and others connected with the work. Let him not forget that he has a vital role in the successful school.

### THE SPONSORING AGENCY

The pastor should have the assistance of some church group which will sponsor the school. A church may want to sponsor the school directly by appointing a committee to work out the details and have charge of conducting the school. In some cases the Sunday school is charged with sponsoring it; in others the woman's auxiliary accepts the responsibility.

In any case, a committee should be appointed and charged with this particular responsibility. Furthermore, the sponsoring agency should underwrite the expenses of the school. The expenses will consist mainly of the cost of daily vacation Bible school literature and materials, and the cost of providing refreshments daily for the children who attend. Refreshments are not absolutely necessary, but they will be an excellent means of keeping attendance up day after day.

### THE DAILY VACATION BIBLE SCHOOL COMMITTEE

Upon the shoulders of this committee will rest a great deal of the responsibility for the success of the school. We recommend that this committee be appointed at the very beginning of the church year so that it may organize and start its planning immediately.

One of its first official acts should be that of securing a director for the school (the desired qualifications of the director will be given below). All of the subsequent planning of the committee should be in conjunction with, and upon recommendation of, the director. Let the members of the committee be advised that, if they want the director to administer a good school, they must allow him freedom in his planning and administration. He should be permitted to make recommendation of teachers and workers for

approval by the committee, and his wishes should be considered seriously by the committee. The committee can be of inestimable value to the director by discussing with him the problems which he faces, and by counseling with him upon plans of procedure.

The committee should act jointly with the director in securing the names and addresses of the prospective pupils and begin making contacts with these pupils weeks prior to the opening of the school. It should work with him in placing the order for supplementary materials and publicity matter. It should assist him and the publicity committee in planning week-to-week publicity and the special publicity the week before the school opens.

Some directors have found it both advisable and extremely helpful to have the committee meet with them several nights during the school, particularly at the beginning of the school and toward the close of it. During these meetings the unforeseen problems which have arisen may be discussed, and final plans for the culminating exercises may be perfected.

### THE DIRECTOR

What kind of person should the committee select to direct the daily vacation Bible school? From what has already been said above, one would conclude that the director should possess unusual capabilities, particularly since the committee will consider his recommendations on all matters. Perhaps we should clear up one point by saying that the director may be either a man or a woman—we use the masculine gender only for the sake of convenience.

1. It would perhaps be helpful to secure a person who has had some experience in public school teaching or Sunday school teaching; however, this is not a necessary qualification.

2. He must be a person who manifests a deep devotion to Christ as Saviour and Lord.

3. He must be convinced that daily vacation Bible school can contribute immensely to the Christian growth and development of all whose lives its influence touches.

4. He must recognize the marvelous opportunities for personal witnessing and evangelism that daily vacation Bible school affords.

5. He must have the ability to interest and enlist other adults to help him in the work.

6. He must be able to see the tremendous task before him and be willing to stay with the job until it is finished. He cannot be one who is easily discouraged—not a quitter.

7. He must have ability to lead others, help them solve their problems, and encourage them in the work.

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8. He must be tactful in giving orders and making suggestions to his helpers. He must also be diligent in checking to see that his orders are carried out.

9. He must be patient with both teachers and pupils in their failures and mistakes.

10. He must love children and yearn to see them develop toward full Christian stature.

#### THE WHOLE CHURCH

We repeat for emphasis that daily vacation Bible school is a project of the entire church. There is something that every member can do. The school should be made the object of the prayers of all the members.

The greatest single factor which can contribute most to the success of the school is the leadership of the Holy Spirit as He directs the committee, the director, the teachers and the assistants. It is not always easy to find God's will and His way in all things. However, He has promised to give us wisdom through the leadership of the Holy Spirit when we ask Him, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and

upbraideth not; and it shall be given him" (James 1:5). Let us not forget that the Master said, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

The whole church can also boost and publicize the daily vacation Bible school. Throughout the year, the people can remember to find prospective pupils, talk to them about the next school and give their names to the committee.

Another important service that individuals and church groups can render is to help in serving refreshments. They can volunteer to pay for and serve refreshments to the children during the school. The committee can make a schedule and assign a certain day to each individual or group as their offers are made. In this way the refreshments can be cared for without a great deal of expense to anyone.

Please do not forget that daily vacation Bible school is the responsibility of the whole church. The committee should not fail to let all the members of the church know that they should have a part in the successful conduct of the school.

## Why Have a Daily Vacation Bible School?

C. H. Overman

**P**ERHAPS many of our attempts, as Christians, become failures because we often labor without any thought as to the purpose behind them. With a proper motivating purpose compelling one to perform a task, great things can be accomplished. We hope, in this discussion, to reach some answers as to the importance of a daily vacation Bible school in each of our churches.

#### ITS BEGINNING

The beginning of daily vacation Bible school is of relatively recent origin, especially as compared to the Sunday school movement. The fact remains, however, that no other movement in Christian education has been any more successful than the daily vacation Bible school.

The first school was begun in 1901 in New York City by Dr. Robert G. Boville. Just how this came about is described by Clarence H. Benson in *History of Christian Education*:

"A passionate lover of little children, Dr. Boville was a young Canadian minister who had been called to the superintendency of the Baptist City Mission Society in New York. Riding downtown to his office, in the summer of 1901, he saw myriads of little boys and girls living on the crowded, sultry streets, block lanes, and filthy alleys, in danger of their lives, to say nothing of their morals. The public schools were

closed and the mothers were away working in shops and factories. Nearby were empty churches with cool, pleasant rooms, closed for the summer. Pouring out of the schools and colleges were thousands of unemployed students and instructors. Recognizing the enormous economic waste of child life, of church property, and of student energy, Dr. and Mrs. Boville brought together these three factors on the east side for a daily school that combined worship, work and play.

"The morning hours and the discipline of the public school were employed to advantage. The program gave larger place to worship and expression than that enjoyed by pupils in the Sunday school. Larger opportunities were also given for consecutive and correlated instruction. In fact, the new educational agency was patterned more after the public school than the Sunday school."

#### ITS GROWTH

The daily vacation Bible school movement grew rapidly. The first summer that Dr. Boville instituted this movement, there were five church buildings in use, each having an average attendance of two hundred. The following year, other churches became interested, and soon other cities, etc.

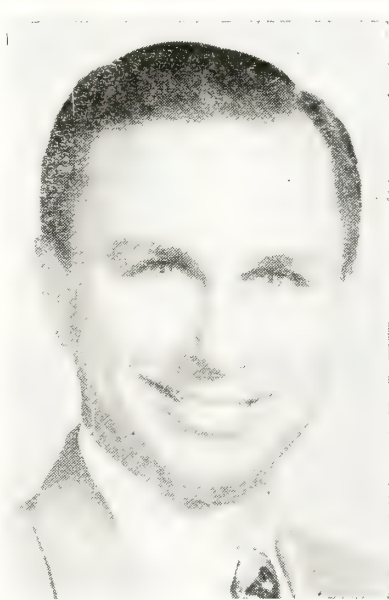
In 1905 Dr. Boville became leader of the entire vacation school enterprise. In 1907

this committee was incorporated as the Daily Vacation Bible School Association. In 1912 there were 141 cities where vacation schools were conducted.

Its beginning was at first an independent movement. In its early years it was confined to the children of the larger cities. Soon, however, the work was taken up by denominational groups which made it a part of their program. In 1928 it became

(continued on page seven)

REV. RAYMOND T. SASSER



The Rev. Raymond T. Sasser, pastor of the First Free Will Baptist Church of Tarboro, North Carolina, will appear on a panel discussion at the forthcoming North Carolina State Free Will Baptist League Convention, meeting May 2, 3, in Wilson, North Carolina. Mr. Sasser will discuss "Let Go—Let God Have Your Leisure" under the convention theme of "Let Go—Let God."



# Home

Naaman Borders, Waverly, Ohio

**W**HAT makes a home? Is it the luxuries of the home, such as nice carpets and furniture, radios, televisions, beautiful tapestries? or is it the mother, the father, the brothers and the sisters? Someone has said that home is where you are treated the best and where you quarrel the most. Others have said it is where the children run in, snatch a sandwich, and dress to go off again, maybe to a movie, etc. Is it a place where the father comes in, gets his supper, shaves, dresses up and leaves for the beer garden with his buddies, while the mother goes off to the bingo party?

Some parents do this very thing, and then they hope their children will grow up to be honorable and upright citizens. If they do, they will not take after these parents! More than likely, they will be as worthless as their parents. We all want happy homes, don't we? I think most of us do, but there are many whose homes are far from being happy. I am sad to say that many a happy marriage turns out to be a flop. There is a reason for all things. When a man and wife can't sit down and reason things out, and when each determines to have his own way, then they are headed for trouble. When they begin to do things in spite of each other, it is then time to call in a marriage counselor. When these things happen, some parents will run home to Mamma and tell her how terrible their companions are. Some will tell their children how bad their daddy or mother is. When the marriage relationship becomes such, it's time to have a prayer meeting—the couple needs to take something for heart trouble, for they have bad hearts.

Some parents will disagree in punishing their children—one will correct a child and the other will defend it. This is very, very wrong. I have known mothers to tell their boys that their daddies were too hard on them, just in order to win the boys' love to themselves. When such things are done, they bring about division and disharmony in the home and tend to destroy the home. We know that *a house divided against itself cannot stand*.

We have an example of the case given above in the story of Isaac and Rebekah. It is said that Isaac loved Esau the most, and that Rebekah loved Jacob the most. This couple took no pains to conceal their love. There was great friction in their home; there was much heartache; there was much distress. Fraud and deceit took place and Jacob had to leave home and stay away

for years. In that faraway land, Jacob had to reap what he had sowed. His children took up the quarrel with Esau's children and their descendents carried the quarrel on down to this present age. Today we still have quarrels of this same nature. *A little leaven spoils the whole lump*. When parents make a difference between their children, the children detect it very quickly. Revenge then takes place and their lives are spoiled. On the other hand, in some cases when the parents have done their best, a child will say they love *Johnny better than they do him*.

Home troubles are the worst of troubles. How sad it is to see our own children falling out with each other! How sad it is for the children to hear Mother and Dad quarreling! This brings gloom, sadness and a depressed spirit into the home, for the children think that Dad is the best man in the world and that Mother is the best woman in the world. This is only natural for children; and when quarrels take place, when Mother says something dishonorable about Dad, and when Dad says the same about Mother, the children are disappointed. A child may think, "Is that the kind parents I have?" There is nothing that makes a child feel so insecure and discouraged as to hear Dad and Mother quarreling and fighting. If parents only knew how it destroys the happiness of their children, they surely would quit their bickering.

Of course, differences will occur; but if you have to *spat and spew*, for goodness' sake don't let your children hear you. Fussing in the home between parents will drive the children from the home and into sin quicker than anything else. It so disturbs their young and tender minds until they become bewildered and discouraged. Nothing could do them greater harm.

Let me beg you, dear reader, if you feel like quarreling with your companion, think twice before you begin! If you want your children to be somebody, why don't you set an example for them? Quarreling also hinders your prayers. In 1 Peter 3:7 we read, "Likewise, ye husbands, dwell with them (your wives) according to knowledge, giving honor unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered." If by chance you have had an argument or disagreement, don't let the hard feelings remain until you go to sleep; otherwise they will settle down in your subconscious minds and will corrode and destroy your love for

each other. If you argue, make things right as soon as possible. The Bible tells us to "... let not the sun go down upon your wrath" (Ephesians 4:26). I think a couple should show their appreciation for each other more than the most of us do. We take things too much for granted. There is no excuse for drifting apart. We can make marriage happy if both parties try. Of course the puppy love will wear away, but something deeper will take hold and become sacred.

In order to have a successful and happy home, there must be order and discipline in the home. The best way to have that is to take time to read the Bible with the family for a few minutes every day and to pray together. If the husband is too timid to lead the group, then maybe the wife will do so. Why not try it for awhile?

One good Christian woman wanted so desperately to have prayer in the home, but she feared that her husband's reaction would be adverse; so she put it off from time to time. Finally she broke down and knelt and prayed with her little ones while her husband was sitting on the porch. After the prayer, her husband came in and em-

## THE MAIL BOX

AVAILABLE FOR PASTORAL WORK



"Having finished my college work, I am available for pastoral work in Free Will Baptist churches. I attended the Free Will Baptist Bible College for two and a half years, and then transferred to Marion College where I recently graduated with an A.B. degree in vocational religion and a minor in New Testament Greek.

"I have been preaching since I was sixteen years old, and have been ordained by the Western Conference of North Carolina. I am married and have two children, and I am twenty-five years old.

"Anyone desiring to contact me may do so at the following address or may call me at 4003-Jx."—Rev. Charles Bryant, 1216 South Hendricks Avenue, Marion, Indiana.



braced her with tears in his eyes and said, "Honey, you are the sweetest thing on earth." Prayer will bring you closer together.

I've heard my dear sainted mother pray with sobs and tears many times for her children that we "would make an undivided family in heaven." We all, deep down in our hearts, want the same for our families; and we must do something about it besides sitting around and wishing for it. Home is where Mother is, the place where your treasures are, where your love is. In short,

home is where your tired soul finds rest and comfort.

My mother; God rest her soul,  
How I'd like to see her today!  
So many things I remember  
These years since she's been away.

Cool the touch of her gentle hands  
As she stroked my fevered brow.  
How comforting the words she  
spoke—  
These things I would tell her now.

## Why Have a Daily Vacation Bible School?

(continued from page five)

a part of the International Council of Religious Education, and soon it became world-wide with schools in Korea, the Philippine Islands, China and India. In 1937 the report listed nearly 200,000 pupils in foreign lands.

Our own denomination has seen its important place in our over-all church program. The results have been an ever increasing interest, so that each spring more and more schools are being conducted.

### ITS UNLIMITED VALUES

As has already been proven, the beginning of this movement was not just a happen so. It was born out of a basic need seen by the man who set it in motion more than fifty years ago. May we note some of these values which prove that each church should have a daily vacation Bible school:

(1) Its value may be seen in the fact that it affords an opportunity for religious and Biblical instruction which otherwise

many children and young people would not receive.

In our day, religious training has been pushed out of our public schools. Approximately two out of every three Protestant children are not enrolled in Sunday school and many probably never will be. Many homes never have any time for religious training, especially in the past few years with so many added attractions to claim our attention. Naturally, under such conditions the value of a daily vacation Bible school is immeasurable.

(2) Upon religious instruction rests the hope of our future society. The history of the Israelites proves the importance of religious training. Many of their sufferings came as a result of neglecting the divine plan of instruction which was commanded of God.

We hear much today about juvenile delinquency. It is most alarming to read some of the atrocities that are taking place rela-

tive to the juvenile problem. Those in positions of law enforcement inform us that the guilty youths are by far those who have had no religious training. Many are left to roam with no responsibilities whatsoever. Also, we are informed that juvenile crime increases each spring when our schools close.

(3) It affords a wonderful opportunity to conserve available resources. Dr. Boville took this into consideration at its beginning. Children are usually free in the late spring when public school closes. Students are returning home from college; and with the sudden release of extra time, all are anxious to take up these hours in useful service. Even in the farming areas, it usually comes at a slack time, so far as other activities are concerned.

(4) It adds greatly to the work and purpose of the Sunday school and church. In churches where daily vacation Bible schools are conducted, the Sunday schools and worship services benefit in unmeasured proportions. In Sunday school only a small per cent of the time is spent in worship, and even less in expressed activities; therefore, the daily vacation Bible school can help to meet these demands which are vital to the growth and success of any church community.

The greatest result, however, may be seen when a child is led to the realization of his need of salvation through Christ. Only eternity will reveal the great number who were influenced to make their decision as a result of this great work.

If your church has not had a daily vacation Bible school during the past years, talk to your pastor and church leaders about it. Surely all will agree that it is an important work in which you can be a part, and it will certainly bring glory to the cause of our Lord and Saviour, Jesus Christ.



Mrs. Elizabeth Edwards is pictured above in the primary classroom of Union Chapel Free Will Baptist Church, Beaufort, North Carolina, during the 1957 daily vacation

Bible school. The series of last year's daily vacation Bible school materials was entitled "Rising Sun." The 1958 series is entitled "Bright and Morning Star."

## Sheltered by the Rock

A traveler recently told of his experiences in Switzerland. He said he was out on the mountainside and saw an avalanche sweeping down, carrying all before it. In its path was a tiny church; and as he watched, fully expecting the little building to be swept away, to his amazement he saw it left unharmed. On investigation he found that it was built under the shadow of a mighty rock, and had therefore been shielded. When all the hosts of sin sweep down upon us and threaten to upset us, we, too, shall be kept safe if we are resting in the shadow of the great Rock, Christ Jesus.—Selected.

Don't expect God to put you in a bigger hole till you plug up the one you are in.



# NEWS NOTES

## **Rev. Bobby Jackson to Conduct Greenville Revival**

The Rev. Bobby Jackson will be the evangelist for revival services at the Greenville, North Carolina, Free Will Baptist Church, March 30—April 12. Services will be held each evening at 7:30.

Beginning Wednesday, April 2, at 10:30 a. m. day services will be held during the revival.

On Saturday, April 5, at 10:30 a. m., there will be a special service for the youth of the church and city.

The Rev. R. B. Crawford, pastor of the church, invites everyone to attend these services. Gospel singing, fervent prayers, and Biblical preaching will stir the hearts of those who attend.

Mr. Jackson will be on television morning meditations on WNCT, March 31—April 4 at 8:55 a. m. He will be on radio morning devotions on WGTC, April 7-12 at 9:35 a. m.

Take every opportunity to enjoy and share the blessings of the Lord during this revival campaign.

## **Pre-Easter Revival Services At Core Creek Church**

The Rev. Bobby Aycock of Washington, North Carolina, is the evangelist for the pre-Easter revival services at Core Creek Free Will Baptist Church of Cove City, North Carolina, which began Monday evening, March 24. These services will continue through Saturday, April 5.

The pastor, the Rev. A. L. Hines, extends a cordial invitation to everyone to attend the revival services.

## **Revival Services at Rose Hill Church**

Revival services will begin at Rose Hill Free Will Baptist Church, Pitt County, North Carolina, on Monday night, March 31, continuing through April 5. Services will begin at 7:45 p. m., with the Rev. J. B. Starnes of Kingston, North Carolina, as the guest speaker.

The public is cordially invited to attend and is requested to pray that souls will be saved.

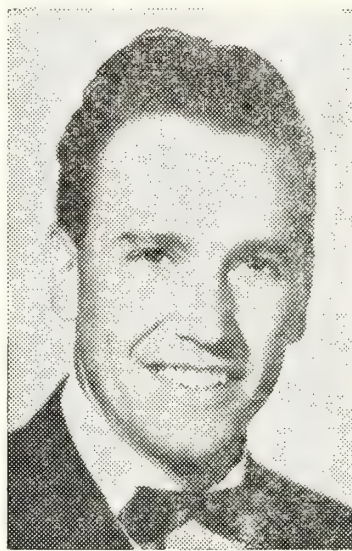
## **Men's Organization at Juniper Chapel Church**

The men of Juniper Chapel Free Will Baptist Church located near Vanceboro, North Carolina, organized a men's fellowship in January of this year with seven

men enrolled. The membership has now reached sixteen. The group meets each Friday night before third Sunday at the church. The meetings are opened by the president, followed with prayer, devotions, the business period, closing prayer and a social hour.

These men are new in this work and they request the prayers of everyone that God will use them in a mighty way.

## **Youth for Christ Speaker at Edgemont Church**



REV. BILL STEVENS

The Rev. Bill Stevens of Charleston, West Virginia, vice-president of Youth for Christ International who is in charge of the south central region, will speak at the Edgemont Free Will Baptist Church, Durham, North Carolina, March 16-23, 1958.

## **Coming Events**

March 30—Palm Sunday

April 4—Good Friday

April 6—Easter Sunday

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

nightly at 7:30.

Mr. Stevens is the former director of the Charleston Youth for Christ Rally and in that capacity worked with high school students and assisted on a weekly youth cast. This youth evangelist has been preaching since he was a freshman in high school. After graduating from Bob Jones University, Greenville, South Carolina, he worked on the staff of the Moody Bible Institute Extension as song leader and soloist for the Shannon Evangelistic Team, traveling throughout the central and eastern half of the United States.

In addition to carrying a full schedule of evangelistic campaigns, Mr. Stevens directs the operation of a five-state region composed of Virginia, West Virginia, Kentucky, North Carolina and Tennessee. Not only does he preach, but he is an excellent song leader, vocal soloist, and plays the trumpet and musical saw. His wife, Sylvia, accompanies him in all the meetings and assists at the piano and harmonizes with him in vocal duets.

In August, 1950, Mr. Stevens and his wife participated in the World Congress on Evangelism in Brussels, Belgium, where delegates from thirty-six countries around the world met to map out plans for world evangelization in this generation. Following the congress, the Stevens' evangelistic team traveled into Germany and assisted in a tent campaign in the town of Rastatt under the auspices of Youth for Christ International.

Again in August of 1952, the Stevens were official delegates at the fifth World Congress on Evangelism in Belfast, Ireland, and participated in the mass revival movement in Northern Ireland. During their tour of Ireland, the Stevens held a campaign in the Cathedral City of Armagh which is traditionally known as the place where St. Patrick held his first pastorate.

The Rev. Ronald Creech, pastor of the Edgemont Church, invites the public to attend these services and hear this man of God.

## **Pleasant Acres Church Host to Union Meeting**

The Pleasant Acres Free Will Baptist Church near New Bern, North Carolina, will be host to the Fifth Eastern Union Meeting on Saturday, March 29. The theme for the meeting will be "The Bible in Our Lives," and the Scripture text will be John 5:39. The following is the scheduled program:

### **Morning Session**

9:30—Congregational Singing, Led by Rev. T. O. Terry

9:45—Devotions and Prayer, Rev. C. M. Dixon

10:00—Roll Call of Ministers

10:05—Appointment of Committees



10:10—"Inspiration of the Word,"

Rev. Robert Edwards

10:30—Reading of Church Letters

11:00—Music, Pleasant Acres Church

11:15—"The Need for Preaching the Word," Rev. A. Graham Lane

11:50—Offering for Children's Home

12:00—Lunch

#### Afternoon Session

1:15—Congregational Singing

1:30—Final Roll Call

1:45—"Influence of the Bible in Our Church," Rev. Willey Stille

—"Influence of the Bible in Our

Home," Mrs. R. B. Heath

—"Influence of the Bible in Our Youth," Miss Shirley Graves

2:10—Recognition of Visitors

2:20—Business Period

3:00—Adjournment

### Rev. Henry Melvin to Conduct New Bern Revival

The spring revival services of St. Mary's Free Will Baptist Church, New Bern, North Carolina, will be conducted by the Rev. Henry Melvin, pastor of Reedy Branch Free Will Baptist Church near Winterville, North Carolina. The services will begin April 7 and will continue through April 13. This revival will be in keeping with the simultaneous revivals as suggested by the National Association of Free Will Baptists. The Rev. Cecil H. Campbell, pastor, urges everyone to attend the revival services.

### Revival Services at King's Cross Roads Church

Revival services will begin at King's Cross Roads Free Will Baptist Church, Farmville, North Carolina, on March 30, 1958, with the Rev. Fred A. Rivenbark as the evangelist. These services will continue for one week. The Rev. L. B. Manning is pastor of the church.

A cordial invitation is extended to everyone to attend.

### Johnson City Churches Schedule Co-Operative Revivals

The First Free Will Baptist Church and the Central Free Will Baptist Church of Johnson City, Tennessee, will conduct co-operative revivals at each church. Revival services at the First Church will begin on Sunday, March 23, with the Rev. W. L. Gilton, pastor of Central Church, as the evangelist. Services will begin April 13 at Central Church with the Rev. Guy Foster, pastor of First Church, as the evangelist.

Everyone is invited to attend these co-operative revivals.

### Free Union Church Announces Revival

Revival services will begin at Free Union

Church near Pinetown, North Carolina, on Sunday night, April 6. The Rev. Ralph Osborne, pastor of Hickory Chapel Church near Ahoskie, will be the visiting evangelist.

The pastor of Free Union Church, the Rev. A. B. Bryan, states: "We are expecting a heart-warming revival. Fellowship in our church is good and the burden for the unsaved and straying is evident."

### Pleasant Acres Church, Host To Sunday School Convention

The Sunday School Convention of the Fifth Eastern District of North Carolina will convene with Pleasant Acres Free Will Baptist Church, Morehead City, on Sunday, March 30. The music director will be James E. Davidson and pianist, Carolyn Stille. The fellowship meeting will be held with New Bethlehem Church. Following is the scheduled program for the convention:

#### Morning Session

10:00—Convention Prayer, Walter R. Sadlin, President

—Convention Hymn, "He Keeps Me Singing"

—Welcome Address, L. H. Wetherington, Assistant Superintendent of Host Sunday School

—Response, H. L. Ireland, Vice-President of Convention

10:10—Devotions, Mrs. Mona Davis, Former Mount Olive College Student

10:20—Program, Young People of Host Sunday School

10:40—Business Period, President Presiding

11:10—Announcements

—Offering

—Offertory Prayer, Mrs. Lou Metta Winstead Wetherington, Former Student of Mount Olive College

11:20—Lesson Sermon, Rev. T. O. Terry, Pastor of Host Church

11:50—Visitors Recognized

—Remarks

12:00—Lunch and Fellowship

#### Afternoon Session

1:00—Convention Hymn

—Devotions, Miss Lena Tilghman, Former Student of Mount Olive College

1:15—Business Session

1:25—Programs, Sunday Schools of District

1:55—Introduction of Convention Speaker, Rev. J. C. Griffin

2:00—Convention Address, Rev. W. Burkette Raper, President of Mount Olive College

2:30—Special Musical Program, Mount Olive College Chorus

3:00—Benediction, Rev. C. H. Campbell

### Rev. Fred Rivenbark to Hold King's Cross Roads Revival

Revival services will begin at King's Cross Roads Free Will Baptist Church near Farmville, North Carolina, on March 30 with the Rev. Fred Rivenbark as the evangelist. Mr. Rivenbark is the pastor of Fairmount Park Free Will Baptist Church of Norfolk, Virginia. These services will continue through April 5.

The pastor of the church, the Rev. L. B. Manning, extends a cordial invitation to the public to attend the revival services.

### Attention Declamation Contestants Of N. C. Western District

All declamation contestants of the Western District of North Carolina Free Will Baptists are requested to be at the Kenly, North Carolina, Church on Wednesday afternoon, April 2, to give their declamations. The program of the district convention does not show this, but arrangements have been made for declamations to be given at the above mentioned time and place.

### Stoney Creek Church Announces Revival

Revival services will begin at Stoney Creek Free Will Baptist Church on the Patetown Road near Goldsboro, North Carolina, on March 30, 1958. The Rev. James Earl Raper of Arcadia, South Carolina, will be the evangelist for these services which will continue through April 5.

The Rev. James A. Evans is pastor of Stoney Creek Church. A cordial invitation is extended to everyone to attend these revival services.

### Revival Services at Cabin Church

Revival services will begin at Cabin Free Will Baptist Church located near Beula-ville, North Carolina, on Sunday, March 30, 1958, and will continue through April 6. Each service will begin at 7:00 p. m. The evangelist will be the Rev. J. B. Chism of Warwick, Virginia, who is pastor of the First Free Will Baptist Church there.

The Rev. Joseph Ingram is pastor of Cabin Church. Everyone is invited to attend the services. The church desires the prayers of all Christians for a successful revival.

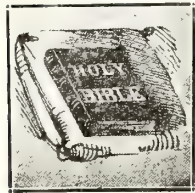
### Singspiration Service at Washington, N. C., Church

The First Free Will Baptist Church of Washington, North Carolina, will hold a singspiration on Sunday, March 30, at 3:00 p. m. and 7:30 p. m. Mrs. Earl Gaskins, reporter, states: "We are expecting a great day in the Lord. Singers from the neighboring churches and communities are com-

(continued on page eleven)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Will you please explain "On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him the second time, What God hath cleansed, that call not thou common" (Acts 10:9-15).

**ANSWER:** Rather than an attempt to a verse by verse explanation of this passage, I shall make several observations and conclusions.

The events of this story as related in these verses are within the bounds of a series of the most worth-while and interesting events in all human history, being preceded by what happens in the earlier verses of this chapter as well as what occurs in Chapter 9, which is dependent upon all that is said in all Scripture that precedes in both the Old and New Testaments, and followed by those recorded in the remaining verses of Chapter 10 as well as those recorded in Chapter 11. Here we see prophecy in action. The woman's seed prophesied in Genesis 3:15; Isaiah 7:14; Luke 1:35; Matthew 1:20; Malachi 3:1; announced in Luke 2:28-32; Matthew 2:5, 6; Luke 2:8-14; Matthew 3:11, 12, 17; Luke 4:18-27; John 1:29, 36; and exhibited in Christ's birth and His incarnate works which include every act of His natural life, His death for our sins, His resurrection for our sins and His ascension and exaltation as our advocate, begin given practical application while demonstrated to Jew and Gentile alike. This is God's way of breaking down both Jewish and Gentile prejudice so as to prepare alike the hearts of Jews and Gentiles for the entrance of the Holy Spirit into those destitute of His presence and the

submission of those with whom He was present for a complete dedication of themselves to Him so as to effect a useful life of devotion and service.

Among the events leading up to Peter's vision were the conversion of Saul of Tarsus, his call, and being empowered by the Holy Spirit as a witness, the reluctance of the apostles at Jerusalem in receiving him as one among them to fulfill the purpose of Christ in witnessing to the lost world of His saving grace to all people, the dispersion from Jerusalem and the call to come to Caesarea, Lydia and then to Joppa, and while at Joppa, to the home of Dorcas, where he found her dead and in the power of the Holy Ghost raised her from the dead. In this wonderful plan of God, none of these incidents were accidental but definitely to the contrary. In the light of His foreknowledge, God had planned this introduction of His gospel of grace to the Gentiles as He had planned the coming of the Holy Spirit on the day of Pentecost.

But here, and from now on throughout the Church age, the Gentiles, with their many and varying needs, begin and continue to come into the forefront. Only a short time hence, Saul and Barnabas are to be commissioned at Antioch as official missionaries to the Gentiles as seen in the thirteenth chapter of Acts.

Since Peter was extremely pro-Judaist in his views, it was, doubtless, the most important method God could use in getting the fundamental truth; that after all, all men in His sight are alike important, but lost and in need of the gospel. Here by the sea, Peter is the guest of a tanner. A tanner, because of the fact that his occupation required of him that he be in constant contact with skins, which were parts of dead animals, stayed ceremonially unclean all the time.

G. T. Stokes, in his exposition of Acts, Page 120, says: "Tanners, as a class, were despised and comparatively outcast among the Jews. Tanning was counted an unclean trade because of the necessary contact with dead bodies which it involved."

Since Peter observed the Jewish rituals with such meticulous strictness and care, this host, Simon the tanner, his house, and trade or business occupation were without

question a part of the background God planned to use in the drama that was destined to change Peter's whole attitude and outlook regarding Jew and Gentile relations. Note how God's time table works out. In the use of two visions, He move upon Cornelius, the Gentile army officer, who calls upon him in Caesarea, 30 miles from Joppa where Peter, the prejudiced Jewish apostle, held the gospel, the key to the Kingdom. At the hour of prayer, six hours after sunrise, Peter's host has not yet prepared the midday meal. Peter is hungry, but his Jewish training will not allow him to abide in the house where the midday meal preparation is in progress, for he must observe this customary hour of prayer. The famished feeling, the delayed meal, the smell of the dead skins, together with the events that had so recently claimed his attention in Jerusalem when reviewed a he petitioned the throne of grace were undoubtedly used to prepare him for the vision of the sheet containing both clean and unclean animals.

The animals together with the command to kill and eat were illustrating what God was about to do as He sent him on his commission to open the same door to the Gentiles that he had on the day of Pentecost opened to the Jews. Here we have, as on Pentecost, God using His mysterious ways or means by which to perform His wonders, have not yet ceased. That is what happened when He brought each of us from the realm of death into life in Christ and such will be His constant practice through out all this age.

## Unused Power

The amount of power that goes to waste every day is appalling. The job is how to harness it. The ocean tides, the sun's heat, tornadoes, falling rain and snow, represent power going to waste. Every individual has an unlimited source of power, much of which is wasted. Something can be done about this if one cultivates a mature sense of values, gains a firm sense of direction about where one is going and is determined to use all his God-given powers and talents in making himself all that he can be.—D. Carl Yoder.

It is not the good we know but the good we sow that counts.

When a man finds no peace within himself, it is useless to seek it elsewhere.

Unbelief is not a problem of the intellect but of the will.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### YOUNG PEOPLE AND SALVATION

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw night, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1).

Our youth must give themselves to God in simple acceptance of Jesus Christ as personal Saviour or be caught in the whirlpool of the sinful times in which we are living and be swept away to eternal destruction. Someone has truthfully said, "Jesus Christ is the Inescapable One; we must face Him either as Saviour now, or as Judge later." This truth brings us face to face with the fact that the only hope of our youth is to bring them into the light of full and free salvation. While we long for the salvation of all our young people, both boys and girls, we are so prone to neglect them in spiritual matters. This is not only true of parents, but equally so on the part of church leaders! We know that the saving grace of God is the only stay to their lives here, and the only means of their eternal welfare, but we do so little to help them experience it.

In our text the plain teaching is that God is to be remembered *now, in the days of youth, because evil days are coming, when interest in salvation will be lessened or past!* Authentic statistics show that if people are not converted before the age of twenty-five the possibility of ever being saved lessens very rapidly. It is a wonderful thing for an old man or woman to be saved, but only a man or a woman has been saved with the possibility of little or no service. It is even more wonderful for a boy or a girl to be saved, because not only a boy or a girl is saved but whole life of service to God.

May God help our young people to come to the foot of the Cross, and there give themselves to Jesus Christ as their personal Saviour. This is the only hope we can see for them. Christ has, through His suffering and death, consecrated for us a new and living way, and now bids us come to Him and obtain from Him life more abundantly.

Youth is a very acceptable time to come to Christ and begin serving Him. Your young and vigorous years should not be

wasted in sin and in the service of the devil. A saved person is never too young or inexperienced to begin serving God. A pastor asked a young convert, "It is true that you have been a Christian for three months?" "Yes sir," beamed the boy. "How many people have you won for Christ?" asked the pastor. "Oh," replied the boy, "I'm just a learner and have had a New Testament for only two days." "Do you burn candles in your home?" inquired the pastor. "Yes," the boy replied. "When do you expect a candle to begin to shine and give light—when it is burned half way down?" "As soon as it is lit," said the boy; "I see what you mean," he concluded, "We are to begin to shine for Jesus as soon as we are lit by Jesus, the light of the world."

"... behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).

## NEWS NOTES

(continued from page nine)

ing to worship with us."

"The offering taken will go on the parsonage fund. We extend a cordial invitation to everyone to attend."

### Second Union Meeting of N. C. Central Conference

The Second Union Meeting of the Central Conference of North Carolina will convene with Reedy Branch Free Will Baptist Church located near Winterville, North Carolina, on Saturday, March 29, 1958. The theme will be "Seven Words from the Cross," and the theme Scripture will be John 19:17. The following is the planned program for the meeting:

#### Morning Session

- 10:00—Hymn, "I Am Thine, O Lord"  
—Prayer  
—Devotions, "Word of Forgiveness,"  
Rev. C. J. Harris
- 10:15—Seating of Ministers and Delegates  
—Business Session  
—Hymn, "Must Jesus Bear the Cross Alone"
- 10:35—"Word of Promise," Rev. Robert Rollins
- 10:45—"Word of Tender Love," Mr. Nathan Eason  
—Hymn, "At the Cross"
- 11:00—"Word of Suffering," Rev. Bobby Jackson
- 11:10—Morning Worship, Rev. Willis Wilson  
—Congregational Singing  
—Hymn, "Jesus Keep Me Near the Cross"  
—Offering  
—Special Music, Reedy Branch Church

11:25—Sermon, "Word of Desire,"

Rev. Walter Reynolds

12:00—Lunch

#### Afternoon Session

- 1:00—Hymn, "When I Survey the Wondrous Cross"  
—Devotions, "Word of Triumph,"  
Rev. Floyd Cherry
- 1:20—Business Period  
—Hymn, "The Old Rugged Cross"
- 2:00—"Word of Committal," Rev. Charles Keith  
—Hymn, "The Way of the Cross"
- 2:15—Benediction

### Dilda's Grove Church Host to Union Meeting

The following is the program for the Fourth Union of the Central Conference of North Carolina Free Will Baptists which meets at Dilda's Grove Church near Fountain, North Carolina, on March 29, 1958:

#### Morning Session

- 10:00—Devotions, Woodrow Wooten
- 10:15—Welcome, Rev. R. L. Norville
- 10:20—Response, Mrs. Clyde Cobb
- 10:30—Moderator's Message
- 10:40—Business Session
- 11:30—Union Sermon, Rev. Harmon Griffin
- 12:00—Lunch

#### Afternoon Session

- 1:00—Devotions, Rev. C. L. Patrick
- 1:20—Business Session
- 2:00—Special Music
- 2:20—Report of Committees
- 3:00—Adjournment

The following is the program for the Sunday school and woman's auxiliary convention which will also meet with Dilda's Grove Church on Sunday, March 30:

#### Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Mrs. Archie Horton
- 11:10—Welcome, Mrs. Henry Hinson  
—Response, Miss Lois Letchworth
- 11:20—Recognition of Ministers and Delegates
- 11:25—Offering for Children's Home
- 11:30—Sermon, Rev. N. D. Beaman  
—Alternate, Rev. Adam Scott
- 12:05—Appointment of Committees
- 12:15—Lunch

#### Afternoon Session

- 1:15—Devotions, Mr. R. C. Proctor
- 1:25—Special Music, Edgewood Church
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

We must play the notes of God's will to hear the music of God's love.

Prayer cheers the heart and clears the brain.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Eat Your Cake and Have It, Too!

Charles O. Whitley,

Attorney and Professor of Business Law  
Mount Olive Junior College

Recently an elderly man made the statement that he would like to make a contribution to Mount Olive Junior College, but that he was retired, had no income, and did not want to jeopardize his security. "I don't know how long I may live," he explained, "or how expensive it may be for me to live from now on. If I make a sizeable gift now, I may live to see the day I will need that money badly for my own support."

What he had not considered was the fact that he could leave something to the college by will. A will does not take effect until the maker dies. By the device of a will, he could retain complete control over his money and property so long as he lived and still designate to whom what was left should go when he was dead.

Several questions often asked by prospective donors in connection with bequests to colleges by will are listed, together with the answers, below:

(1) I know that a man or woman with no children might have a will leaving some or all of his or her property to Mount Olive Junior College, but what about parents with living children? Don't they have to leave most of their property to the children?

Answer: While ordinarily a parent would want to leave at least a substantial part of his property to his child or children, there is no legal compulsion on him to do so. If, for example, the children are in such circumstances that they do not need any financial assistance from their parents, it is not at all unusual for the parents to leave sizeable bequests to charity, and perhaps leave nothing or only a token sum to a wealthy child and a more substantial sum to a less fortunate child.

(2) I have heard it said that in some circumstances, one can actually save money for his children by bequeathing some of his property by will to a charitable institution. How can this be?

Answer: A charitable bequest is 100% deductible for tax purposes, and by making

such a bequest, the donor can sometimes reduce the gross size of the estate just enough to put the total tax into a lower bracket, thus actually saving money—the reduction in taxes being larger than the amount of the charitable bequest.

(3) I would like to give something to the college, but would want to be sure that it would go for a specific purpose, such as a scholarship trust fund, for example. How can I do this?

Answer: Your will can be so worded as to designate exactly how your gift can be used and the provisions of the will would be binding on the college. Your attorney can draft these provisions properly.

(4) How can I be sure that someone won't break the will after my death?

Answer: The best protection against this possibility is to have the will drawn by a reputable attorney. If the will is properly drawn and executed, it will stand up in court under attack unless someone can prove by legally acceptable evidence either (a) that you were mentally incompetent at the time the will was drawn, or (b) that you were pressured into making the will by the exercise of undue influence.

(5) It's fine for rich people to leave money to colleges, but how much good would it do to leave as small an amount as I would be able to leave?

Answer: Although large gifts running into hundreds of thousands of dollars are what make the headlines, practically all colleges depend on a large number of small contributions to make up the bulk of their endowment and other funds. A little here and a little there will add up to a large sum in a surprisingly short time. Organizations like the Ford Foundation limit their contributions to a relatively small number of large colleges. The small contributors are the lifeblood of the smaller colleges.

(6) How do you go about making a will?

Answer: Consult your family attorney, if you have one. If not, call on a reputable attorney in your neighborhood and place your problem in his hands. Contrary to belief in some quarters, most attorneys are honest, sincere men who will conscientiously help to solve your problems in connection with your estate at a reasonable fee.

(7) How should funds or property left to Mount Olive Junior College be designated?

Answer: To Mount Olive Junior College, Mount Olive, North Carolina.

(8) I already have a will. Would it be necessary for my will to be rewritten in its entirety in order for me to add a bequest to the college?

Answer: No. A short amendatory provision known as a codicil can simply be added to what you have. However, you should not attempt to make this change yourself, as it may be ineffective if not properly worded, signed and witnessed. Ask your attorney to do this for you. In some cases, your attorney may advise a complete rewriting of the will, but in most cases, a codicil will be sufficient.

(9) Does the college now have certain designated scholarship, loan or endowment funds to which bequests can be left?

Answer: The college does have such funds, and if interested in designating your bequest for a specific fund or purpose, contact the college and they will be glad to send a representative to call on you and discuss these particular funds.

(10) Does the college have a form will that I could use for my purposes and save the trouble and expense of having a lawyer draw my will?

Answer: No. There is no such thing as a form will. The only safe way to make a will is to consult an attorney.

(11) What, at present, are the most pressing needs of the college?

Answer: The two most pressing needs are funds for endowment and for capital outlay. In other words, what the college needs most is (a) money that can be held intact by the college, invested in something that will return a profit to the college in order to give the college a dependable, stable source of income, and (b) money that can be used to build needed buildings.

Right now the college is already overcrowded and needs additional dormitory space, as well as classroom space. The college has purchased a large tract of land near the Mount Olive city limits and has plans drawn for the construction of a dormitory, but needs additional funds to finance this and other buildings.

## What Kind of Person Will You Be?

What kind of person will you be in ten, twenty or thirty years? That answer can be seen now by your habits, your observing or ignoring high morals, by your business practices, by your social relations, by your selfishness or unselfishness, by your home life, by your reading, by your recreation, by the way you keep the Ten Commandments and practice the Golden Rule, by the place Christ has in your life.—D. Carl Yoder.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE WORD OF GOD

Jesus said, "... It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). May we notice that Jesus said, "... It is written, ..." Deuteronomy 8:2 says, "And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no."

Then if the Bible is the inspired Word of God, and we believe that it is (and not just portions of the Bible), we agree with the *Treatise of the Faith and Practices of the Original Free Will Baptists*, which states: "These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and are God's revealed word to man. They are a sufficient and infallible rule and guide to salvation and all Christian worship and service."

For fear that my readers might not take time to locate this Scripture, I am quoting it: "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not of old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:18-21).

Then Paul writes to Timothy as follows in 2 Timothy 3:16, 17: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." If we believe this Scripture to be true, we must take every Word of God to be inspired, and accept the commandment and apply it to our living as a child of God. We must not cull any part of it. The apostle, John, in exile had the challenge to eat all of a book presented to him. The revelator writes that the angel said to him, "... Take it (the book), and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth

as sweet as honey" (Revelation 10:9). So as John had to eat the book, given to him by the angel, I believe that we must take into our spiritual life the whole Bible. As a Free Will Baptist, I believe this.

God, the Father, gave His Son a commandment. Jesus, in speaking of Himself, says, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). So then, according to the words of Jesus Christ, the words that Christ spoke were given to Him as a commandment from the Father. This being true, every commandment uttered by Jesus was from the Father. So when Jesus had said these words, as recorded and referred to above, the very next words recorded by the apostle, John, were: "... What I do knowest not thou now; but thou shalt know hereafter" (John 13:7). Did Jesus mean that when He said, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak," that included in that assertion that the Father told Him to say, "... What I do thou knowest not now; but thou shalt know hereafter."

Then the next words spoken by the Lord according to John were "... If I wash thee not, thou hast no part with me" (John 8:13). If we believe what Jesus said in John 12:49, we must believe that God the Father told Jesus to say, "What I do thou knowest not now; but thou shalt know hereafter." If we believe this, we must believe that the Father told Jesus to say to Peter, "If I wash thee not, thou hast no part with me."

The next words of Jesus are: "Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:12-15). Did Jesus actually mean, as stated in John 12:49, 50, what He said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

Webster says that the word, *ought*, means "to be under moral obligation to be or do; to be fitting or imperative; required by necessity." *Ought* is used many times in the Bible to show us duty in performing the will and work of the Lord. "... we ought to obey God rather than men," said Peter in Acts 5:29. The enemy, old Satan,

was working through rulers to destroy the work of the Lord Jesus. As Satan worked through his henchmen, the apostles were forbidden to preach the gospel of Jesus Christ. But in spite of these enemies, the apostles were determined to obey God. They had received the Great Commission to go into all the world. (See Matthew 28:18-20.) At any cost, they were ready to go as the Holy Ghost empowered and led them. They knew that it was not safe to obey man. No doubt they remembered that the Lord Jesus had said, "... I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). Peter and his associates knew that the commandment of the Father was life everlasting; therefore, they knew that they *ought* to obey the Word of God.

Very likely, the writer of Hebrews had in mind the obeying of the commandments in order to write, "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). Obeying the Lord Jesus Christ does not mean salvation by works, as some would believe; but obeying the commandments as given by the Lord Jesus is a manifestation of absolute faith in Christ. To refuse to obey the Word of God as presented by the Lord Jesus and the inspired men who wrote is to say openly that you do not believe the Word of God.

Another *ought* is found in Luke 18:1, in which Jesus said, "Men ought always to pray, and not to faint." Did Jesus actually mean what He said? Was this message a part of the commandment given to Christ by the Father as referred to in John 12:49, 50? If so, it is *life everlasting*. It is not a part of works to pray. It is faith in Christ that produces real, fervent prayer. If the *ought* spoken of here by the Lord means what it says, why doesn't the *ought* spoken by the Lord in John 13:14 mean what it says? Should it be obeyed? Peter says, "We should obey God rather than men."

Some will say, no doubt, that I believe in salvation by works. I do not; I believe what James wrote when he said, "Even so faith, if it hath not works, is dead, being alone." (See James 2:14-26.) Had Christians *ought* to show their faith by their works? If we believe one command, why not all the commandments?

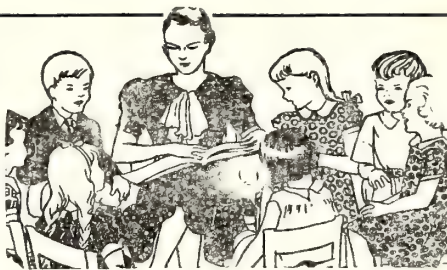
God washes the eyes by tears, until they can behold the invisible land where tears shall come no more.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Shoes Full of Holes

Harry M. Savacool

MARY RIDDEL felt very mean. She knew she was begin laughed at and she didn't like it. Right in Sunday school too! Of all places to be laughed at!

The junior girls class of the Heights Church was made up of a dozen girls. It was Mary's first Sunday at the Sunday school. Her father had bought a lot on which to build a house and they were living in a trailer on the lot. Her father was going to build the house himself in his spare time.

Mary knew that the dress was old and faded and that there were big holes in her shoes. She hadn't wanted to go to Sunday school because of her poor clothes.

"But, Mary," her mother had said, "you must go to Sunday school. No one will notice if your dress and shoes are badly worn. It will take Daddy a long time to build the house. It will cost so much for materials that we will have to wear poor clothes until it is finished. It will be hard but it will be worth it to have a nice new home."

Now Mary knew that her mother had been wrong when she said no one would notice her shabby clothes. When she came in to the class everyone looked at her curiously. Then the teacher introduced her to the class and every looked her over. Every person but her had on nice new-looking clothes and shiny shoes. She saw a couple of the best dressed girls nudge each other and giggle. She saw several of them looking right at her worn-out shoes.

As the class went on Mary heard little of what was being said. She was saying over and over to herself,

"I won't come her again! I hate these snobs! I'll never go to Sunday school again!"

Then Sunday school was over. Quickly she grabbed her coat from the rack and rushed out of the door. A couple of titters behind her hurried her on. She almost pushed the teacher aside when she tried to speak to her. She knew her mother would be ashamed of her rudeness but she was frantic to get out and away from these nicely dressed little girls who laughed at her.

She was hurrying along toward home with tears in her eyes when she heard running footsteps behind her and someone calling, "Mary! Mary!"

The next instant someone was by her side. It was one of the girls from the class. Mary noticed bitterly that she wore a nice frock and shiny new shoes.

"Mary, I am Ruth Moore. I go your way and would like to walk with you. The street number you gave the teacher is out beyond our house. We can be friends and walk to church and Sunday school together. I will take you to junior choir rehearsal Thursday. Why, Mary! Whatever is the matter? You are crying!"

"I don't intend to go again. They don't want me. I saw them laughing at my old clothes," said Mary bitterly.

"Oh, don't say that, Mary!" said Ruth. "The two girls who were laughing are not Christians anyway. They always make trouble. My mother says her prayer group is praying for their conversion. I saw several of the girls looking at you but you ran out so quickly they couldn't speak to you. I will wait for you Thursday. You can go with me to choir."

"No!" said Mary stubbornly. "I won't go to anything. Nobody wants me with my old clothes."

"Yes, we do want you Mary. I will go with you next Sunday. If you will go I will wear my school clothes. I know my mother will want me to. We are real born-again Christians at our house and I know Mother will want me to help you feel at home in our church."

The next Sunday morning Mary and Ruth walked into the class together. Mary had on the same old dress and shoes. With her was Ruth Moore in her oldest and most faded dress and her oldest shoes. A peculiar silence fell upon the room. Even the teacher seemed choked up as she tried to talk to the class. Shame was written on the faces of the two girls who had laughed the Sunday before.

When the class was over all of the girls flocked around Mary and Ruth except the two who had laughed. Ruth saw that they were talking earnestly with the teacher. She

was happy when she saw them close their eyes in prayer with the teacher. She was eager to get home to tell her mother that the prayers of her prayer group were being answered. —My Pleasure.

### Be Slow To Accuse

MOTHER, I can't find my seventeen cents anywhere," said Arthur, coming into his mother's room with quite an anxious face. "I put it right here in my overcoat pocket. It had been hanging up in the hall all day, and I do believe that new girl has taken it out. She saw me have it last night and put it away."

"Look in your pockets, Arthur. A little boy who is so apt to forget things must not be so positive that he puts his money in his pocketbook. And never accuse anybody of stealing without a shadow of evidence. This is very sinful as well as unkind. What if Susan should lose her money and accuse you of stealing it? Remember the Golden Rule."

"But, Mother, she looked very guilty when I said I had lost it, and that I knew someone had taken it out of my pocket."

"Very likely she did look confused on hearing you make such an unkind speech. She knew very well there was no one in the house you could suspect of taking it but herself. You might as well have said so in plain words. An innocent person is more apt to look guilty when accused of a crime than one who is hardened in wrong doing. The latter usually has a face ready made up to suit any occasion. A gentleman once said that the most guilty-looking person he ever saw was a man arrested for stealing a horse which afterward proved to be his own."

"But what has become of my money, Mother? It is gone—that is certain."

"I believe you lost a fine top once, that it was supposed a little neighbor had stolen," said his mother with a smile.

"But I could not have let this in the grapevine arbor this weather."

"But there are plenty of other hiding places about. Did you have on that jacket last evening?"

"No, Mother; I believe I had on my gray one; but then I know I put it into my pocketbook."

"Do not say you know, my dear, for it may be an untruth. Please bring me your gray jacket."

Arthur walked slowly up to his room, but he walked slower still and looked very foolish when he came to his mother's room again.

Mother comprehended it all at a glance, and smiled as she said: "I wonder who looks guilty this time?"

"Oh, Mother! I am sorry, but I did



not mean to accuse Susan so wrongly. I remember now, just as plainly as can be, wrapping up these three five-cent pieces and two pennies in that bit of paper, and putting them into my jacket pocket."

"It is a very serious thing, Arthur, to make such charges as you did a moment ago against an innocent person. What if you had mentioned it among your school-mates? It would be told all about — 'Susan, at Mr. Reynolds, steals. I wonder they keep her.' If she ever wanted to get another place, it might be a difficult matter. Though

you should contradict the story afterward, it would never undo the mischief. Many will repeat an injurious story, who will never take the trouble to correct it.

"I will pray for you, my dear boy, that you may learn to correct this sinful habit; and I hope you will pray with me. You will never correct a bad habit until you pray over it. Run now, and tell Susan that you have found your money; and try to make amends for your injustice by being more than usually thoughtful and obliging." —Selected.

## Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Cape Fear Auxiliaries Plan Convention

The Cape Fear Woman's Auxiliary Convention of North Carolina will convene on Wednesday, April 9, at Pleasant Grove Free Will Baptist Church near Erwin, North Carolina. All auxiliaries in the Cape Fear District are urged to be well represented. The convention is always glad to have visitors also.

Mrs. Clarence Woodall,  
Publicity Chairman

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church held its regular monthly meeting on Thursday night, March 6, at the home of Mrs. Eunice Honeycutt. There were seventeen members and one visitor present. The meeting was called to order, and the group sang "We're Marching to Zion." The president, Mrs. Honeycutt, gave the devotions, using Philippians 4:10-20 as her Scriptural basis. She led the group in prayer, praying for God's guidance in the auxiliary work. The regular offering was then taken and Mrs. Warren Jackson gave the offertory prayer.

During the business period, Mrs. Demery Naylor was elected as delegate to the district convention. The following ladies participated in the program: Mrs. Velmon Tew, Mrs. Warren Jackson, Miss Mittie Owens, Mrs. Demery Naylor and Mrs. James Spell. The mission offering was taken and Mrs. Oscar Tew asked God's blessings on it and also gave the benediction. The hostess served fruit jello, cookies and ice cream.

Erwin, N. C.—The Woman's Auxiliary of Prospect Church met March 7 at the church. The meeting was called to order

by the president, Mrs. R. K. Cannady. The group then sang "We're Marching to Zion." Mrs. Cannady read Scripture from Philippians 4:10-20. Mrs. Annie Kennedy led the ladies in prayer.

The program, "Go Set a Watchman, Let Him Declare What He Seeth," was read and discussed by Mrs. Natilie Taylor, Mrs. Grace Matthews, Mrs. Ruth Dorman, Mrs. Ester Lane and Mrs. Patsy Avery. The meeting was closed with prayer by Mrs. Verl Coleman. The hostesses, Mrs. Viola Johnson and Mrs. Gwendolyn Avery, served chicken salad and pimento cheese sandwiches, ritz crackers, cake and cokes.

Mt. Olive, N. C.—On Tuesday evening, March 4, the Woman's Auxiliary of North-east Free Will Baptist Church met in the educational building for the monthly meeting. The meeting was called to order by the president, Mrs. Ted Garner. The group sang, "We're Marching to Zion," followed with prayer by Hazel Anderson.

Those participating in the program were Miss Letha Brogden, Mrs. Annie Barwick, Thelma O'berry, Louise Wiggins, Christine Jackson, Doris Barwick, Leora Johnson and Hazel Anderson.

Minutes of the February meeting were read by the secretary, Mrs. Inez Whitfield. The treasurer, Mrs. Jean Holmes, then gave her report. The twenty-four members voted to send a donation to help build a chapel for the African missions. Then plans were made for the union meeting which is to be held at the church on fifth Saturday and Sunday. The meeting was adjourned after the auxiliary prayer.

Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met March 7 at the home of Mrs. Hugh Bolden. There

were ten ladies present. The meeting was opened with group singing and prayer led by Mrs. Gray. The Scripture was taken from Luke 16 and read by Mrs. Nelson.

The program was presented by Mrs. Parker, with Mrs. Bolden reading the introduction and four others participating. The minutes of the last meeting were read and approved. After the roll call, the treasurer gave her report. Dues were then taken. One of the ladies gave \$50.00 to finish paying for the piano.

During the business it was suggested that the auxiliary fix a sunshine box for an elderly lady in the nursing home, and that each lady should bring her gift to the next meeting. The group voted \$5.00 out of the treasury to pay for fuel for the church. Mrs. Parker and Mrs. Coleman were to mail the box of clothing to the Children's Home before Easter. It was suggested that the auxiliary send more money to foreign missions.

Mrs. Randle prayed the closing prayer. Then a social period was enjoyed with the exchanging of small gifts and delicious refreshments served by the hostess.

Elizabeth City, N. C.—The Woman's Auxiliary of St. Paul's Church met at the church on a recent Monday night. During the past year this organization has grown to the extent that a new circle has been formed. The circle was named after the present president, Mrs. Irma Godley. Mrs. Godley became a Christian in 1931, being active in the Northeast Church in Wayne County. In 1936 she was married to Robert L. Godley and went to St. Mary's Church in New Bern. There she worked in all the phases of church work, including the choir and Sunday school. She was elected to serve as state secretary of the Sunday school convention during the church years of 1946-1947. In 1955, she and her family came to Elizabeth City and St. Paul's Church. She immediately became interested in the work there and was elected president of the auxiliary and teacher of the women's Sunday school class. During the past few years, she has worked faithfully in many phases of the church. She organized youth choirs for two age groups which have now grown to about forty-two members.

Besides the new circle, the church has also started classes for the Y. P. A. and B. A. Both of these groups are growing, under the direction of Mrs. Godley. The Irma Godley Circle met again at the church Monday night following this meeting.

Stacy, N. C.—The Woman's Auxiliary of Stacy Church held its regular monthly meeting on Friday night, February 28, at the (continued on page eighteen)



# MISSIONS

(continued from page three)

been blowing and snowing for two days now. The snow is piled up above the windows. But it is not so cold. But we are doing fine. If it doesn't stop by Sunday, folks can't come to church I'm afraid. We've already dug a path out to the street three times but it is all covered up again. It never was like this in Waco was it?

I'm sorry to hear about daddy not feeling well. We are praying for you here and our Christians here are praying for you too. One young man prayed a prayer that really touched me. He said "Lord, hurry and heal our teacher's father. We thank you that his father let him come to Japan because it is through him that we were saved and became Christians." So you see, missionaries as well as missionaries' parents have their rewards. What greater reward could there be than that souls are saved. It was hard for us to leave home and it was hard for you to let us leave home, but

it was all for the glory of God. Not until the judgment day will we know the results of our personal sacrifice. Please don't wish for me to be at home, just pray that I will stay where the Lord wants me. I'm glad I belong to Him.

Pray for us and our brothers and sisters in Christ in our four little churches here.

Love,

Your son,

Wesley Calvery

## FEBRUARY, SHORT MONTH

Of course the month of February is always a short month as far as days are concerned, but it makes us rather unhappy when the month is short financially. You will note by the financial statement that our disbursements were more than our receipts for this month. We are hoping that every state will do much better in March. Actually we need \$13,000 per month throughout this year to meet our suggested budget. Now is the time to begin announcing that Easter Sunday is Foreign Missions Sunday, and that April is special emphasis month for foreign mis-

sions. Why not arrange for a film service or perhaps have the young people of your church present a foreign missions play. You may order your films or playlets from the foreign missions office.

DAVE FRANKS WRITES FROM BRAZIL

"Please pray that God would send a couple to this field immediately! I believe a man of real experience in Christian work would be best. The Southern Baptists are using older mature men who have had experience in pastoring in the States, as missionaries. I believe we might learn a lesson from them."

## "HE IS RISEN" POSTERS

We still have some extra missionary posters. If you would like one for your office or class room, please write us. Also, plenty of offering envelopes!

Please pray for the annual meeting of the Foreign Mission Board, March 25, 26 and 27. This is an important prayer request!

Sincerely yours,

Raymond Riggs

Promotional Secretary-

Treasurer

## Financial Statement

### BOARD OF FOREIGN MISSIONS

February, 1958

Cash in Bank	
February 1, 1958	\$26,593.07
Receipts	8,674.28

Total to Account For	\$35,267.35
Disbursements	9,178.99

Cash in Bank	
February 28, 1958	\$26,088.36

### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 703.88	\$ 3,796.12
Ariz.	300	20.00	280.00
Ark.	4,500	513.49	3,986.51
Calif.	4,200	312.12	3,887.88
Fla.	3,000	767.29	2,232.71
Ga.	5,000	1,144.36	3,855.64
Ill.	5,500	583.11	4,916.89
Ky.	3,500	210.77	3,289.23
Maine	300	40.00	260.00
Mich.	20,000	1,480.93	18,519.07
Miss.	3,000	289.87	2,710.13
Mo.	12,000	1,255.86	10,744.14
N. Mex.	300	22.89	277.11
N. C.	30,000	5,531.01	24,468.99
Ohio	5,100	669.67	4,430.33
Okla.	7,800	981.02	6,818.98
S. C.	6,500	1,041.44	5,458.56
Tenn.	12,000	1,601.71	10,398.29
Texas	5,500	461.55	5,038.45
Va.	6,000	716.56	5,283.44
W. Va.	4,500	115.89	4,384.11
Misc.	9,715	326.40	9,388.60

Totals	\$153.215	\$18,789.82	\$134,425.18
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## Central Conference, N. C., Mission Board

Route One, Box Ten

Washington, North Carolina

Dear Friends of Missions:

We are writing you this letter in behalf of Central Conference missions. We are proud of the work that has been accomplished through your prayers and liberal support. Since the mission board was established in 1951, nine churches have been organized at the cost of less than one thousand dollars each.

Today as we look upon the field, we see them white unto harvest. It is the sincere conviction of your mission board that there is a need for a full-time missionary in our conference; so the board is seeking to begin a mission club. To become a member of this club you would be required to send at least one dollar a month to the board.

When we receive your first contribution, we will record your name as a charter member of the Mission Club, and send you a membership card.

Fill out the blank below and send your contribution to the Rev. Charles Keith, Route 1, Box 10, Washington, North Carolina.

In His Service,

Frank Davenport, Missionary

Name \_\_\_\_\_

Street or Route \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Member of \_\_\_\_\_ Church

Amount \$ \_\_\_\_\_



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Church's Assurance of Victory

(Lesson for April 6)

Lesson: John 20:26-29; Ephesians 1:15-23.

Golden Text: Ephesians 3:20, 21.

### I. INTRODUCTION

The Scriptures do not tell us why Thomas was absent from this meeting. It is likely that he refused to believe the story of the resurrection as told by the women, Peter, and John; therefore, he stayed away from this meeting, isolating himself in the sorrow of death in willful unbelief.

Thomas was not with the other disciples when Jesus came, and because of this he lost certain blessings. In the cold, hard world all of us need the warmth and strength which contact with fellow-believers affords. We, like Thomas, lose much when we are absent from the meeting of the Lord's people on the first day of the week.

Thomas also missed the words, "Peace unto you." He missed the commission of being sent out into the service of the Lord. He no doubt received it later, but the fact remains that at least for one week he did not have the commission as others did. He missed being breathed upon by Jesus that he might receive the Holy Ghost. He received a nickname that day which he has never gotten rid of; for ever since he has been known as "Doubting Thomas."—*The Bible Student* (F.W.B. 954).

There is rich encouragement to the Christian in realizing that the very power which raised Christ from the dead is that which brought us up from spiritual death into spiritual life (see Philippians 3:10; 1 Peter 1:3).

That power is exceedingly great, the working of His mighty hand not only in bringing Christ up from the grave but in placing Him at the Father's right hand, in position of power above everything in the universe. Scripture seems to add up word after word in an effort to give us some idea of the tremendous spiritual forces operative on behalf of the church through its risen Lord.—*Moody Monthly*.

### II. HINTS THAT HELP

1. "... I am the resurrection, and the

life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die..." (John 11:25, 26).

These magnificent words, carved on Washington's tomb at Mount Vernon, are the greatest words ever uttered on the assurance of eternal life.

2. Men have a theory that seeing is believing, but the Bible reverses the order by showing that believing is seeing (Vs. 29).

3. The power of Christ's resurrection makes it possible for us to pray and to receive spiritual enlightenment (Ephesians 1:16-18).

4. The resurrection of Christ is the revelation of the greatness of God's power to usward who believe (Vv. 19-21).

5. The exaltation of Christ to the right hand of God and to authority over the Church is one of the results of His resurrection (Vv. 22, 23).

6. Imagine the shock of the chief priests when the soldiers told them what had occurred. They must have a meeting of the whole Sanhedrin at once to consider what can be done! And what a despicable thing they did—bribed the soldiers to tell lies! How would the soldiers know what occurred while they slept? (Matthew 28:11-15).

7. Why did not the Jewish rulers go to the tomb of Joseph to conduct an investigation of these reports?

8. And last of all he was seen of me also, as of one born out of due time. The Lord appeared to Paul on the Damascus road (Acts 9). Later at Jerusalem the Lord appeared to him at night, apprizing him of the fact that he should go to Rome (Acts 23:11).

9. Whether Paul saw the pierced hands, feet and side of Jesus, as he lay on the ground, is something we do not know for sure. We do know, however, that Paul never doubted for an instant that the crucified Jesus was the exalted Christ of Ephesians 1:20-23.—*Selected*.

### III. ADDITIONAL TRUTHS

1. *When Mourning Turned to Joy*. One day in October, 1942, newspapers carried this headline: "Mourning Vanishes; Joy Returns to Home of U. S. Marine Hero." On September 24 his parents had been informed that he had died in the Solomon Islands on August 8. Yet they had clung to a thin

thread of hope, for they had a card dated August 12 and bearing the almost unrecognizable signature of their son. Was it their son's signature? Had he written it August 12? Then on October 7 came an official letter of regret and condolence. The last thread of hope was severed. But ten minutes later came a telegram saying that their son Gene was alive. He was recovering in a base hospital from what had seemed certain death. If we can enter into the feelings of those parents, we can appreciate more vividly how the disciples must have hovered between hope and despair after Jesus' crucifixion and burial, when the first intimations reached them that he had risen and was alive. Then, on two Sunday nights, he stood in their midst.—*New Century Leader*.

2. Those who specialize in displaying Christ nailed to His Cross at the crossroads for the passing glances of un pitying eyes, seem to have little place in their religion for the returning, regal, reigning Lord. Did not God veil the sun and envelop with darkness His suffering, sinless Son to spare Him further ignominy from the un pitying gaze of passers-by? "Now from the sixth hour there was darkness over all the land unto the ninth hour" (Matthew 27:45).

Michelangelo walked through the great art gallery with some of his artist friends. Turning with indignation, he said to them, "Why do you keep filling gallery after gallery with endless paintings of Christ upon the Cross, Christ dying, most of all hanging dead? Why do you concentrate upon that episode as if that were the last word and the final scene, as if the curtain dropped upon that hour of disaster? At worst, that only lasted for a few hours. But to the end of unending eternity, Christ lives! Christ rules! Christ triumphs!"—*The Bible Expositor*.

3. The falsehood recorded in Matthew 28:11-15 was widely circulated by the Jewish rulers and their underlings and many people who lived a considerable distance from Jerusalem would have little chance to hear the truth. In Acts 19:1-7, there is an account of twelve men who likely had heard this untruth and were honestly looking for the real Messiah to come. How happy they must have been when Paul blasted this Jewish lie to bits and told them that Jesus had risen from the dead and that he himself had seen Him in the glory and had actually talked with Him.

New clothes and old sins make a poor ensemble in God's sight.

We are adopted by God's grace to be adapted to God's use.





Pictured above is a group of juniors of Union Chapel Free Will Baptist Church, Beaufort, North Carolina. The picture was

taken during the 1957 daily vacation Bible school and shows a few of the projects for the junior department.

## Woman's Auxiliary

(continued from page fifteen)

church. The meeting was opened by the president, Mrs. Olleze Fulcher. The group sang, "The Touch of His Hand on Mine." Mrs. Effie Fulcher read the Scripture and Mrs. Lina Willis led the group in prayer.

Those taking part in the program were Mrs. Winston Sweeney, Mrs. Florence Smith and Mrs. Kathleen Nelson. During the business session, time and plans were discussed for a study course on missions. The following was the report for the night: members present, 17; sick visits, 49; cards sent, 7; chapters read, 200; tithers, 6; offering, \$18.75. Following the closing hymn, Mrs. Vivian Lewis led the closing prayer. The hostess then served delicious refreshments which were enjoyed by all.

**Dunn, N. C.**—The G.T.A. of Robert's Grove Church met Thursday night, February 13, with Herald and Sharon Bass. In the absence of the program chairman, Miss Betsy West, the youth director, Mrs. Sulie Spell, took charge of the program. The topic, "Jesus, the Great Seeker," was discussed by the following members: Herald, Sharon, Glennis, Douglas, Linda Faye, Wendell and Mrs. Spell.

Everyone enjoyed the meeting. The hostess served cookies, candy, potato chips and soft drinks.

**Grifton, N. C.**—The Ethel Whaley Circle of Hugo Church held its monthly meeting at the home of Mrs. Ray Sheppard on Monday night, February 10, 1958, at 7:30. The meeting was opened with group singing, followed with prayer by Mrs. Bertha Mae Davenport. The Scripture was taken

from Ecclesiastes 11:1-6.

The program was given by Mrs. Davenport. During the business session the group made plans for the programs for the year and also for the clean-up chairmen for the church. The youth chairman reported that she had helped to organize a Y.P.A. with twelve members. The treasurer reported that the offering amounted to \$7.65. The seventeen members present for the meeting were dismissed with prayer by Mrs. Lottie Sawyer. The hostess then served delicious refreshments. Mrs. Bessie McCoy is to be the hostess for the March meeting.

The auxiliary held its installation services at the church on Sunday night, February 16, with the pastor, the Rev. Frank Davenport, in charge. The following officers were installed during the candlelight service: President, Mrs. Lottie Sawyer; vice-president, Mrs. Bessie McCoy; secretary, Mrs. Dadie Hardee; treasurer, Mrs. Doris Odham; enlistment chairman, Mrs. Della Grant; youth activity chairman, Mrs. Del-

ma Sheppard; study course chairman, Mrs. Mable Miller; program chairman, Mrs. Ossie Hollis; orphanage chairman, Miss Elise Brinkley; benevolence chairman, Mrs. Gladys Sauls.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. **The Every Family Plan:** Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. **The Church Group Plan:** This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: If a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. **Individual Solicitations:** In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department  
The Free Will Baptist Press  
Post Office Box 507  
Ayden, North Carolina**

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# Departments in Vacation Bible School

The series, "Bright and Morning Star," provides for daily vacation Bible schools to operate by departments: that is, each of the five departments operates as a unit throughout the day under the direction of a departmental superintendent. This superintendent, in turn, is under the general supervisor or the director of the entire school. Therefore, each school will have five departmental superintendents, plus a superintendent for adults if your school plans adult classes during the summer. The editor will recommend study course books for adult groups upon request.

## DEPARTMENTAL SUPERINTENDENTS

In the larger schools there will be enough pupils in each of the age groups to require two or more classes in each department. Care should be taken not to try to have too many pupils in one class, particularly if the classrooms are small. For the most efficient operation and most successful teaching, the classes in nursery and beginners' departments should not have more than twelve to fifteen pupils each. The departments of older children may have fifteen to twenty pupils in each class. You should adjust the size of your classes to suit your local situation.

In schools which have more than one class to the department, the departmental superintendent will have supervision of all classes in her department. She will be responsible for placing the order for literature and materials with the general secretary of the school. She will have charge of all departmental worship services and assemblies. She will work closely with teachers of classes in her department and their assistants, coordinating the work of all classes into a unit of experience. She will have oversight of departmental projects, the departmental exhibit and program at the culminating exercises at the close of school.

Not only will she plan with the teachers and assistants under her supervision, but she will work with her recreation leader, her music director, her secretary and any other workers in her department. She will also work in close co-operation with the general director of the school, seeing that his orders are carried out. It will be through her that the general director's plans are facilitated by the teachers and other workers of her department.

The departmental superintendent in schools which do not have more than one class in each age group will also serve as teacher of the class. Of course, she will have all the duties mentioned above, insofar as they apply to her local situation, but she can manage them and still serve as teacher. Her assistants can also do the work of secretary, music director and recreational leader along with their other duties.

## THE DIRECTOR AND THE SUPERINTENDENTS

Just as the departmental superintendent serves with the workers under her supervision to co-ordinate the work, so the director works with the departmental superintendents to weld the whole school into a unit. He will need to plan carefully with them before the start of school and have conferences with them during the school. Provision should be made in the sche-

dule for the director to have a short conference with the departmental superintendents at the close of every school day. Ordinarily, this conference should not last more than ten minutes. If any problem arises in any particular department, that superintendent should arrange a private conference with the director.

## DEPARTMENTAL DAILY SCHEDULES

In order that the director may be informed as to the activities of all the departments during every hour of every day, departmental daily schedules are included in the director's manual.

## HOURS IN DAILY SESSION

From a study of the schedules of the various departments, you will notice that each calls for a three-hour session of pupil activity each day. If you decide to have your school in the mornings, we suggest 9:00 a. m.—12 noon. If you have your sessions in the afternoon, we suggest 1:30 p. m.—4:30 p. m. These hours include only the time in which the pupils will be in school; your day, and that of the teachers, will include the time stipulated elsewhere in the manual for preschool and after-school faculty meetings.

## NO GENERAL ASSEMBLIES

The writers of the school literature decided that the worship periods could mean most to the pupils if they were conducted by departments, rather than in a general assembly of the whole school every day. Therefore, all the materials are written on the basis of departmental worship; no time is allotted in the schedules for a general assembly.

In each of the departmental schedules the music and worship periods are placed right next to each other. Furthermore, the periods for music and worship of the departments are arranged as follows: (1) nursery music and worship come in the first thirty minutes of the day; (2) beginners' music and worship come during the second thirty minutes of the day; (3) primary music and worship come during the third thirty minutes of the day; (4) junior music and worship come during the fourth thirty minutes of the day; (5) intermediate music and worship come during the fifth thirty minutes of the day. This is arranged so as to eliminate any conflict between departments as to whom shall have access to the piano and auditorium in churches which have only one piano and one main assembly room.

If any school wishes to have a general assembly during each day, we suggest that fifteen minutes be added at the beginning of its daily schedule for a general assembly.



# DAILY VACATION BIBLE SCHOOL

The "Bright and Morning Star" series of daily vacation Bible school literature is written by Free Will Baptists and published by The Free Will Baptist Press for use during the summer of 1958. This, the second series in a cycle which will cover a study of the entire Bible, is a study of the life and works of Jesus as it is given in the four Gospels—Matthew, Mark, Luke and John.

Extreme care has been exercised to see that all new materials for every department are true to the Bible from the fundamental point of view. Jesus is presented as the virgin-born Son of God who came to earth as the Saviour of men, died on the Cross for our atonement, arose from the grave for our justification and gave us hope of living eternally with Him through His promise to return for all who die with a living faith in Him. We should defeat what we believe to be the real purpose of this daily vacation Bible school series if we did not present Jesus as the only hope of man's salvation.

## DEPARTMENTS

Materials are provided for five departments—nursery, Ages 2, 3; beginners, Ages 4, 5 and preschool 6; primaries, Ages 6-8; juniors, Ages 9-11; intermediates, Ages 12-15. Study course books will be recommended for adult groups.

## MANUALS

1. The director's manual is designed to give specific instructions in every phase of daily vacation Bible school administration, beginning with the initial phases of planning and continuing through evaluation at the close of the school.

2. A teacher's manual is prepared for each department which carries specific direction for the activities of each group throughout the daily session.

## PUPIL ACTIVITY PACKETS

Pupil activity packets are provided for all five departments. These packets contain cutouts and other materials for classwork, take-home projects, departmental group projects and the culminating activity at the close of school.

## PUPIL WORKBOOKS

Pupil workbooks for nursery, beginners and primaries are printed attractively in color. The books are loose-leaf and punched for binding. This arrangement will permit the teacher to give pupils only those pages each day upon which they are to work.



1. A publicity poster for advertising the school.
2. Handbills to be distributed in homes.
3. Post cards to be mailed to prospective pupils.
4. Headbands to be worn by pupils in the parade.
5. Buttons to be worn by pupils.
6. Name tags for pupils during school.

## MUSIC

Songs and choruses for each department, including the theme song for the entire school, appear in teachers' manuals and pupil workbooks. These songs and choruses, for the most part, are original, having been composed by writers and set to music by our music writer.

## INTRODUCTORY KIT

The introductory kit for the "Bright and Morning Star" series will be ready for sale around April 15. The kit will include one copy each of the following: (1) director's manual; (2) nursery teacher's manual; (3) nursery pupil workbook; (4) beginners' teacher's manual; (5) beginner's pupil workbook; (6) primary teacher's manual; (7) primary pupil workbook; (8) junior teacher's manual; (9) junior pupil workbook; (10) intermediate teacher's manual; (11) intermediate pupil workbook; (12) order blank for materials needed by your school. The price of this kit is \$3.15.

Pupil workbooks for juniors and intermediates will be stitched and will provide materials which will challenge the pupils to search the Scriptures for answers to questions.

## PROJECTS

All projects and suggested activities are based on and related to the life of Christ as given in the Gospels.

## PUBLICITY MATERIALS

The following publicity items are offered:



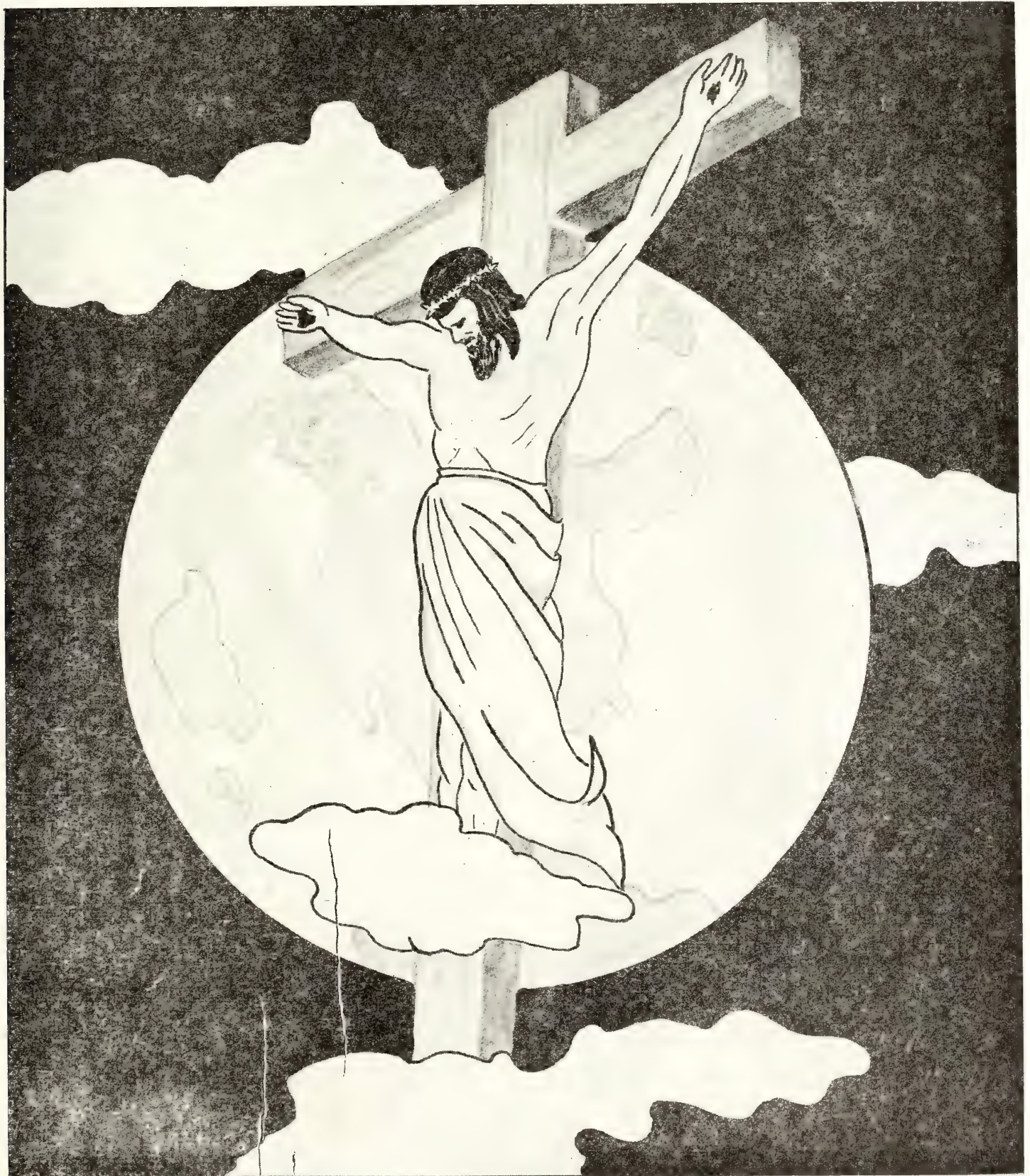
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# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 2, 1958





# EDITORIAL

## THE EMMAUS WALK

No day has ever brought the glory and happiness as that Easter morning over 1900 years ago. The hours following Christ's death must have seemed like weeks to the women and disciples who loved Him so. All of their hopes and expectations had been nailed on the Cross with their Master, and for them all seemed loss. They had failed to understand the words of Christ, while He was with them, concerning His resurrection from the grave. Even the words of the angels to the women failed to convince the disciples that their Master was truly alive. "And their words seemed as idle tales, and they believed them not" (Luke 24:11). Peter arose, after the women related their experiences on that Easter morning, went to the sepulcher, looked in, saw the evidence of the risen Lord; yet, he went away from the empty tomb wondering about these most unusual events.

On that same day, two of the disciples left Jerusalem for the small city of Emmaus which was about a seven-mile journey. Their countenance was no different than the others on that day for they, too, wondered about the disappearance of Christ's body. The topic of their conversation was based on the seemingly unexplainable events which had taken place. Little did they dream that the resurrected Lord was to come and walk and talk with them.

### THEY KNEW HIM NOT

Very often we are too quick to condemn the actions of the disciples for their lack of faith in the resurrection miracle; however, the question remains as to whether we would have reacted any differently. In fact, it is often true that there are many who have failed to recognize Him today, just as these two men.

Their doubts had blinded their eyes to the truth. It was more than they could grasp. As they talked, Jesus came and joined in the conversation and inquired as to their sadness. They expained how they had believed that Christ was the One who would redeem Israel. Then Christ, "... expounded unto them in all the scriptures the things concerning himself" (Luke 24:27).

### THEIR EYES WERE OPENED

"And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying; Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight" (Luke 24:28-31).

There are many who miss the blessings of Christ's presence by letting some presented opportunity of service slip away. Many a man has come into Christ's presence unaware that he is in the presence of deity. When he does see, it is often too late to receive the full benefit of that which Christ would have him receive. The result may be wasted years—apart from Christ. Then in middle age or later years that soul realizes that it was Christ who was speaking to his heart.

These men could not realize the presence of Christ because of their own overconcern regarding the events of the day. So compelling were the words of Christ, that they desired His presence to remain with them. It was not until He had broken the bread and given it to them that they recognized who He was, but then He vanished out of their sight. Before they had time to embrace Him whom they had loved so passionately, before their lips could

utter an exclamation of surprise, He was gone.

We can only imagine the great joy that filled their hearts as they realized, for the first time since His death three days earlier, that He was not dead, but wonderfully alive. How they must have regretted that they had not known it was Christ whom they had been talking with. Then they remembered how their hearts burned within as they listened to His words.

### BELIEVING WITHOUT SEEING

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days. . . ." (Acts 1:3). The post-resurrection appearances of Christ bore undeniable evidence to His victory over death. He showed Himself to the eleven, to the women and many others during the forty days.

The story of Thomas is familiar to most Bible students. He would not believe until he had seen the evidence for himself. When he did see, Christ said unto him, "... Thomas because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed" (John 20:29). When man opens his eye of faith then he can experience, in his heart, the presence of the living Christ.

"I had been absent from home for some days, and was wondering as I again drew near the homestead if my little Maggie, just able to sit alone, would remember me. To test her memory, I stationed myself where I could see her, but could not be seen by her, and called her in the old familiar tone, 'Maggie!' She dropped her playthings, glanced around the room, and then looked down upon her toys. Again I repeated her name, 'Maggie!' when she once more surveyed the room, but not seeing her father's face, she looked very sad, and slowly resumed her employment. Once more I called, 'Maggie!' when, dropping her playthings and bursting into tears, she stretched out her arms in the direction whence the sound proceeded, knowing that though she could not see him, her father must be there, *for she knew his voice.*"—*Biblical Treasure.*

Multiplied thousands of souls have lived and died with faith in the power of Christ's resurrection. They did not see the linen clothes, they did not see His nail pierced hands and His wounded side. He did not walk and talk with them along some Emmaus road, but they knew that He lived because He lived by faith in their hearts. This is the life that we live today—a life of faith in His eternal promises; that because He lives we, too, shall live eternally. This is the song of victory for the soul.

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# The Glory of the Cross

Arno C. Gaebelein

**N**O one living today can even imagine what a cross meant 1900 years ago. It was crucifixion. Death by hanging or stoning, or even by burning, in comparison with crucifixion, was an act of mercy. It was over in a few minutes. Death by crucifixion was a lingering death which took many hours, even days, before the victim expired. Two terrible facts were present each time a criminal was crucified: (1) greatest suffering and (2) greatest shame.

How is it that the Cross has become the object of honor and of glory? How is it that the Cross is now adored, that millions of human lips sing of it in worship? How is it that human hearts rejoice in the Cross? How is it that one who knew so well the shame of the Cross, despised it, yes, and hated it, the great Apostle Paul, could write that all his glory, all his hope, all his joy, and all his peace centered in the Cross?

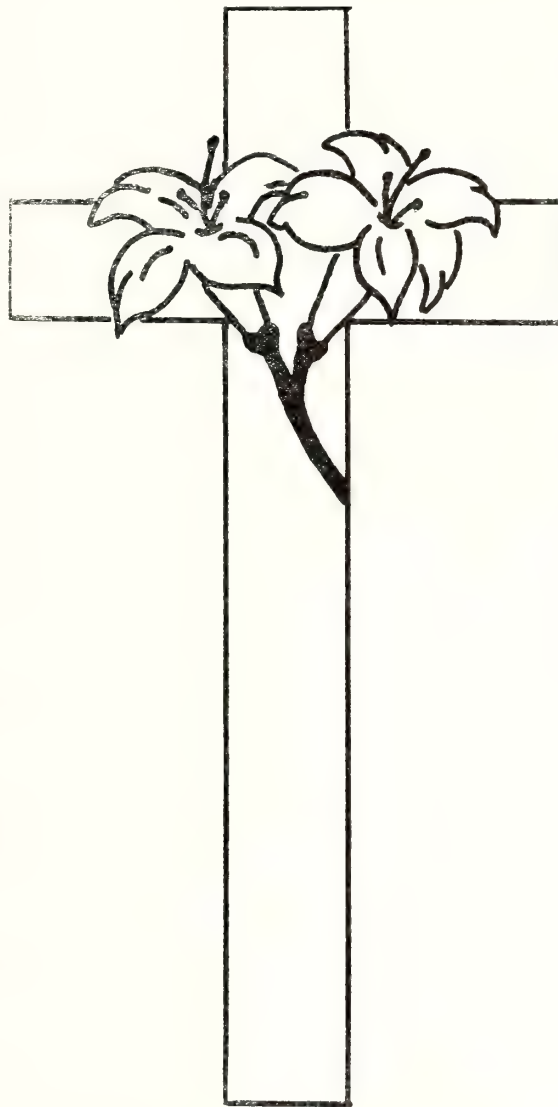
We know the answer. One was nailed to a Cross; One was lifted up to die; One suffered on a Cross; One shed His blood on a Cross; One endured all the suffering and despised all the shame; One who was above all others: Jesus Christ, God manifested in the flesh. He came into human existence to accomplish God's eternal redemptive will. He came to be the Lamb of God. Why did He die? Not because He had sinned, nor because of any guilt at all. He died as the *Substitute* of sinners. He died, the *Just One* for the unjust, so that He might bring us to God. The chastisement of our sins was put upon Him. His was a vicarious suffering. All the suffering, all the shame, all the disgrace and dishonor, and all the death, the night of eternal suffering, was borne by the *Holy One*.

God gave His Son, His only begotten; and the Son gave Himself. "For God so loved the world, that he gave his only begotten Son, . . ." (John 3:16).

God gave, and what a giving it was! And the Son said: ". . . the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). They sneered at Him, hanging on the Cross: ". . . He saved others; himself he cannot save" (Mark 15:31). Miserable perversion! The truth is that He saved others; Himself He would *not* save! No one could take His life. He gave it. He yielded it. And, in

the darkness of the Cross, during the three hours, God dealt with His Son as the willing victim; a transaction was done there which is only known to the Godhead.

That Cross of suffering and of shame reveals the highest glory of God. Here is revealed the wisdom of God. Is it the Cross that bridges the unbridgeable chasm, the Cross which is God's answer to man's helplessness. It is the wisdom of God and now by the foolishness of preaching, He



saves those who believe.

Here is revealed the love of God. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10).

Here is revealed the righteousness of God. His righteousness makes the unchanging demand that *the soul that sinneth, is shall die*.

His righteousness pronounces the sentence, a sentence which we cannot estimate. It says: "Away from My sight! Out into eternal night! Away into peaceless, joyless eternity!" But how can God be just and a Justifier? How can He cancel the sentence of righteousness and make righteous him who has not righteousness? In the Cross of His Son, by Christ's sacrificial death, by the outpouring of His holy soul, He satisfied God's righteousness. His work on the Cross makes it possible for God to save unrighteous man. ". . . he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

In the glorious Cross is revealed the power of God. The gospel, the good news heralded from the Cross through the blood of Christ, is the power of God unto salvation. If man believes and receives it, God snatches him out of the deepest pit and lifts him into the highest glory. The glory of the Cross is that it puts all the gifts of God on our side. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also give freely us all things?" (Romans 8:32). Yes, He has given forgiveness, justification, eternal peace with God, joy, the new nature, eternal life, the Holy Spirit, and eternal glory. All flow into our lives through the Cross.

The sin which shuts out God forever is the sin of the creature who does not accept the Cross, who neglects so great salvation. The man and woman who do not flee to the Cross to accept there the shelter and what God offers, are doomed, eternally doomed, eternally lost.

Do you live for the glory of the Cross?  
—American Tract Society.

## WHEN I SURVEY THE WONDROUS CROSS

When I survey the wondrous Cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And poor contempt on all my pride.  
Forbid it, Lord, that I should boast,  
Save in the death of Christ my God;  
All the vain things that charm me most,  
I sacrifice them to His blood.

Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all.



# What Meaneth Easter?

Mrs. Alice E. Lupton  
New Bern, North Carolina

**A**S we hasten to the tomb of Jesus with Mary Magdalene and the other Mary, early in the morning, (while it was yet dark, John tells us) we see the stone has been taken away from the sepulchre. We sympathize with these women, and share their amazement and fear, for they hurriedly went and told Peter, and the other disciple, whom Jesus loved, saying, "... they have taken away the Lord out of the sepulchre, and we know not where they have laid Him" (John 20:2).

They did not know what had taken place a little while before they came to the sepulcher where the Lord lay, but Matthew records that "... there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men" (Matthew 28:2-4).

When the angel spoke to the woman, bidding them to go quickly and tell the news that Jesus is risen from the dead, we find them hurrying from the sepulcher with all haste, both with fear and with joy: "... and did run and bring his disciples word" (Matthew 28:8).

Oh, if we could realize the importance of telling the glad news today, to those in need of a risen Christ, that Jesus died to save men from sin, and He arose again for our justification, and that He ever liveth to make intercession for us, (Hebrews 7:25), this old world would be in a better condition to bring about peace in the earth, and better prepared to exalt the name of the Lord among all nations.

The go tell is just as binding on us today, as it was on that memorable morning nearly two thousand years ago. Women were entrusted with this joyful message, and we should feel that our Father is still calling, and entrusting to us vital messages, of one sort or another, that His Kingdom work may go onward to great heights.

WHAT MEANETH EASTER TO US?

It cannot, and does not mean just a reminder that Jesus once lived among men,

suffered, died and rose again. If this were all, we could speak with Paul, "If in this life only, we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:19).

Easter brings new hope. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Peter 1:3).

Easter means joy in the heart of the believer. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). May we "Serve the LORD with gladness: and come before his presence with singing" (Psalm 100:2).

We are made to wonder sometimes when we hear Christians complaining over the little tasks they are called upon to do in the name of the Master. Unless it is a piece of work that will give them prestige and authority, they will not undertake the little things, that might bring them into more favor with Christ, the King. We are told by Peter: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6). The mere thought of what Jesus has borne for us, should banish every frown, every complaint, and fill our souls with gladness that we are counted worthy to make some sacrifices for His sake.

The resurrection of Christ means to us newness of life. The resurrection of Christ is a message of new life in Christ Jesus, the Lord. It brought life and immortality to light, for the gloom and darkneess of the tomb was banished; and the Sun of righteousness shone forth with all its glory, and it creates within us a real hunger to live the new life as He lived it and as He will enable us to live it.

We need this new life today, Peter thought it his duty to stir up the minds of the people, for he said, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (2 Peter 1:13).

Easter awakens and inspires us to rise

from our dead selves, and to put on the whole armor of God, that we may be clad in the robes of righteousness and go forth to a new walk with Him.

The risen Christ means that He has not only shown us the way, but He is the Way, the Truth and the Life. As the springtime clothes itself with new and beautiful vestures of adornment, manifesting that all nature has sprung into new being, even so must Christians adorn themselves with the Christian graces of the Lord Jesus, that we may "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee" (Isaiah 60:1). If any man be in Christ Jesus, he is a new creature. May we be more sincere in our profession of faith, more cheerful in the sunshine of His love, serve Him more faithfully and share our blessings more willingly.

Easter means also a gateway through which we can pass out of life of self-indulgence, indifference, slothfulness and other damaging influences, into a life of hope, joy, peace, faith and service. "He that hath the Son hath life, and your life with Christ in God."

Easter not only means new hope, new joy and new life, but it means also victory.

We think of Jesus, not as the Victim of a vicious, violent mob, but as the Victor. We know that He was a self-elected sufferer, for He said, "No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. ..." (John 10:18). It was a sacrifice He was willing to make—it was not forced on Him. We do not look on it as a symbol of death, as we understand it, but it was a manifestation of life in the highest, noblest sense, because He conquered sin, was victorious over death and the grave, proved that the Cross was not a calamity, but was the only way by which men and women, boys and girls could, or can be saved. On the Cross He said, "It is finished," meaning that the plan of redemption was complete.

May we catch a clearer vision of our Christ, as we think of Him in the light of the resurrection and ascension. It has been said that "Calvary is the hill from which we get the best view of God, of the world and of ourselves." The cross which many are carrying today through the experience of Gethsemane, will, we trust, become an open door to the resurrection of a new world of peace, a greater unity between nations, and a closer brotherhood among the peoples of the world. This can be accomplished only when Christendom steps forward to lead the way.

WHAT MEANETH EASTER TO YOU, PERSONALLY?

We need to ask ourselves, "Is there anything dead within me, that needs a



resurrection? Is my faith dead? Is my prayer life merely one of lip service? Have I a talent that I have wrapped in a napkin and buried? Do I feel averse to love of our fellow man, to worshipful and active service?" If these are true, then we need a resurrection of our dead selves. May the Lord help us to arouse ourselves, cast off every weight, and the sin that doth so easily beset us, and take our place in the promotion of the Kingdom work of the blessed Saviour of mankind because He is the Author and Finisher of our faith. He said, "... because I live, ye shall live also" (John 14:19).

To me it means a joy divine, that nothing else can e'er outshine:

## THE LILIES BLOOM AGAIN

Inez Brasier

MARGARET LANE straightened up as the sunshine flooded the room after days of clouds and icy winds. It highlighted the clean near shabbiness of the spring garments she had taken from their winter bags and laid across the bed.

How many springs, now, had she and Jim worn their suits? More than she cared to remember! And Nancy's frock, so pretty with her dark curls two Easters ago—how could she ever alter it for this season? And small Jim! He was such a sturdy copy of his father! What could she do for clothes for him?

And Easter was only a week away. The new loveliness beginning to show demanded new clothes. But far more was the resurrection. Could thy fitly honor the memory of Him who rose that glad morning wearing such worn clothes?

Nancy's eager steps in the hall and her men's hail reminded her that it was dinner time. She tried to leave her problem with the clothes on the bed as she placed dinner on the table.

"Oh, Mother! One of the Easter lilies in our room opened this morning, and Miss Rayburn said all the others would open before Friday. They will be lovely for Easter, all white like snow. Mother! You aren't listening! You know Dottie's father broke his leg and he has to stay in the hospital. Our room is going to take the lily to him this afternoon." Nancy stopped for breath.

"That is lovely, dear. Eat your dinner."

"I will." Nancy's thoughts were still on the Easter lilies in her schoolroom. "And Friday after school, when all the blossoms are open, Miss Rayburn will take them to the home where the grandmas live. Then they will have Easter, too. And we are all going, too."

"Now that is sharing Easter joy. That

It means a peace within my heart, that only Jesus can impart.

Easter brings hope that faith adorns, because my soul is heaven-born:

It lifts my heart in praise to Him, who gave His life to save from sin.

Easter means that Christ still lives, to bless, encourage and to give

His love and comfort all our days, if we commit to Him our ways.

It means to me a hope secure, if I prove faithful and endure

The weary path that I must go—with Him I'll live forevermore.

Easter means victory, and more—for Jesus is the open Door

By which we gain whate'er is best, and share with Him eternal rest.

new and with extra polishing they could be worn. But his hat! Her hat! Her shoes!

She carefully counted the few bills again even though she knew their sum by heart. There could be no new hat, especially since Nancy had so far outgrown her Easter frock of two years ago. And as for small Jim! Her thoughts searched here and there and remembered tall Jim's fine topcoat, folded away since their first year together after the war when he was so thin.

"I'll take that coat to Mary Ward! Small Jim shall have a suit." She whisked the dishes to the kitchen and with deft moves left the dining room in its accustomed inviting order.

An Easter song was on her lips as she went down the street.

Sobs greeted her through the door to the little home was closed.

"Mary! Whatever is wrong?" Margaret put her arm around Mary's shaking shoulders.

"I'm just being foolish."

"Tell me!"

"It is, well, look at these garments. And I so wanted Sandie to have a new dress for Easter." Mary Ward laid her head on the arms again.

The village knew her as a freind who did their sewing and helped entertain, and cared for their children in emergencies. And always she was cheerful. Most folk felt their troubles melt away just being with

(continued on page thirteen)

## LEAGUE CONVENTION PERSONALITIES



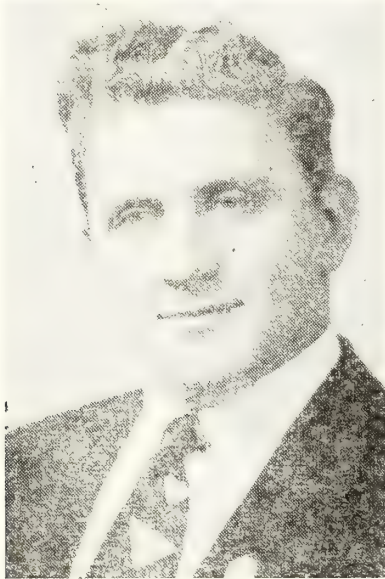
The King's Messengers of the Free Will Baptist Bible College, Nashville, Tennessee, will be featured throughout the North Carolina State Free Will Baptist League Convention, meeting in Wilson on May 2, 3. The quartet is composed of (reading left

to right) Lavelle Sawyer, bass; Randy Cox, baritone; Jack Paramore, second tenor; and Bill Gardner, first tenor. All sessions will be held in the First Free Will Baptist Church of Wilson with the Rev. Earl Glenn as host pastor.



# NEWS NOTES

## Rev. Billy Jackson to Conduct Rose Bud Revival



REV. BILLY JACKSON

The Rev. Billy Jackson will be the evangelist for revival services at Rose Bud Free Will Baptist Church, four miles north of Wilson, North Carolina, on Highway 301, April 7-12, 1958. Services will be held each evening at 7:30 o'clock. The pastor, the Rev. C. J. Harris, will assist in the meeting.

A cordial invitation is extended to everyone to attend this revival.

## Friendship Church Host to Youth for Christ Rally

Friendship Free Will Baptist Church near Trenton, North Carolina, will be host to the Youth for Christ Rally Saturday night, April 12, 1958. Speaker for the rally will be George Bercaw of the United States Marine Corps of Cherry Point, North Carolina.

Everyone is urged to attend.

## Rev. J. C. Lynn Conducting Hull Road Revival

The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, is the evangelist for a revival being held at the Hull Road Free Will Baptist Church near Snow Hill, North Carolina. Services began March 30 and will continue through April 5.

The pastor of the church, the Rev. Wilbert Everton, and members of the church invite all who can to attend the remaining services of the revival and be much in prayer that souls will be saved.

## Mrs. Lee to Direct Jacksonville Bible School

In a recent quarterly business meeting of the Jacksonville, North Carolina, Free Will Baptist Church, Mrs. Paul E. Lee was elected as director of the daily vacation Bible school of the church. Mrs. Lee received training for this work at the Free Will Baptist Bible College, Nashville, Tennessee.

## Revival at Winterville, N. C., Church, April 6-13

The Rev. Eugene Waddell of Portsmouth, Virginia, will be the evangelist for revival services at the Winterville, North Carolina, Free Will Baptist Church April 6-13, 1958. There will be special music at each service. The pastor, the Rev. Dean Dobbs, will assist in the meeting.

A special invitation is extended to everyone to attend these services.

## St. John Church Announces Spring Revival

The spring revival at St. John Free Will Baptist Church located south of Goldsboro, North Carolina, on the Beulaville highway, will begin April 6 with the Rev. C. M. Coates of Smithfield, North Carolina, as the evangelist. He will be assisted in the revival by the pastor, the Rev. H. M. Minchew of Kenly, North Carolina. Services will begin each evening at 7:30 and special singing is planned for each service. The public is cordially invited to attend these services and be much in prayer for the success of the revival.

## Coming Events

April 4—Good Friday

April 6—Easter Sunday

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

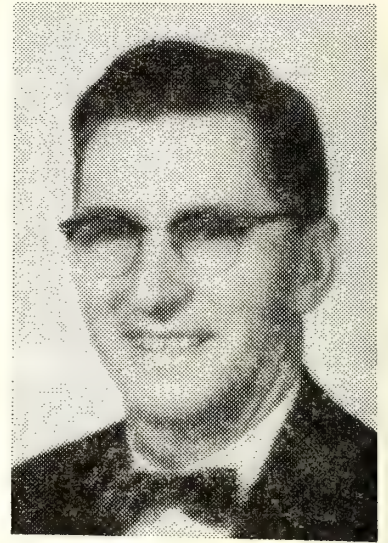
May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

April 26—Blue Ridge Auxiliary Convention

## Rev. Roy Rikard to Conduct White Oak Hill Revival



REV. ROY RIKARD

The Rev. Roy Rikard of Cramerton, North Carolina, will be the evangelist for revival services at White Oak Hill Free Will Baptist Church, Bailey, North Carolina, beginning April 7 and continuing through April 13. The church is located five miles northeast of Bailey. The pastor, the Rev. Cary Watkins, and the church extend a cordial invitation to everyone to attend these services.

## North Carolina Sunday School Convention, April 24, 1958

Something different is being planned for the 1958 North Carolina Free Will Baptist Sunday School Convention meeting at Faith Free Will Baptist Church, Morehead City, North Carolina, Thursday, April 24, beginning at 10:00 a.m. with registration from 9:00—10:00 a.m.

The planning itself is different. Earlier than ever the local church and Sunday school, with the aid of the state field secretary, Rev. L. E. Ballard, is getting things ready to insure the success of the convention and the welfare and pleasure of those who attend.

The program is being planned different. It is being planned to give more inspiration and encouragement to Sunday school workers; it is being planned to be Sunday school centered in its every phase; it is being planned to make every minute count in the interest of better Sunday schools for North Carolina Free Will Baptists; finally it is being planned to be interesting—to command the attention of those who attend.

Most important of all this session is not being planned to be an end within itself, but the means toward an end—a greater program of day by day, week by week and month by month service to our denomination throughout the years of the future—tomorrow.



Rev. Raymond T. Sasser, president of the convention, states: "Because of these things, we are urging: (1) That as many of our pastors attend as can possibly do so. We need their counsel and support in prayer. (2) That every Free Will Baptist Sunday school in the state that can possibly do so send a delegate, and that those who can't do so represent by letter and a donation. (3) That all superintendents attend. They are members of the convention as individuals, along with the ministers, under our constitution.

"Come to Morehead City on April 24, and help us make the 1958 convention even more different to the glory of God and the good of our beloved denomination."

### **Sunday School Convention Report Blanks Mailed**

The field office of the North Carolina Free Will Baptist Sunday School Convention has endeavored to mail a blank for annual reports to the convention to someone in each of the 380 Free Will Baptist Sunday schools in the state. If your school has not received one, please write the field secretary, Rev. L. E. Ballard, Box 83, Selma, North Carolina, and one will be promptly sent.

The field secretary would also appreciate it if someone in each Sunday school will furnish him with the name and address of the superintendent and secretary of the school now in office, for corrections to the mailing list.

### **Jacksonville, N. C., Church Elects New Officers**

In a quarterly business meeting, March 22, 1958, the Jacksonville, North Carolina, Free Will Baptist Church elected officers for the church year beginning September, 1958. The officers are as follows: Pastor, Rev. Paul E. Lee; clerk, Mrs. Blanche Tosto; assistant clerk, Mrs. Catherine Oliver, treasurers, Mr. and Mrs. Kirby Worrell; Sunday school superintendent, Mr. Louis Painter; assistant superintendent, Mr. Leslie Varnador; organist, Mrs. J. K. Rhodes; pianist, Miss Priscilla Rhodes; music director, Mrs. Paul E. Lee; ushers, Mr. Graham Jenkins, Mr. Harry Deal and Mr. Leslic Oliver.

### **Revival Services at Mt. Tabor Church**

The Rev. Wade Jernigan will be the evangelist for the spring revival at Mt. Tabor Church near Creswell, North Carolina, beginning April 6 and continuing through April 13. The pastor, the Rev. L. F. Ambrose, will assist in the revival.

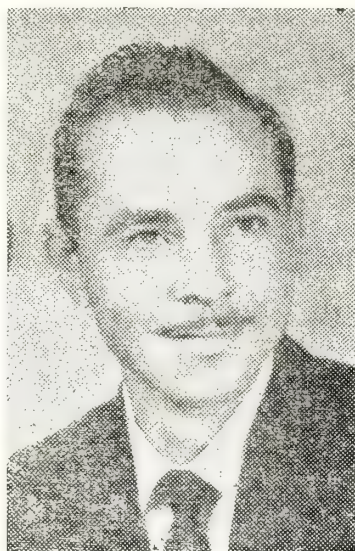
A cordial invitation is extended to everyone to attend these services.

### **Musical Messenger Members To Hold Evangelistic Services**



REV. JERRY BALLARD

Two Musical Messenger team members are scheduled in Easter season evangelistic meetings, according to an announcement by James Earl Coward of the team's Ayden, North Carolina, headquarters.



MR. R. J. KENNEDY JR.

R. J. Kennedy Jr. began a six-night series at the Grifton Free Will Baptist Church, Grifton, North Carolina, March 31. Services will continue nightly at 7:30 through Saturday night, April 5.

The 22-year-old member of the Messenger Quartet is currently studying at Mount Olive College, Mount Olive, North Carolina. He joined the team in August, 1956, as technician. He also sings bass in the group's quartet which will hold campaigns this summer in North Carolina, Mississippi and Virginia. Mr. Kennedy is a licensed Free Will Baptist minister.

Jerry Ballard, director of the team, will be holding a post-Easter series of meetings at the Cedar Grove Free Will Baptist Church near Williamston, North Carolina,

beginning April 7 and continuing nightly at 7:30 through April 13.

Mr. Ballard, with twins, Milton and Melvin Worthington, of Ayden, founded the Musical Messenger youth evangelism team in 1955. He is an ordained Free Will Baptist minister, having studied at East Carolina College, Greenville, North Carolina, and Columbia Bible College, Columbia, South Carolina.

### **Rock Springs Revival To Begin April 6**

Revival services will be held at Rock Springs Free Will Baptist Church located one mile west of Bailey, North Carolina, on Highway 264, beginning April 6, 1958. The visiting evangelist will be the Rev. Eugene Outland. Services will begin each night at 7:45. Everyone is asked to be much in prayer for the success of the revival.

### **Commencement Exercises At Mount Olive College**

Commencement exercises at Mount Olive Junior College, Mount Olive, North Carolina, were disclosed March 27 by President W. Burkette Raper, who announced that Dr. Marshall Scott Woodson, president of Flora Macdonald College, would be the principal speaker.

Graduation this year will be held on Sunday, June 1, at 4:00 p.m. Twenty-one candidates have filed graduation applications, the registrar's office revealed.

### **Mount Olive Junior College Chorus to Make Spring Tour**

April 14-18 has been set as the time for the spring tour of the Chorus of Mount Olive Junior College, Mount Olive, North Carolina, President W. Burketter Raper announced last week.

The following North Carolina churches will be visited this year:

Monday, April 14, Smithfield, Chester Phillips, pastor.

Tuesday, April 15, Greenville, R. B. Crawford, pastor.

Wednesday, April 16, Wilson, Earl Glenn, pastor.

Thursday, April 17, Ruth's Chapel, New Bern, J. C. Griffin, pastor.

Friday, April 18, Holly Springs, Newport, C. B. Hansley, pastor.

A cordial invitation is extended to neighboring churches to hear the chorus when it comes to their community.

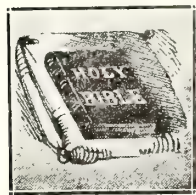
The twenty-four voice chorus will be under the direction of Eugene Mauney, head of the music department of the college. Programs will begin at 8:00 p.m.

(continued on page thirteen)



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit" (Proverbs 26:4, 5).—Mrs. L. F. Banks, Grantsboro, North Carolina.

**ANSWER:** There are almost as wide a variety of views on these verses as there are commentators who offer an explanation on them. Perhaps the best approach here, as in most other passages, should be the simplest possible. This is to be made by considering the thought content in the general context. The fool, his short sightedness, the means and methods by which to associate with him and meet his impositions are in the mind of the human writer from which this proverb comes. There are mental institutions that control the patients by guiding them in their thoughts, encouraging them to complete a thought and to put into action in some constructive project as long as the patient will show any signs of co-operation: but when the patient becomes stubborn, they often apply rigid disciplinary measures to get them going again. In the first verse of this proverb we are led to see that a person, by offering honor to a fool, is as much out of line with wisdom as snow to the ancient Palestinian farmers or rain at harvest. The crop would, of course, be destroyed by snow in the summer, or would the usefulness of a mentally unbalanced person who is put in a place of honor. In the third verse a chastening rod for a fool serves the same purpose as a whip for the horse and a bridle for the ass. These are necessary to keep the animals under control and make them useful, so is the chastening rod for the fool. We might have fewer cases of total insanity if we had some way of correcting the partially demented and keeping them occupied. Some subnormal children are not so noticeable while their parents are with them, correct them in their errors, and encourage them in performing useful tasks; but when the interest shown by those who love them ceases, they often collapse and must be secluded from society.

This brings us to the verses with which our question is concerned. In Verse 4 we are exhorted to refrain from coming to

the fool's level in dealing with him. Perhaps in a weak moment he might lose his temper and shout when he is being given instructions to do something. He may find himself in such a state of mind as to so resent a person as to wish him bodily damage, and this could be carried out in his making an effort to do such. The well-balanced person whose duty it is to deal with one of this kind in this circumstance would show his wisdom best by calmly suggesting that such behavior is not conducive to the well-being of their friendship or the health and happiness of the one taken in a rage; then, of course, he could, if circumstances invited such, tell him how such displeases our Lord. The more sane person could tell his friend that he has a responsibility to both himself, the Lord, and his friends to keep himself under control at all times and not to speak when there is either harm or no good to come by expressing himself. I have known people that possessed a very limited capacity to become good Christians and do a great deal of good when they have been guided by Christian friends; whereas, if they had not had this guidance, they would have, without doubt, been a great liability to family, friends and neighbors.

There is a sense in which we are to see the harm intended by foolish questions or foolish accusations such as those with which Jesus often confronted. Jesus's enemies asked Him where He got His authority to clear the money changers from the house of God and perform otherwise as they had seen Him do. He answered by asking them a question when they refused Him an answer; He also on that grounds refused them a further answer. (See Matthew 21:23-27.) He answered them in a way so as to match and outwit the motive for their question. Or it might be said that He so answered them as to put them on the spot. So according to Proverbs 26:5 we are to answer a fool in a way that will cause the folly intended by his question to rebound to his own reproach. In such cases when a foolish person intends to bring hurt to the cause of God and shame to a child of God, there will be a Scriptural expression, if quoted, that will serve to turn the tables. Such was

what Christ did when tempted by Satan in the wilderness as seen in the fourth chapter of Matthew and the fourth chapter of Luke. Each time the Scripture quotation did the trick.

Scott, in his *Commentary on the Holy Bible*, Volume 2, Page 1061, offers the following comment on these verses: "Consent not unto him in his doings. Reprove 'him as the matter requireth.'—It is highly improper to answer a fool, in his own foolish manner; to meet him on his own ground; or to retort on him his scurrilous, abusive, impertinent language. It is indeed often improper, to enter on disputes with him, and to answer his vain cavils or objections; or to treat his folly and impiety, as if it were greatly worthy of notice or refutation. This may be doing him an honour, to which he is not entitled: and by thus descending to his level, his opponent might insensibly get into his trifling, contentious, railing spirit, and become like unto him. (Notes, xvii. 14. Judges xii. 1—6. 2 Samuel xix. 40—43. 1 Kings xii. 16. 2 Kings xiv. 8—10.) But, on the other hand, it is highly important to consider the character and intention of men; and to level an answer against a foolish and impertinent railer and caviller, with such poignance, and force of argument, as may admit of no reply: and so to adapt the remarks to the man, and address them to his conscience, as may best express his ignorance or malice, stop his mouth, and end the debate at once. A notorious profligate, scoffer, or infidel, has no just claim to that respectful treatment, to which a more modest and decent enquirer is entitled: for this would feed his vanity and augment his self-importance. But a decided and pointed answer to his captious queries, which manifest the ignorance and wickedness that dictated them, forms the proper method of dealing with him. So that we should not answer a foolish man, in a foolish manner: but we should answer him in a way, suited to expose his folly, to mortify his pride, and to prevent others from being deluded by him. Of this we have very many beautiful examples in the history of Jesus Christ. (Marg. Ref.—Notes, 12. Judges viii. 1—3. 1 Kings xxii. 24, 25. Jeremiah xxxvi. 17, 18. Matthew xv. 1—6. xxi. 23—27. xxii. 15—40. John viii. 3—11, v. 7 ix. 39—41.)"

## Things to Remember

Things to remember: The value of time; the success of perseverance; the pleasure of working; the worth of character; the power of kindness; the influence of example; the obligation of duty; the wisdom of economy; the virtue of patience; the sound of laughter; the joy of originating; the thrill of doing it.—D. Carl Yoder.





# The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

## HAVE FAITH IN YOUTH

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (2 Timothy 1:5).

Probably the greatest need and desire of our young people today is the knowledge that those older than they in the faith of God has faith in them—faith in their desire and ability to live faithful to God and to serve Him. The article below is an editorial written by Dr. Daniel A. Poling, editor of the Christian Herald, and published some time ago. In it are some thought provoking truths for those of us who think that all our young people are gone to the dogs or are on their way to sure destruction:

"The president of the National Merit Scholarship Corporation recently spoke some words about young people that are vastly reassuring. Each year he deals with the 'cream of the crop.' During the last two years his corporation considered 220,000 boys and girls for merit scholarships—1,250 of these have received financial help for college courses. And now comes President Stalnaker's comment:

"The youth of today knows more and is better prepared than father or grandfather was. I am afraid we stress too much the bottom strata.' And then this devastating but all too true indictment: 'The public is to blame for being more interested in reading and hearing about misbehavior than good behavior. The thousands of well-behaved, successful and able students don't excite the public interest.'

"Front page stories have to do with stabbing, gang fights, automobile thefts and delinquency of every sort and degree. Invariably these stories are written by adults. But what about adult delinquency? J. Edgar Hoover is authority for the statement that adults, homes and communities generally, are chiefly responsible for the so-called juvenile delinquency.

"High school commencements are wonderful experiences for all of us when we are inclined to grow pessimistic about the nation's sons and daughters. I had one of the finest of these experiences in June of this year. In Holland, Michigan, that lovely little city founded by sturdy Dutch im-

migrants, I saw nearly 300 splendid young men and young women march with perfect rhythm down the long hall of the city auditorium. That group was crowded with honor students and there wasn't even anything that looked like a delinquent among the 300. The program and the worthy distinctions were all theirs.

"And so I write again, as I have written unnumbered times and as I shall never fail to write—have faith in youth!"

"You, my son,  
Have shown me God.  
Your kiss upon my cheek  
Has made me feel the gentle touch  
Of Him who leads us on.  
The memory of your smile, when young,  
Reveals His face  
As mellowing years come on apace.  
And when you went before,  
You left the gates of heaven ajar  
That I might glimpse,  
Approaching from afar,  
The glories of His grace.  
Hold, son, my hand,  
Guide me along the path,  
That, coming,  
I may not stumble,  
Nor roam,  
Nor fail to show the way  
Which leads us home."

—Grace Coolidge.

"And the child Samuel grew on, and was in favour both with the LORD, and also with men" (1 Samuel 2:26).

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

## IMPATIENCE

In Matthew 26:36-51 we observe several opposing factors which Christ faced before He arrived at the Cross, there to give His life for the sin of the world. He faced the opposition of willingly taking upon Himself the cup of the Cross. He went to the garden "... and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Vs. 39). If Jesus was to bear the Cross willingly there must be a greater willingness to deny the lesser comforts of life. He explained this when He said, "... the spirit indeed is willing, but the flesh is weak" (Vs. 41). Because of the weakness of the physical, He was faced with becoming more willing to go to the Cross. He faced the opposition of the sleeping disciples. Jesus picked the eleven to stand by Him in His greatest hours of suffering (Vs. 36); then He sifted them again and took three of the most foremost disciples that they might embrace Him further (Vs. 37). Because of

fatigue and the desire for ease they could not watch.

Among the opposition Jesus faced on the night of the betrayal, there was the impatient disciple who did not understand the will of the Lord "... and drew his sword, and struck a servant of the high priest's, and smote off his ear" (Vs. 51). This deed demonstrates impatience and misunderstanding of God's plan. One of the trusted disciples had armed himself with weapons of war to defend Christ's cause. The Lord had not employed this disciple to go into swinging action to defend His cause, but to live of the gospel and let His "... light so shine before men that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).

Too often the attitude of the impatient disciple is demonstrated which is the cause of many mistakes along the way. One can be too hasty, too sure he is right or draw conclusions too quickly and draw a rebuke from Christ as did Peter when Jesus said, "... Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:52, 53).

The power of the Lord is great enough to keep believing Christians from suffering misfortunes of sickness, humility, anxiety, depression, great temptation and disappointment; but could it be possible that we mistake His will and believe that He has left us to enjoy the good things of life and not allow us to experience those things which make us destitute and convince us of sin and righteousness? I am not concerned with whether the Christian will suffer. Paul says, "... persecution I endured: but out of them all the Lord delivereth me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:11, 12).

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	59
Dessie C. Langston, Timmonsville, S. C.	40
Mrs. Lester Mills, Greenville, N. C.	38
C. L. Patrick, Walstonburg, N. C.	24
Mrs. Melton Manning, Nashville, N. C.	22
Wilton H. Dail, Norfolk, Va.	21
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# Easter and a Tree

Edwin Raymond Anderson

**I**N the ages primeval a great tree toppled and fell, to straddle a deep land gorge in what is now known as the state of Arizona. To all appearance it was a failure, cumbering the ground. Yet, God had not forgotten nor left it without purpose. In His own working it was gradually transformed into a beautiful tree of solid agate, of value in forming a natural bridge across the deep gorge. One of the wonders of Arizona, it has been viewed with awe, and many have used it to cross over the chasm. Out of seeming failure, God wrought a masterpiece in nature.

At this season our thoughts go out to another masterpiece of His divine power, for what can compare with the resurrection of the Lord Jesus Christ? Over nineteen hundred years ago, He was crucified, cut down in agony at Calvary. To human eyes He indeed must have appeared a failure, and the work He sought to accomplish a thing of hopelessness. The very last view for many was the sight of a dead Man, limp and silent on a Cross.

One can understand the sentiment of an ancient Roman who became interested in Christianity, setting forth to undertake serious examination of its claims. He came to the conclusion that it was worth nothing, a failed religion. "It will never succeed," said he, "for it is founded upon a catastrophe, upon the death of its own leader; it cannot stand." He and countless others would be quite right if the great story had ended at the Cross and a sealed tomb. If that were the end it certainly would be the end indeed for all the hope of humanity, for the Scriptures declare, "... if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17).

But here is the wonder of God's great working! The good news really begins where all the tales of men must end; it begins with this death (this seeming failure), and goes straight ahead to reveal its triumph in resurrection! The first view of this same Jesus to one who has experienced repentance and faith is that of an empty tomb and the Occupant forever raised, with death forever put away. "I am he that liveth, and was dead; and, behold, I am alive forevermore, ..." (Revelation 1:18) is the cry of His great triumph.

Two views of the Lord Jesus Christ, then, and Easter stands between as a decisive hinge. It is not merely a day of light religious sentiment, but an occasion of honest heart searching. On the one side (the human angle) is a dead man hanging on a tree, seemingly an object of stricken failure. On the other side, only to be comprehended by faith in the Word of God, is the man Christ Jesus, raised by the glory of the Father, with the power of God as the certainty of an accomplished salvation. All the issues of eternal import to the welfare of your soul depend upon which side you are resting.

"For there is a hope of a tree, if it be cut down, that it will sprout again, ..." (Job 14:7) and that is your one hope. "... now is Christ risen from the dead, ..." (1 Corinthians 15:20), and that now is the underscoring of, "... now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). He, in death and in resurrection is thereby proven to be the bridge of perfect passage over the deep gorge of sin and condemnation, so that by personal participation you may cross over into the sunshine of new days with the liv-

ing Christ unto the heavenly home at the end of the present journey.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

"... if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9, 10).

## THE MAIL BOX

### NOTE OF THANKS

"We wish to express our appreciation to the many friends who expressed kindness, support and sympathy during the grief experienced in the passing of Mrs. Bryan's father. Our loss of him is his reward and heaven's gain."—Rev. and Mrs. A. B. Bryan, Pinetown, North Carolina.

### NOTE OF THANKS

"I want to thank the woman's auxiliaries for the cards I received on my birthday and Christmas. I would also like to express my appreciation for the money enclosed in some of these cards. Thank you all and God bless you."—Mrs. Duffy Toler, 413 E. Main Street, Washington, North Carolina.

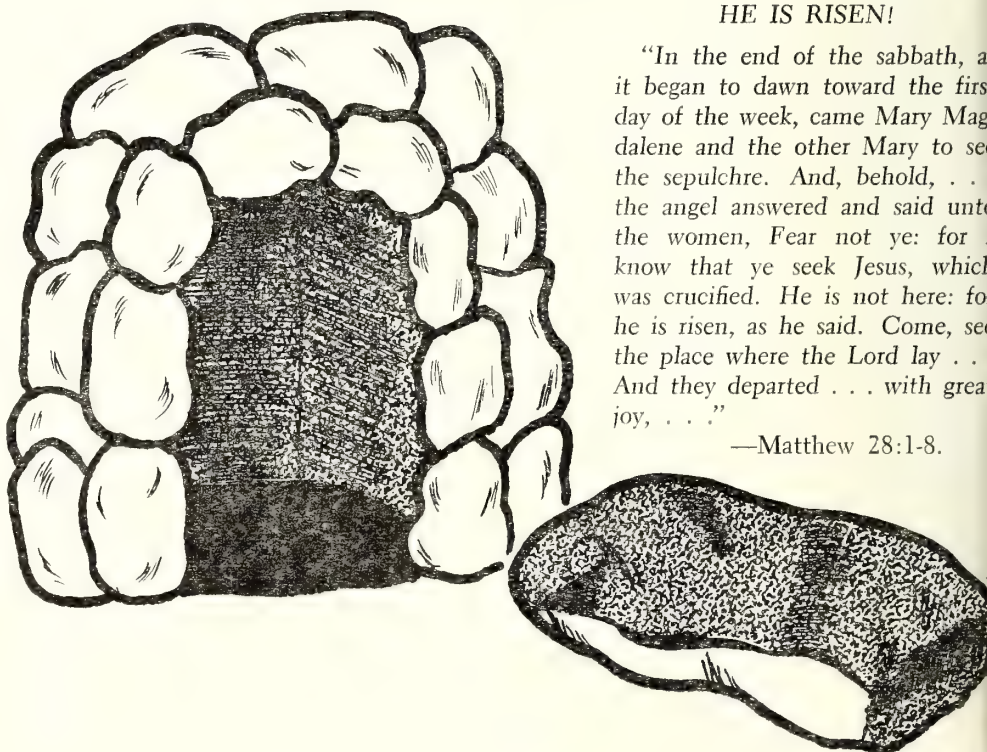
When men speak badly of you live so that no one will believe them.

As a man grows older and wiser, he talks less and says more.

### HE IS RISEN!

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, ... the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay ... And they departed ... with great joy, ..."

—Matthew 28:1-8.





# NOTES — AND — QUOTES

By J. C. Griffin



## EVIDENCES OF DEATH

1. The soldiers—The Roman soldiers were the first witnesses to the death of Christ. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:32, 33).

2. The centurion—This centurion was on hand or near by when Joseph of Arimathea made his visit to Pilate to request the body of Christ for burial. Pilate called this trusted servant. "And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre" (Mark 15: 44-46).

3. The multitude—They who stood by were the enemies of Christ, except a small number of the faithful. "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned" (Luke 23:46-48).

Christ died, and in His death He tasted death for mankind. However, He did not remain dead—He arose! The founder of every other religion had died and remained dead, but not Christ.

### HE LIVES!

It was very unusual for a crucified person to be buried, but Christ was buried. Paul said, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believeth in vain. For I delivereth unto you first of all that which I also receiveth, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:1-4).

The following witnesses were given by Paul: (1) Cephas and the twelve—1 Corinthians 15:5, (2) the five hundred—1 Corinthians 15:6, (3) James—1 Corinthians 15:7, and (4) himself—1 Corinthians 15:8.

Paul then said that the greater part of

these witnesses were alive when he wrote the Corinthian letter. Who could be so ignorant as to deny the resurrection of Christ with all these witnesses? Certainly if Paul's testimony had been false, some of that five hundred would have turned over evidence and denied the resurrection.

### HAD CHRIST REMAINED IN THE GRAVE

"Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: And if Christ is not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Corinthians 15:12-19).

### Notice the following:

If there is no resurrection, then preaching is vain (Vs 14). We are found to be false witnesses of God if there is no resurrection (Vs. 15). If Christ be not raised, faith is vain and we are yet in our sins (Vs. 17). If this life ends it all, we are miserable (Vs. 19). However Verse 20 says, "But now is Christ risen from the dead, and become the firstfruits of them that slept." And continuing on through Verse 23 we read, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

### THE CHRISTIAN'S HOPE

Paul says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Romans 8:11).

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Little faith will bring your soul to heaven, great faith will bring heaven to your soul.

Two wrongs don't make a right but they often make a fight.

When the outlook is dark try the up-look.

## THE RESURRECTION OF CHRIST

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me" (Matthew 28:1-10).

## THE DEATH AND RESURRECTION OF CHRIST

The love with which Jesus had inspired the hearts of His disciples, especially the hearts of those devoted women, was not blacked out by the death and intombment of their beloved Master. Thus they were found at the grave early in the morning with spices and ointment prepared for anointing the body of Christ. They wanted to do something to show that they had faith and love dwelling in their hearts for their Lord.

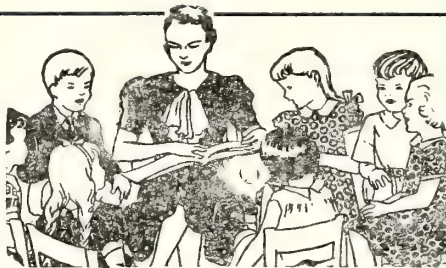
Let us briefly consider His death. Yes, Christ actually died! The false doctrine that Christ just swooned away and later revived is contrary to the revealed Word of God. The devil could not do away with the fact of Christ's death, even by his deception. All of the lies of the soldiers could not make the disciples doubt the literal death and resurrection. Since the devil could not create unbelief of His death, he started a religious society to deny the reality of actual death.



# STORIES

FOR OUR

## BOYS and GIRLS



### THE EASTER LILY'S MESSAGE

Helen E. Turnbull

**A**LITTLE Brown Bulb lay in a large tray, in a florist's storehouse. It tried to move, but there were too many other little brown bulbs in the box. It tried to peek over the edge of the tray, but it was all dark. It was getting very, very impatient.

Then one day, the Little Brown Bulb was startled by a sudden jerk. All the little bulbs bumped each other. The tray was being pulled out into the light, and a voice said, "John, they want those lily bulbs taken into the Flower Shop."

"A lily bulb! So that's what I am," thought the Little Brown Bulb. Soon it felt itself being gently dumped from the tray into something else. It happened to be the first one in, and all the others came tumbling on top of it, so it couldn't see where it was, nor where it was going. After awhile they were gently dumped in a small bin in the Flower Shop, and the Little Brown Bulb was right on top.

It looked around. On one side of it were small flat bulbs. On the other side were small round bulbs. But there was more than just bulbs in the Flower Shop. There were blooming plants and flowers that filled the air with a heavy fragrance.

The Little Brown Bulb felt itself being lifted from its place and placed on top of some others in a small green bowl. The bowl of bulbs was set right in the middle of the window—at least that's what the Little Brown Bulb first thought.

What a beautiful place! There were lovely baskets of glads in their soft, palest shades; tall standards of yellow and bronze mums; and pots of rosy pink azaleas. There were little planters holding trailing ivys, and right close by, a perfect rose, in a small crystal bowl. Oh, it was such a beautiful place to be!

Then on the other side, there was another green bowl with bulbs, and a rose bowl, and ivy in china planters and large standards of—Say, wait a minute! Was something wrong? The Little Brown Bulb looked again. It looked, and looked. Why—"I'm not in the middle of the window," it said, "that's a big mirror on the wall, reflecting the whole window of flowers."

But outside the window, there was more to see. There were people going up and down the street: some tall, some short, some big, some little. They wore pretty colors too. And nearly every one would look at the pretty window of the Flower Shop, and some would stop. The Little Brown Bulb thought life was very interesting.

But as the days went by, it began to be impatient again. Flowers around it, people passing—it had seen it all before. So it began to look for something it hadn't seen before. And there it was, right in the mirror—*itself*. A little bulging, brown, withered-looking bulb!

"Oh," it groaned, "is that me! Do I look like that?" What an ugly thing to be in such a pretty window!" It tried to slide

down in the bowl out of sight, but it couldn't, for there were others underneath. It was glad they couldn't see over the edge of the bowl what they looked like. So the Little Brown Bulb kept its unhappy secret to itself. It was too discouraged for words. What good thing could ever happen to an ugly brown bulb? When it was picked from the top of the bowl and put in a small paper bag, it didn't even care!

Time passed. Then one day the Little Brown Bulb heard the happy voices of the children of Miss Love's Sunday school class. Miss Love was just saying, "Before we start our lesson today, children, we're going to plant a bulb—a lily bulb."

Wille piped up, "Oh, goodie! What does it look like?"

Eight eager faces watched intently, as their teacher took from the bag, the Little Brown Bulb.

"Oh!" a groan of disappointment went up from the group.

"That thing? Why, that looks like an old dried-up onion. That won't grow, will it?"

The Little Brown Bulb had been discouraged, but now it lay in utter dejection.

Let's plant it, and see what miracle God can work on this old dried-up onion, as you call it," Miss Love said.

The Little Brown Bulb was glad to be buried. It was so ugly! No one would see





any more. That was a fitting end for it. It might just as well die!

But it didn't die. Something happened. It began to feel a little stirring at its heart. Soon, a little green sprout pushed its way up through the damp earth. It pushed, and pushed, and grew, and grew, until it was a sturdy lily plant.

Early one Sunday morning, many weeks after, Miss Love brought it to the classroom again, and put it on the window sill, where the warm spring sun shone upon it. A robin was singing its cheer-up song on the window sill.

"You must feel as happy as I do. Why do you sing?" asked the lily.

"Because spring is here, and everything is awakening to new life," answered the robin.

"I have awoke to new life," said the lily, holding itself up proudly.

The children came into the classroom. "Oh, see there's the lily!" Alice exclaimed.

"And it has four buds on it," announced Jimmy.

"Do you think there will be any flowers out for Easter?" Susan questioned.

Easter Sunday came, and as each child greeted Miss Love, she was asked, "Is the lily in bloom?"

Miss Love just smiled and said, "Let's wait till we go to our classroom. We'll see then." An air of expectancy pervaded the air.

"Oh, do tell us," coaxed Janie.

Miss Love looked very sober and said, "Surely, you wouldn't expect a bloom from an old dried, withered, onion, would you?"

There was more than the usual chatter as eight excited children burst into the classroom. For there in the window was the lily with three gorgeous, pure white blooms out, and one yet in bud.

"Why do you s'pose they are called Easter lilies?" Jo asked.

"That's easy," Willie spoke up, "cause they bloom at Easter."

"I can think of another reason, too, Willie," Miss Love said. "Because they are such a wonderful object lesson of the Easter message. Every brown bulb that is planted reminds us of Jesus being buried, and God raising Him up to new life. And Jesus says to us, 'Because I live, ye shall live also.' But it's a very special kind of life, children, the kind that is everlasting; and it begins for each of us when we are saved (John 5:24)."

"Suppose Jesus hadn't come back to life?" said Alice.

"That would have been dreadful! Then we would never be able to get rid of our sin, and we would have to be punished for them, ourselves. St. Paul was explaining it to the Roman Christians, and he told them that Jesus was punished (delivered)

for our sins which we have committed; but that God wanted us to know that we were forgiven, so He brought Jesus back to life again (Romans 4:25)."

"Oh, that's wonderful," the children murmured.

"It is very wonderful," Miss Love said.

"New life is wonderful," whispered the lily.

Then the teacher continued, "So many, many people are content to live the existence of the dried-up-looking, brown bulb —"

"Yes, discouraged, and utterly hopeless," whispered the lily.

"—when God could work in them the miracle of new life, through Christ."

"I'm living a new life, too," whispered the lily.

"The Easter lily helps us to understand that verse which says 'If any man (or boy or girl) be in Christ, he is a new creature: old things are passed away; behold, all things are become new.'"

"The miracle of new life makes all things new," whispered the lily.—Gospel Banner.

## NEWS NOTES

(continued from page seven)

### Easter Play at Free Union Church

An Easter play will be rendered at Free Union Church, Route 1, Pinetown, North Carolina, on Easter Sunday night at 7:30 p. m. The play begins with Christ coming from the Garden of Gethsemane and Judas betraying Christ with a kiss. The play continues with events recorded in the Scripture: Christ goes through Pilate's judgment hall, the crucifixion, resurrection, Great Commission and the command for empowering of the disciples. Featured in the play is a duet and the adult choir of Free Union Church. The play was composed by Mrs. J. C. Waters of Free Union Church, in co-operation and with the assistance of the pastor of the church, the Rev. A. B. Bryan.

### North Florida District Fellowship Meeting

The North Florida District Fellowship Meeting met with the Mt. Carmel Free Will Baptist Church of Perry, Florida, on Saturday night, March 15, 1958. There were five churches represented and twelve ministers present.

The Rev. T. F. Carlton was in charge of the program. There was special singing along with congregational singing. Each minister was allowed ten to fifteen minutes in which some wonderful messages were brought.

At the close of the services each church

was graded on a point system. The church with the highest number of points received a large, beautiful picture of Christ praying in the garden to keep until the next meeting which will be at the Oak Hill Free Will Baptist Church near Live Oak on April 19.

This group meets at 8:00 p. m. on Saturday before the 3rd Sunday in each month.

### Mt. Carmel Church Announces Revival

Plans are being made for a two-week revival at Mt. Carmel Free Will Baptist Church, Perry, Florida, to begin on Monday night, April 7, 1958. The Rev. George D. Roberts of Pavo, Georgia, will do the preaching.

Services will begin each night at 7:30 o'clock. Everyone is invited to attend. There will be dinner on the church grounds Sunday, April 13.

## The Lilies Bloom Again

(continued from page five)

her.

"Mary never worries," they agreed. But somehow they never thought there might be serious need in her little home.

Now Margaret looked at Sandie's small cotton dress, threadbare and carefully mended. She looked at Mary's own dress. Why, it was the one she herself had given Mary that first summer after Mary's Frank had not come home from Korea.

"And I shall have tall Jim beside me this Easter morning! What are new shoes compared to that? And we have small Jim, not crippled after that wild driver had crashed across our yard in January." Margaret's thoughts went on, her eyes seeing the clean, shabby dresses. Nancy's pink, worn only the two Easter mornings, would about fit Sandie now. And as for those new shoes—

Suddenly she saw the broken glasses in Mary's hand. "Mary! Your glasses! And you just can't see without them!"

"I'm ashamed to have even you see me discouraged, but, well, breaking them a few minutes ago was the last straw on my load. Sandie's new dress! My new dress! It seems as though I can't go to church Easter morning so shabby."

Margaret's hand tightened on her friend's shoulder. "Come! I need you to shop with me as you used to do. You know I am never sure when a dress looks right.

The stores were crowded with women intent on their Easter purchases for themselves, for their children, for their husbands. "Do all these new things mean new life, new hope, in their hearts? Does it mean more thoughtfulness for me for others?"

(continued on page sixteen)



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Reedy Branch Auxiliaries Hold Study Course

The Young Woman's Auxiliary and the Original Woman's Auxiliary of Reedy Branch Free Will Baptist Church near Winterville, North Carolina, recently sponsored a study course at the church. Realizing the need of better informed officers, the auxiliaries chose the manual as the basis for study. Mrs. Henry Melvin, study course chairman, called the meeting to order at 9:30 a. m. and Mrs. J. B. Worthington led the devotions.

Duties of the several officers were discussed by the following members: Mesdames T. E. Cannon, E. C. Averette Jr., Thomas Langston, Elbert Smith, Elwood Davenport, Marvin Boyd, Paul Braxton, Roger Stox, Henry Melvin and Walter Reynolds. At the noon hour, the group enjoyed a covered dish dinner.

The afternoon session consisted of devotions by Mrs. Ernest Hooks, a question and answer period led by the pastor, the Rev. Henry Melvin, and a very helpful talk on parliamentary procedure led by Mr. Melvin.

Much interest was shown in the study course, and everyone went away feeling that they knew more about carrying on the work of the auxiliary and that it had been a day well spent.

Guests for the day were the Rev. and Mrs. Walter Reynolds and Mrs. Jack Dail of the Bethany Free Will Baptist Church, also near Winterville.

Reporter,  
Mrs. Carrie Cannon

**Snow Hill, N. C.**—The Woman's Auxiliary of Harrell's Chapel Church met at the home of Mrs. Floyd Marshburn on Saturday night, March 15. There were twenty regular members present, three new members and two visitors.

After the devotions, the business session was held. The group discussed ways of making money to help in the church's building program. The ladies voted to sell candy and also to keep dishcloths, flavoring and cutters on hand at all times.

The group sponsored a fish stew on Saturday evening, March 8, and the proceeds from it amounted to \$45.00. Proceeds from a bake sale on March 15 amounted to \$66.00. The auxiliary is proud of the new Sunday school rooms which have been

added to the church, and is very thankful to the Father for them.

**Elizabeth City, N. C.**—Mrs. Robert Godley, president of the Woman's Auxiliary of Saint Paul's Church, was hostess recently to Circle B of the auxiliary. The auxiliary was recently divided into two units due to the growth of the organization. Group B chose "The Bessie Lupton Circle" as its name, honoring Mrs. Bessie Lupton, present director and outstanding worker for many years.

A social hour followed the business meeting with refreshments consisting of sandwiches and coffee. Fourteen members were present.

**Fountain, N. C.**—The Woman's Auxiliary of Aspen Grove Church met Friday night, March 14, in the home of Mrs. J. P. Kilebrew. The meeting opened with group singing, followed with prayer by Mrs. Robert Oakley. Talks on mission work was given by Miss Hilda Owens and Miss Peggy Oakley.

After the business session, delicious refreshments were served by the hostess, Mrs. Kilebrew. There were thirteen members, five new members and five visitors present at the meeting.

**Raleigh, N. C.**—The Woman's Auxiliary of First Free Will Baptist Church held its second general meeting of the year on Monday night, March 17, at the church. There were twenty-one members present. The meeting was opened with group singing. Mrs. George Howell then led the group in prayer. Mrs. Herman Hersey, president, read the Scripture which was taken from Luke 6:20-49.

After the business session, the group enjoyed a missionary film. A social hour was held following the benediction.

**Fountain, N. C.**—The Woman's Auxiliary of Dilda's Grove Church met Monday night, March 17, at the church. The meeting was called to order by the president, Miss Sylvia Cobb. The program was read and discussed. Those taking part in the program were Mrs. Everette Cobb, Mrs. Bobby Morris, Mrs. Annie Cobb and Mrs. John R. Wooten.

The roll was called and the minutes of the last meeting were read by the secretary, Mrs. David Gay. There were twenty-six

present, including four visitors and two new members. Following the business session and the benediction, the hostesses, Mrs. Carson Dilda and Mrs. David Gay, served refreshments.

**Vanceboro, N. C.**—The Woman's Auxiliary of Juniper Chapel Church met at the home of Mrs. Clara Morris on Friday night, February 14. The meeting was called to order by the vice-president, Vera Morris. Following the opening hymn, the group had prayer, with many requests being made. The roll was called with twenty members present, two members and four visitors.

The group decided to visit the county home and have services. The program was concluded with sentence prayers with many taking part. A discussion was then held on Bible names. Following the benediction, the hostess served refreshments and a social hour was held. The auxiliary requests prayers that it may go forward in the name of Jesus.

**Carteret County, N. C.**—The G.T.A. of Sound View Church met at 7:00 p. m. on Friday, February 28. The meeting opened with group singing of choruses. The members answered the roll call by repeating Scripture verses and telling their location. The secretary then read the minutes of the last meeting, and the treasurer gave her report.

During the business session, Sylvia and Brenda Taylor, volunteered to serve refreshments at the next meeting. The group also decided to hold the meeting once a month. The offering was then received.

Sylvia Taylor read Psalm 95, followed with sentence prayer. Those participating in the program were Carol Ann Ward, Carolyn Sharpe, Brenda Taylor, Anna Marie Taylor, Francis Henderson and Roxie Whaley. The twenty-three members present were dismissed with prayer. The group then enjoyed refreshments and games.

## Seven Things

These seven things I have tried:

Laughing at difficulties and found them disappearing.

Attempting heavy responsibilities and found them growing lighter.

Facing a bad situation and found it clearing up.

Telling the truth and found it the easiest way out.

Doing an honest day's work and found it most rewarding.

Believing men honest and found them measuring up to expectation.

Trusting God each day and found Him surprising with His goodness.—D. Carl Yoder.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's People in Bondage

(Lesson for April 13)

Lesson: Exodus 1:7-22.

Golden Text: Psalm 118:6.

### I. INTRODUCTION

Our lesson today is a general introduction to the study of a people's growth to nationhood: namely, the children of Israel. The lesson gives an insight into the providence of God in the lives of His people. It is easier to ask why God's people have to suffer than it is to find an answer. Many times we cannot explain our problems because they are beyond solution by our finite minds. However, God's people can always rest assured that God has a divine purpose. Perhaps one of the reasons for God's allowing the oppression to take place was that Egypt was not to be their permanent home. They had become attached to the foreign soil, but God had something better in store for them if they would follow Him. No circumstances can be overwhelming, regardless of how great the odds may be, if we have the Lord on our side.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. Even the best of men must die and leave their children to whatever fate the Lord has in store for them (Exodus 1:6).
2. God will make His children very fruitful spiritually when they are in the place where He wants them to be (Vs. 7).
3. To forget the debt of gratitude it owes some outstanding men, is the way of the world (Vs. 8).
4. The prosperity of those who fear the Lord is quite certain to arouse the envy and jealousy of the wicked (Vs. 9).
5. Satan has abundant reasons to fear the loss of his power over the people of God (Vs. 10).
6. The treasures and pleasures of this world are purchased through the slavery of sin (Vs. 11).
7. God has a science of mathematics different from ours, for He always lets multiplication follow after affliction (Vs. 12).
8. The manifestation of unmercifulness is a characteristic of all who seek to hinder God's work (Vs. 13).
9. Bitterness and bondage is the lot of

those who are under the dominion of sins (Vs. 14).

10. God honors those who defy human government when it asks them to disobey God (Vv. 19, 20).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. As most Sunday school students will recall, the entire second quarter of 1957 was devoted to a comprehensive study of the book of Genesis. With the lesson for today, and continuing through June, we return to the Old Testament, covering a time span from the slavery of the Israelites in Egypt up to the time of Samuel. As our lesson opens we find the children of Israel being sorely oppressed in the land of bondage, and this is in perfect agreement with what Jehovah revealed to Abraham, saying, "... Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years" (Genesis 15:13). During this entire period of time the history of Israel is almost an entire blank.—*Selected*.

2. Of course, Egypt was like every country where the Jews have prospered. The new king was afraid of them. There were so many of them and financially they were so mighty. He was wrong in concluding that in the case of war, the Children of Israel would have lined up with the enemy. Instead of thanking God that Egypt was getting along so well because of the industry and the frugality of these foreigners, the king took drastic steps to get rid of them, one way or another. It was not only that fear overtook the king of Egypt, but more and more the Egyptians grieved over the Jews and dreaded them.—*Gospel Herald*.

3. The fears and misgivings of one in power can become very dangerous. It was so in this case, and it is still true. The fears and uncertainties which shake the powers of the Communist world is our greatest danger. Like Pharaoh, they are afraid of revolts, losses and reprisals from the masses of slaves who serve them and on whom they are dependent. A war with an outside nation to cement their people is probably far more likely than one at the present time. Therefore, their great fear and uncertainties about a constant, firm grasp on those under to the peace and safety of the world.—*The Advanced Quarterly* (F.W.B.).

4. If it be a son . . . kill him. Affliction could not diminish the number of Jews in Pharaoh's realm: "The more they afflicted them, the more they multiplied and grew." Pharaoh, therefore, resorted to another expedient: the destruction, at birth, of all male babies. To what cruelty has Satan resorted in seeking the extirpation of the Jews. Satan was using Pharaoh when he tried to destroy the Jews by murdering the male babies. Satan wanted to destroy the promised Seed of the woman, the Messiah. Later, he sought to do this through Herod who "... slew all the children that were in Bethlehem, . . . from two years old and under, . . ." (Matthew 2:16). No man or devil, however, can thwart God's eternal purpose: "... he doeth according to his will . . . and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).—*Selected*.

5. Human beings cannot be forever controlled by brute force. The very nature of human beings tells them that they were created to be free. God made them so. Therefore, any attempt to rob man of his God-given heritage will eventually fail. Men may enslave other men for a time, but God will hear their groans and liberate them.

6. The more God's people are persecuted, the stronger they become. This was not only so of the Israelites in Egypt; it was so in the days of the early Church; it is also true today in those areas where God's people are persecuted.

7. God protects His people from wicked decrees of ungodly rulers. Just as He used the faithful midwives to help His people escape the penalty of the Egyptian decree, He has underground leaders and methods to aid His oppressed peoples today.—*The Bible Teacher* (F.W.B.).

8. Now there arose a new king over Egypt, who knew not Joseph. The body of the king that knew not Joseph lies in the Cairo Museum. His name is Aahmes I. His tomb was never discovered, but his body was found in the priest's hiding-place, a wreath of flowers about his neck. He appears to have been about forty years old at the time of his death. He was of medium height and well built. The development of neck and chest indicate extraordinary strength. His face was somewhat small, his hair curly dark brown; the upper teeth rather prominent, which was a family trait . . . Aahmes, aside from being a great warrior and builder, seems also to have possessed a genius for organization.—*Peloubet's Select Notes*.

Be like the watch—have an open face, busy hands, full of good works, pure gold and well regulated.



## Subscription Honor Roll

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C. J. Harris, Greenville, N. C.	9
Miss Mattie Beacham, Arapahoe, N. C.	8
Mrs. C. M. Whaley, Richlands, N. C.	8
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M. B. Hutchinson, McArthur, Ohio	8
J. N. Barnes, Blakely, Ga.	7
E. W. Granger, Marianna, Fla.	7
Mrs. N. E. Matthews, Coats, N. C.	7
J. C. Griffin, New Bern, N. C.	7
Mrs. R. L. Gainey, Bladenboro, N. C.	7
J. L. Parker, Dunn, N. C.	7
Mrs. J. W. Hamilton, New Bern, N. C.	7
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
Peace Woman's Auxiliary, Pine Tops, N. C.	6
William Webster, Pinetown, N. C.	6
Mrs. Kenneth A. Jones, Goldsboro, N. C.	6
T. L. Walker, Tuscaloosa, Ala.	6
Mrs. W. D. Salter, Morehead City, N. C.	6
Velma Gray Morris, Vanceboro, N. C.	6
Mrs. A. B. Collins, New Bern, N. C.	6
Wilson Woman's Auxiliary, Wilson, N. C.	6
J. R. Cayton, Aurora, N. C.	6
Mrs. Albert Ellenwood, Columbus, Ga.	6
H. L. Catrett, Colquitt, Ga.	5
Mrs. Bruce W. Clenny, Colquitt, Ga.	5
C. B. Hansley, Newport, N. C.	5
Mrs. P. T. Speight, Winterville, N. C.	5
Mrs. C. F. Heath, Cove City, N. C.	5
Mrs. J. W. Hinds, Pamplico, S. C.	5
Mrs. F. A. Lewis, Lowlands, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Owen Thomas, Four Oaks, N. C.	5
Woman's Auxiliary, Edgemont Church, Durham, N.C.	5
Woman's Auxiliary, First Church, Raleigh, N. C.	5
Mrs. Orin Aycock, Pikeville, N. C.	5
Mrs. Luther Kirby, Kenly, N. C.	5
Mrs. Kathleen Slade, Whortonsville, N. C.	5

## The Lilies Bloom Again

(continued from page thirteen)

Almost I forgot the meaning of the resurrection morning in my thought for clothes," Margaret mused as they waited for a clerk.

Mary's eyes singled out each garment on the racks and found her choice. They went on home together to a cup of tea at Margaret's.

"You seem unusually happy," tall Jim said that evening. "Did the little I gave you stretch for the most necessary things for Easter? I wanted a special gift for you, but I paid the last bill for small Jim's hospital care."

"Jim! We have our son, straight and sturdy and so like you. That is an Easter gift beyond compare. I could not ask for more."

Tall Jim's arms held her close. "And I have you, and your understanding heart."

"Jim, I, well, the bills stretched to a

new dress for Mary Ward." There was a gleam of little girl mischief in her eyes. "I sent a parcel to her to open Easter morning." Her mood was serious as she watched Nancy and small Jim on the floor with their color books and crayons. "What does Easter mean but to bring as much happiness to others as we can? Nancy is learning it at school as they give their lilies. You and I—oh, Jim! We have each other, our children. Heaven's blessings for us are in the blooming of the Easter lilies this spring."

"And always, Margaret, always, we will share them with others."—Gospel Herald.

To make wrong choices is morally fatal, for wrong moral choices constitute sin. "Sin," said Jeramy Taylor, "that startles a man is the first step; then it becomes pleasing, then easy, then delightful, then frequent and habitual. The man is importunate, then obstinate, then resolves never to repent, and then is damned."—D. Carl Yoder.

*The future belongs to those who prepare for it*

# MOUNT OLIVE

## JUNIOR COLLEGE

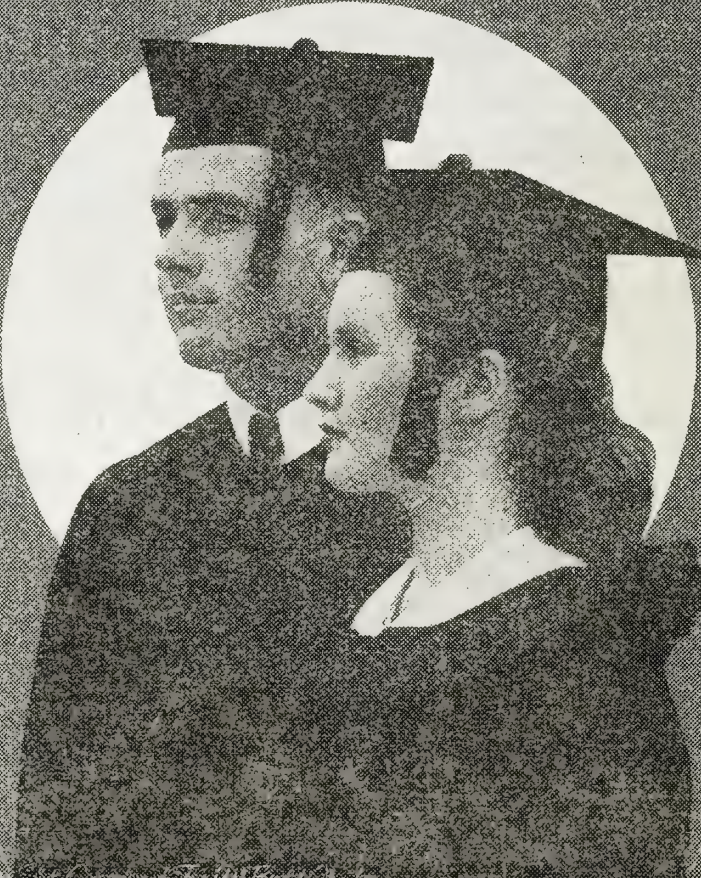
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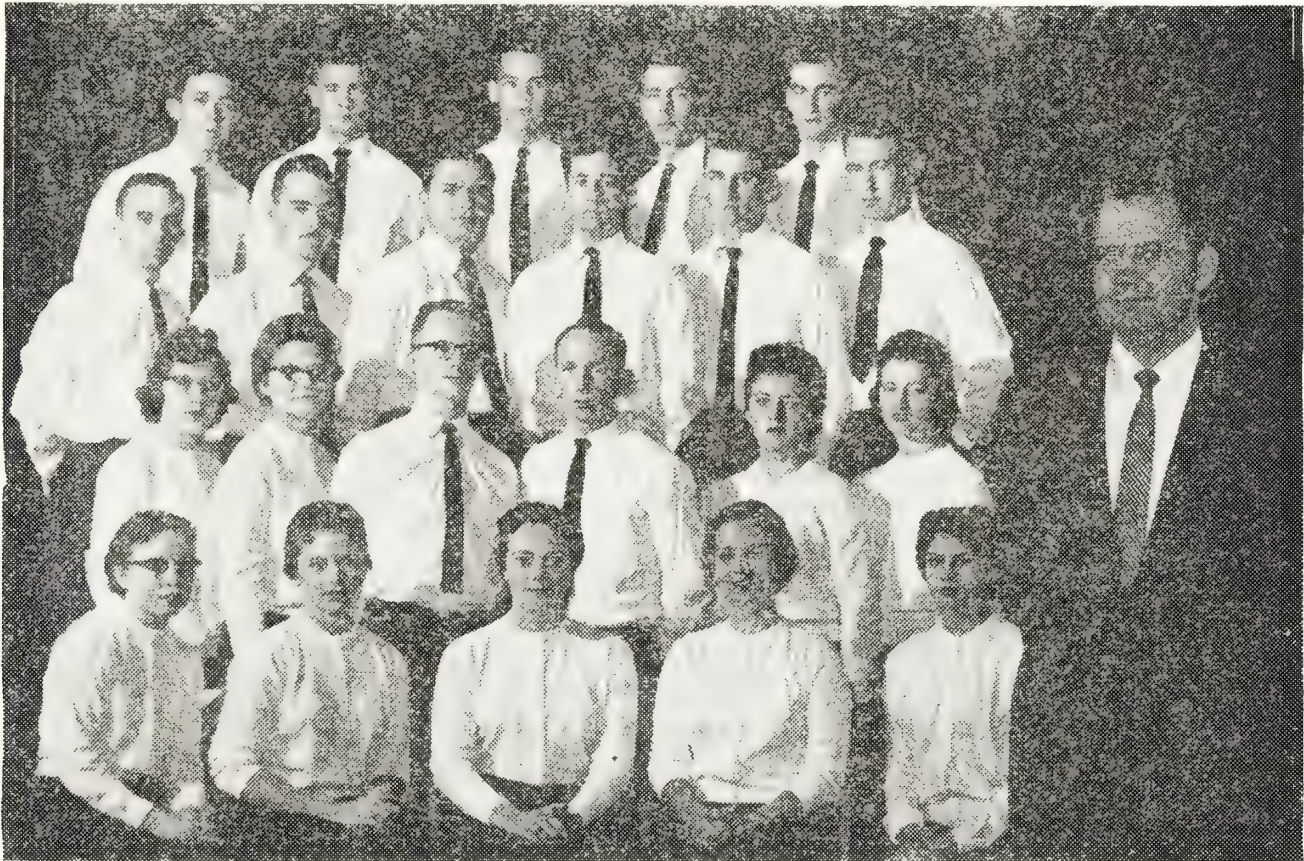
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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 9, 1958

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## MOUNT OLIVE JUNIOR COLLEGE CHORUS

*Eugene S. Mauney, Director*

The following is the schedule for the spring tour of the Chorus of Mount Olive Junior College, Mount Olive, North Carolina. All programs begin at 8:00 p. m., and the public is cordially invited:

Monday, April 14, First Free Will Baptist Church, Smithfield, North Carolina.

Tuesday, April 15, Greenville Free Will Baptist Church, Greenville, North Carolina.

Wednesday, April 16, First Free Will Baptist Church, Wilson, North Carolina.

Thursday, April 17, Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina.

Friday, April 18, Holly Springs Free Will Baptist Church, Newport, North Carolina.



# EDITORIAL

## REVERENCE WHERE REVERENCE IS DUE

C. H. Overman

No Christian can worship God or His Son without reverence for Him as Lord of all. This is the underlying reason why many of our church people never become zealous for spiritual things. The dictionary tells us that reverence is "Profound respect mingled with love and awe, as for a holy being or place or an exalted thing." As a verb, it means to show regard, honor or esteem highly. In reference to God it means Godly fear and awe.

### REASONS FOR IRREVERENCE

More and more each year, our lives become filled with rushing events. To say the least, we are living amid a complex society. There are more meetings to attend, more news in circulation of which all of us have become involved, more places to go, and more activities which claim our attention. All of these tend to change the pattern of our society, and the effects have been seen and felt in our churches. The more involved a person becomes in outside activities, the more difficult it becomes to center one's mind on spiritual things. The Christian should never accept any responsibility that would keep him away from his obligation to the church.

Another reason for irreverence is the lack of training. Certainly we do not believe that worship should be stiff-necked with formality, but there should be self-poise and dignity enough to create an attitude of worship among those seeking a nearness to God.

Only during recent years have our churches seen the need of adopting an order of worship which has helped to create reverence. Many churches have introduced seemingly small things that in return have helped to create a worshipful mood. The prelude is used for this purpose, although many of our people are not conscious of its purpose.

If reverence is taught, it must begin with our youth; and herein we have failed. Children must be taught to respect God's house when they are young; yet, often we see God's house become a play room and a place of conversing neighborhood news and gossip among the older members. When such conditions exist it is most difficult to gain the proper attitude of worship.

Some churches have found the junior church to be very successful in training the young. In such a plan the youth conduct their own service at the same hour as the regular worship service is being conducted. After several years of such training, the young, when grown, would certainly be more capable and ready to take up the responsibilities of offices within the church. This plan, however, is not possible except in churches where there are adequate facilities for both services. Also, it should not be attempted without the guidance of one or more of the leading members.

There are other means of training, such as the Sunday school, leagues, etc., all of which may serve to train our people to reverence the Lord.

### WHERE IS REVERENCE DUE?

It seems that many people think of our churches as they would an ordinary public gathering place. The most sacred part of any religious building is the sanctuary or the place where the altar is placed. Naturally, a Christian should not worship the

place or things therein, but these things should add to, and create the proper spirit. Even the most simple church building can become a place of reverence and true worship.

The Israelites were taught the sacredness of God's house. In instructing them in His laws He said, "Ye shall keep my sabbath, and reverence my sanctuary: I am the LORD" (Leviticus 19:30). When they kept His command, they were sure to hear the voice of God instructing them in His will. Without such reverence they would often fail in their service to God.

When entering into the church for worship, the Christian must forget those things at home, the office, the problems of the day and think only of them as he finds them solved through his own nearness to Christ. Very often, however, the church attendant comes with other thoughts rather than spiritual things. The result is a departure from God's house without a spiritual uplift.

There is also a lack of reverence for those things which are dedicated to God's glory such as the church furniture, the hymnals which are so often abused, and even the building itself. Such things belong to God and should be revered as such.

It is also true that there is a lack of reverence shown toward the minister of God. This is a different degree of reverence than that due Christ, but no minister can be the influence which God expects if the people do not reverence his calling and position.

Above all else, reverence must be shown for Christ Jesus, God's Son and our Saviour. If we reverence Him, we will naturally show proper reverence for those other things, but many do not know Him as personal Saviour. This being true, worship of Him is an impossibility.

In Luke 20, we read the story which Jesus taught concerning the vineyard. In this parable a certain man planted a vineyard and left it in the care of the husbandmen while he took a journey into a far country. In time, the owner sent a servant to the husbandmen that they might give him the fruit of the vineyard; but the husbandmen beat him and sent him back. This was repeated twice more; and, each time the servant was cast out. Finally, the owner sent His Son, "... I will send my beloved son: it may be they will reverence him when they see him" (Luke 20:13). When the Son came, He was killed so that the husbandmen might gain the inheritance, but the inheritance was taken away and given to another because they would not reverence the Lord's Son. May we, as Christian people, always show spiritual reverence to the One who has redeemed us from our sins.

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## THE FREE WILL BAPTIST

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# A Free Will Baptist Historical Collection

Daniel W. Fagg, Instructor in History  
Mount Olive Junior College  
Mount Olive, North Carolina

THE history of Free Will Baptists in America has been an inspiring story of faithfulness against many temptations and persecutions. There have been individuals who loomed large in that record and there have been many manifestations of grace bestowed upon a faithful people.

The full story remains to be told with scholarly detachment and complete accuracy. The first task is the gathering of materials useful in compiling a general history and in the preparation of histories of individual churches and conferences. It is fitting that North Carolina, which has provided the nursery of the faith of Free Will Baptists in the South, should have such a full collection of materials within its bounds.

Mount Olive Junior College has been designated by the North Carolina State Convention as the official depository of its historical records. It is important that the conferences and associations of the state take similar action. The college would like to begin this collection with an emphasis upon the records of the churches of North Carolina and the regional bodies with which they have been affiliated. Such a collection cannot be of full value unless it is fairly complete. Most of the needed materials cannot be bought in bookshops but must be contributed by persons who have preserved them privately and wish to make them available to many others in a collection which will increase the value of individual pieces contributed.

Persons who have attempted to write a history of any single church can see immediately the value of having local church records, conference minutes, periodicals and books gathered in one place where they may be used efficiently by those seeking information.

What does the college need for a basic collection? The materials listed below constitute some of the basic needs upon which the collection must be built:

1. Printed minutes of the conferences and associations. It is believed that the printed minutes of the Central Conference (and old Bethel Conference) extend to the early years of the nineteenth century.
2. Printed minutes of the state conven-

tion from the time of its formation.

3. Copies of the Treatise and Discipline in revisions of 1812, 1836 and 1894.

4. Letters of ministers and laymen concerned with church affairs.

5. Copies of the periodical, *The Free Will Baptist*.

6. Elder Hearn's history of the Free Will Baptists in North Carolina.

7. Barfield and Harrison, *A History of the Free Will Baptists in North Carolina*. The college has been unable to secure a copy of this important book.

8. Local church minutes prior to 1880.

9. Manuscript and printed local church histories.

10. Minutes of the defunct Eastern General Association.

11. Any edition of the works of Arminius.

12. Sylvester Hassell, *A History of the Primitive Baptists in North Carolina*. This book throws light upon a difficult period of Free Will Baptist history in North Carolina.

13. Any other books relative to the history of Baptists in North Carolina.

14. Catalogs and other materials relative to the Ayden, North Carolina, Seminary or Eureka College.

15. Miscellaneous tracts and published sermons.

Persons who have any of these materials are urged to contact the college, even if they are not prepared to deposit them at this time. Knowledge that some of these materials exist is of value. Free Will Baptists are urged to search their attics and bookshelves. It may well be that only one copy of many of the minutes have survived the destructiveness of time.

It is not the intention of the college to emphasize the past to the neglect of the future; and yet, it is true that the inspiring story of the past often leads men into the future with renewed devotion to the ideals and faith of their people.

*This may Certify that Brother John S Clifton  
has bin Regular Ordained as a preache of the free  
will baptist Connection and we the Elden Said Connection  
do her by Orthorrise and Impower the Said Brother  
Clifton to go forth and preach the gospel of Jesus  
our Lord So long as he the Said Brother Clifton walks  
worthy before his deuen master and the Connection  
to which he now belongs Given and Signed by us  
this 8 November 1835 — Jeremiah Heath Eld  
David Hartsfield Eld  
James Moore Eld*

Ordination Certificate of 1835

The ordination certificate pictured above is a photograph recently acquired by the Free Will Baptist collection at Mount Olive Junior College. The original is in the manuscript collection at Duke University. The Rev. John L. Clifton of Sampson County, North Carolina, was ordained in 1835. He was pastor of Piney Grove Church in Sampson County for many years, during which time it became the largest church in the Bethel Free Will Baptist Conference. Mr. Clifton was one of the leaders of the movement which resulted

in the union of the Bethel Conference and the Disciples of Christ in 1845. In 1859, however, he led Piney Grove out of the Disciple group into the Neuse Missionary Baptist Association.

Of the three elders who ordained Mr. Clifton, least is known of Elder David Hartsfield. He was a member of a prominent Free Will Baptist family and was ordained at Hookerton Free Will Baptist (now Disciples) Church in 1831 and was apparently pastor there for some years. In  
(continued on page five)



# The New Nature

Charles J. Noble  
E. Wenatchee, Washington

**A**T the outset of this brief message we would like to mention the fact that we are now living in the dispensation of grace or the dispensation of the Holy Spirit. After the plan of redemption had been completed and Jesus ascended back to the Father, the Holy Spirit was poured out—thus, fulfilling Old Testament prophecies, and at the same time, it was in keeping with the teaching of Jesus for He said, “. . . If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you” (John 16:7).

Again in John 14:18, Jesus makes a similar statement, but notice the pronoun I: “I will not leave comfortless: I will come to you.” Jesus was referring to the day of Pentecost when He could come in the personality of the Holy Spirit.

Briefly, let us state the office work of the Holy Spirit. It is the work of the Holy Spirit to convict of sin, to lead to repentance, to regenerate the soul, to impart the new life and the new birth. It is also the work of the Holy Spirit to guide the Christian into all truth and righteousness. To the Christian, the Holy Spirit is in him to counsel, to comfort, to reprove, to rebuke, and to be with the Christian even to the end of the world.

We have mentioned the above facts to introduce you to the subject, “Being Born of the Spirit.” These were the words that Jesus used while speaking to Nicodemus, who inquired the way of salvation. Jesus said unto Nicodemus, “. . . Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:5, 6).

The apostle, Peter, had the same thing in mind when he said, “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever” (1 Peter 1:23). Let us notice here the apostle says, “Not born of the seed of decay and death, but born of a spiritual nature, incorruptible, and eternal.”

If a man is born above, as Jesus taught Nicodemus he must be if he is to enter heaven, then it is obvious that the new man should take on a likeness of heaven, or be in the image of God who created him. Writing to the Colossians, Chapter 3, Paul describes the new man, “But now

ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him” (Vv. 8-10). Let us notice the apostle is speaking of the *new man*—one who is born of the Spirit, born from above; hence, he is no longer serving Satan or following the old life of sin and debauchery, but begins a new life. He has been made alive by the transforming power of the Holy Spirit.

The apostle, Paul, (in fact all New Testament writers are very plain on the subject of the new birth) speaking in Chapter 4 of Ephesians, said, “But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning . . . the old man, which is corrupt . . . And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness” (Vv. 20-24).

Paul, in writing to Titus, gives a part of his own testimony for he includes himself when he said, “For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But, after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, . . .” (Titus 3:3-5). Now, let us notice Paul’s descriptive words as

found in Titus 3:5—“ . . . he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”

Let us note again, that the work of the Holy Spirit is to cleanse the soul, and to renew a *right spirit within*. Regeneration, as taught in the New Testament, is not placing a new nature alongside the old nature. But regeneration is a cleansing of man’s vile nature, and replacing this vile nature with a *right spirit within*.

Paul had this to say in Romans 6:12, 13: “Let not sin, therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

Jesus, talking to the Samaritan woman in John 4:14, said, “. . . but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Here again, *water* is a type of the Spirit; it springs up from within the soul of the new man in Christ Jesus.

We would like to say here, that the born-again child of God has not yet grown up in a spiritual sense; but, the same Holy Spirit that has made him alive in Christ Jesus will continue to lead the Christian on into deeper things of God. The Spirit that has begun His work in the soul will continue to be with the new man in Christ, and to lead him on in the wonderful experience of salvation.

But let us make no mistake of it; the new birth, as taught in the New Testament, is salvation from sin. It is holiness of heart and life; it is a transformation of the soul wrought by the Holy Spirit. We are not partly new, but all new; we are not half born, but fully born; we have not come by way of still birth, but were made alive by the Spirit, which is life and which giveth life.

## THE 1958 CRAGMONT YOUTH CONFERENCE

L. E. Ballard, Director

**T**HE North Carolina Free Will Baptist Sunday School Convention is sponsoring three youth conferences at Cragmont Assembly, Black Mountain, North Carolina, during the coming season. In order that young people can decide which conference they might prefer to attend, we give here briefly the distinguishing features of the conferences:

*First Conference, June 9-14*—This will be a general youth week for young people over 10 years of age, with special appeal to high school students. The emphasis

will be on the educational problems of young people—particularly on decisions regarding selection of schools. The usual regular features will be carried on, such as instruction in the opportunities of young people in Sunday school and other youth activities of the church. There will be evangelistic services and special counseling on spiritual and personal problems, along with a well planned program of recreation.

*Second Conference, June 23-29*—All ages from 10 up may register. This is to be a combination youth and missionary confer-



ence with emphasis upon creating a missionary spirit among young people. All special features will be planned along mission lines. This conference should especially appeal to young people who are thinking of devoting their lives to some kind of work—either at home or abroad. Personal counseling, recreation and evangelistic features will be the same as in other conferences. (Read special note about this conference.)

*Third Conference, August 4-9*—This will be another general conference for young people of all ages, with special emphasis being upon youth opportunities in the local church, and special guidance for young people for the coming school year. Well planned inspiration and recreation will feature trips to the mountains, etc.

Staffs for all these conferences are being carefully selected, and this year there will be more advance preparation. Tickets for first and third conferences (all expenses, such as transportation, board and room, insurance, recreation, sight-seeing trips—everything except personal spending money) are now on sale at three prices: *First Zone* (New Bern, Kinston and persons nearest these points)—price \$35.00; *Second Zone* (Wilson, Rocky Mount and all boarding at Wilson)—price \$34.00; *Third Zone* (Goldsboro, Smithfield, Raleigh and all boarding at Raleigh)—price \$33.00. (These prices are a little higher than last year, due to increase in special bus and other charges.) Tickets may be purchased at any time by sending price (or a deposit of \$5.00—balance to be paid upon boarding bus) and names may be registered later (by May 15 for first conference, by May 25 for second conference and by July 15 for third conference). Organizations may reserve tickets and choose those going later. It is important that reservations be made early! Apply to the Rev. L. E. Ballard, P. O. Box 83, Selma, North Carolina, for tickets. Specify the conference for which tickets are desired. Only 75 tickets can be sold for any one conference. (Note: Tickets are sold with the understanding that transportation will be by chartered bus for first forty purchasers and by approved cars for others for each conference.)

*Special Note*—Tickets for the second conference (June 23-28) are sold only for board, room and other expenses at Cragmont. This conference is for car parties only—that is, each group going will make their own arrangements for transportation. However, the director can help make arrangements for a few individuals in approved staff cars. Tickets for this second conference are for sale at \$18.00 each.

*Regarding League Conference*—We understand that plans are being considered for a week sponsored by the North Carolina

League Convention. We suggest that those who prefer to go with this group contact the Rev. Adam Scott, Saratoga, North Carolina. Or, if you apply for registration for the first of the Sunday school convention youth conferences and your second choice would be to go with the league group (in case quota for Sunday school conference is full) so state when sending application to Mr. Ballard at Selma, and he will look after the matter for you. The date for the league week is June 16-21.

## A Free Will Baptist Historical Collection

(continued from page three)

1837 he was dropped from the roll of ministers with no reason given.

Elder James Moore (1793-1882) was ordained in 1825 while he was a member of the church at Grimsley. In 1830 he organized the Hookerton Free Will Baptist Church (now Disciples). He refused to follow the Bethel Conference into union with the Disciples and in 1850 organized the present Free Union Free Will Baptist Church, Greene County, where he was pastor until his death.

Elder Jeremiah Heath (1793-1867), by whose hand the certificate was written, was a strong leader whose faith and courage sustained the denomination through one of its most trying periods. Ordained in 1807, he was organizer and pastor of numerous churches in Craven County—Core Creek, where he lived, Brice's Creek and Bachelor's Creek. In 1839 he withdrew from the Bethel Free Will Baptist Conference when its ministers refused to subscribe to Free Will Baptist principles, even before the union with the Disciples. After that shattering experience, he was one of the leaders in the organization of the Central Conference in 1847 made up of scattered Free Will Baptist remnants of the old Bethel Conference.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. William E. Ipock

Mr. William E. Ipock of Vanceboro, North Carolina, was born on February 10, 1893. He passed to his heavenly reward sixty-three years, one month and eighteen days later on March 28, 1957, after having been confined to his bed for one month.

We miss you, yes, we miss you.  
From our presence here today.  
But we hope again to meet you  
Where joys never fade away.

There will be no parting,  
No tears, no sickness, no pain.  
Yes, in heaven's fair land  
We hope to meet again.

A Neice,  
Mrs. Willie Dunn

### Mrs. Alta Sellers

Mrs. Alta Sellers, Age 62, faithful member of the First Will Baptist Church, Midland, Texas, departed this life on February 27, 1958. The funeral was conducted on March 2 by the Rev. J. C. Armstrong. Sister Sellers had many friends and was a talented singer.

She leaves to mourn her passing her mother, one sister, one brother, four children, fifteen grandchildren and three great-grandchildren.

Fare thee well, the words are spoken  
Thou art sleeping neath the sod;  
And no sound can ever reach thee  
Save the angel trump of God.

It is Jesus that has bereft us  
And we know it was His will;  
Yet we cannot keep from grieving  
For the voice we loved is still.

A Sister in Christ,  
Mrs. Giola M. Onley

### Mrs. Sarah E. Sutton

On March 3, early in the morning, Mrs. Sarah E. Sutton was called to her eternal reward at the age of eighty-four. Mrs. Sutton was born and spent all her life in the Bell Arthur, North Carolina, community. She was one of the oldest members of Piney Grove Church, Pitt County, North Carolina.

We at Piney Grove Church wish to express our deepest sympathy to the family. May we point them to Jesus who can comfort us in our deepest sorrows and can prepare us to meet our loved ones who have gone to be with Him.

Committee,  
Mrs. Floyd Mills  
Mrs. Mildred Humbles  
Mrs. R. R. Tyson

### Mr. G. F. McGowan

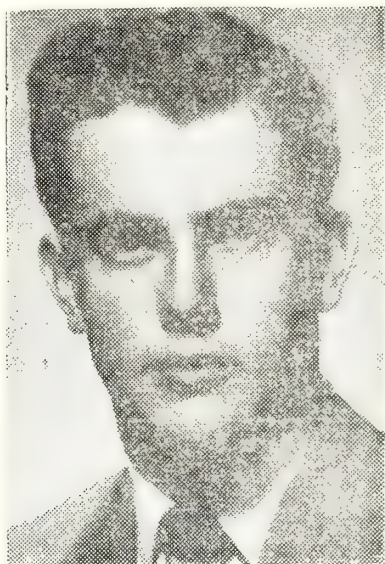
On December 14, 1957, God called our husband and father to his eternal reward. At the time of his passing, he was at a Chapel Hill Hospital, Chapel Hill, North Carolina, where he suffered for a month.

(continued on page eight)



# NEWS NOTES

## Spring Revival Services At Ruth's Chapel Church



REV. ALTON LEE HINES

The spring evangelistic meeting for Ruth's Chapel Free Will Baptist Church of Route 5, New Bern, North Carolina, is scheduled to begin on Monday night, April 21, with the Rev. Alton Lee Hines as the guest speaker. Services will be conducted each evening at 7:30.

The pastor, the Rev. J. C. Griffin, states: "We solicit the prayers of all God's children everywhere. Pray much that God will bless with an outpouring of the Holy Spirit that an old-fashioned revival may be realized."

## Lake Charles, La., Mission Organized into Church

In November of 1955 Rev. Malcolm C. Fry felt led of the Lord to organize a Free Will Baptist mission in Lake Charles, Louisiana, for the purpose of leading the people to know the Lord Jesus Christ as Saviour and to provide a fundamental church home for a relatively new community. The first service was conducted on November 20, 1955, in an 11 by 35 foot store building, which remained the place of worship for the next two years.

On October 5, 1956, an organizational meeting was conducted at which time the mission became the First Free Will Baptist Church of Lake Charles (articles of incorporation being filed a few days previous).

Ground breaking services were conducted on the present site in March of 1957, title being obtained in January, 1957.

The first service was conducted in the new unit on December 22, 1957.

## Morehead City, N. C., Church To Hold Spring Revival

The Faith Free Will Baptist Church of Morehead City, North Carolina, announces that its spring revival will begin April 13, continuing through April 20. The Rev. J. E. Floyd of Marion, North Carolina, will be the guest speaker for these services which will begin at 7:30 each evening. There will be special singing during the revival. The Friendly Four of Cove City, North Carolina, will be present for four nights.

A cordial invitation is extended to the public to attend the services. The church also requests the prayers of all Christians.

## Ordination Board of N. C. Western Conference to Meet

The Ordination Board of the Western Conference of North Carolina will meet April 18, 1958, at Friendship Free Will Baptist Church, at 10:00 a. m. Those who plan to come to this meeting for ordination or licensing must bring a letter from their home church.

## Coming Events

April 10—Albemarle District Woman's Auxiliary Convention, Free Union Church, Beaufort County, North Carolina

April 12—Pee Dee District Woman's Auxiliary Convention, White Oak Church, Bladenboro, North Carolina

April 12—Piedmont District Woman's Auxiliary Convention, Fifth Avenue Church, Gastonia, North Carolina

April 24—North Carolina State Sunday School Convention, Faith Free Will Baptist Church, Morehead City, North Carolina

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

April 26—Blue Ridge Auxiliary Convention

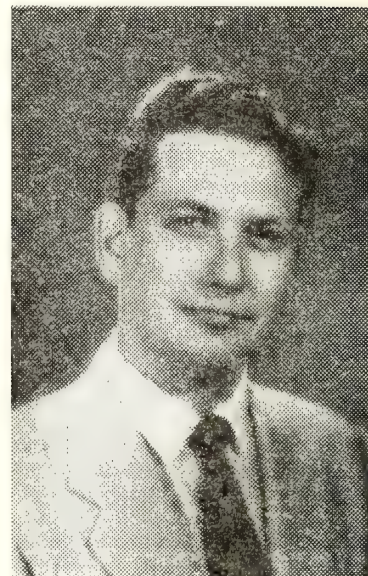
May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

## Evangelistic Crusade At Kenly, N. C., Church



REV. JAMES EARL RAPER

The Rev. James Earl Raper will speak at the Kenly, North Carolina, Free Will Baptist Church, April 13-20, nightly at 7:30.

Mr. Raper is the pastor of the Arcadia Free Will Baptist Church, Arcadia, South Carolina. He received his B.A. degree from the Free Will Baptist Bible College, Nashville, Tennessee, and his M.A. degree from Bob Jones University, Greenville, South Carolina.

The pastor of Kenly Church, the Rev. Norman Q. Adams, invites the public to attend these services. There will be special music each night. The first service of this series will be held Sunday evening, April 13.

## Youth Sunday At Shiloh Church

The Shiloh Free Will Baptist Church, Pinetown, North Carolina, designated March 2, 1958, as Youth Sunday. The youth of the church took part in both the Sunday school and church services. The church reports that the day was very much enjoyed by all who attended, and would like to recommend similar services to other churches.

Remarks such as the following were made by various people who attended the services in which the youth took part: "It was a wonderful day," "Our young folk did a splendid job," "My Sunday school teacher taught a wonderful lesson," "The services were a blessing to me," "I'd like to have another Youth Sunday next year," and "I think it was the greatest thing that ever happened to Shiloh Church."

## Meadowbrook Church Announces Fellowship Meetings

A series of fellowship meetings will be



gin April 7 at Meadowbrook Free Will Baptist Church, Rand, West Virginia, with guest speakers each night. The pastor of the church is the Rev. Elmer Young. Everyone is asked to pray that God will bless these services and that souls will be saved. A cordial invitation is extended to all.

### **The Rev. L. B. Manning to Conduct Grimsley Revival**

Revival services will begin on April 20 at Grimsley Free Will Baptist Church near Snow Hill, North Carolina, and will continue for one week. The Rev. L. B. Manning will be the evangelist for these services. The pastor of the church is the Rev. W. H. Willis. Everyone is invited to attend.

### **The Rev. T. C. Smith Holds Revival at Vann West, Va.**

The Rev. T. C. Smith, pastor of Free Union Free Will Baptist Church, Sea Level, North Carolina, recently held a series of revival services at Vann West, Virginia, which began on March 30. The Rev. O. B. Taylor of Richlands, North Carolina, served the Free Union Church in the absence of the pastor.

### **Wilmington, N. C., Mission Announces Revival Services**

The Rev. Clarence Lambert of Darlington, South Carolina, will be the evangelist for revival services at the First Original Free Will Baptist Mission, Wilmington, North Carolina, beginning April 14 and continuing through April 20.

The Rev. Conrad Williford, pastor of the mission states: "It will be a great help to all who have unchurched or unsaved relatives and friends in Wilmington who will send me their names and addresses. Our people will also appreciate it if the churches in neighboring counties will come and help in the meeting and bring along some special music if possible. The address of the mission is 2114 Brandon Road."

### **Children's Home Report For March, 1958**

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for March, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 29.23
Blue Ridge Association	43.40
Cape Fear Conference	11.29
Central Conference	579.32
Eastern Conference	971.05
French Broad Association	48.95

Jack's Creek Association	56.00
Pee Dee Association	5.04
Piedmont Association	21.00
Western Conference	321.77
Miscellaneous	1,108.88
Dining Room Tables and Chairs	66.50
Clothing	2,200.00
College Student Loan Fund	35.00

Total Receipts	\$5,488.43
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### **The Rev. Robert Edwards to Hold Juniper Chapel Revival**

The Rev. Robert Edwards of Arapahoe, North Carolina, will be the evangelist for revival services at Juniper Chapel Church Vanceboro, North Carolina, beginning April 14. Services will begin each evening at 7:30.

The pastor of the church, the Rev. Henry Armstrong, extends a cordial invitation to everyone to attend these services. Christians are asked to pray for the lost and that Christians may be revived.

### **N. C. Superannuation Report for March**

The following is the March report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists as submitted by the Rev. Wilbert Everton, chairman-treasurer of the board:

Balance on Hand, March 1	\$4,081.47
<i>Receipts</i>	
Blue Ridge Association	\$20.40
Cape Fear Conference	6.93
Central Conference	10.00
Eastern Conference	51.65
Western Conference	17.75
Auxiliary Convention	80.02
	186.75

Total to Account For	\$4,268.22
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### *Disbursements*

Ministers' Monthly	
Checks	\$172.50
Widows' Quarterly Checks	335.00
Operating Expense	28.00
Paid to National Board	15.88
	551.38

Balance on Hand, March 31	\$3,716.84
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### **People With A Mind to Work**

The Sunday School of the Mizpah Free Will Baptist Church, Washington, North Carolina, recently had a record attendance of 107. The record had previously been 69. The Sunday school superintendent had agreed to sing a song when the attendance reached 75. However, on March 15, 1958, the goal of 75 was topped, the attendance for the day having reached 107. The Sun-

day school even had to place chairs in the aisle to seat those present.

A member of the Sunday school states: "It was with brave embarrassment that our superintendent, Mr. Clayborne, arose and sang 'The Old Country Church.' We desire the prayers of all Christians that we may have a spiritual and numerical growth."

### **Spring Revival at Fellowship Church**

Spring revival services will begin at Fellowship Free Will Baptist Church, Washington, North Carolina, on April 14, continuing through April 19. The Rev. LaRue Davis, pastor of Trinity and Belhaven Churches, will be the evangelist.

The pastor, the Rev. Bobby Aycock, extends a cordial invitation to everyone to attend these services.

### **Revival Meeting at Cramerton, N. C., Church**

The Rev. Travis Huffman will be the evangelist for a series of revival services at the Cramerton, North Carolina, Free Will Baptist Church, beginning April 13, 1958. The Rev. Clyde Cox of Caroleen will be in charge of the musical program.

The Rev. Roy Rikard, pastor, invites everyone to attend and to pray for the success of these services.

## **Two Robes**

*Joc Hamilton, New Bern, North Carolina*

Two robes were placed before me—  
One new, the other used.  
Now I must make a choice;  
Just which robe should I choose?

Christ heard my supplication  
This vision came so true,  
My son, ignore the old robe  
In turn put on the new.

The old robe was so tattered,  
All stained with sin and strife  
Cause Satan had possessed me  
Since early in my life.

I'll hesitate no longer  
With faith bid it adieu.  
I'll cast aside the old robe  
And settle for the new.

Now Jesus dwells within me  
And is my all in all.  
My thoughts, my deeds, my motives  
Are under His control.

His name I'll always cherish;  
His love I'll cherish too.  
I've left behind the old robe,  
I now adore the new.



## OBITUARIES

(continued from page five)

We stayed by his bedside for two weeks. Only God can give grace and strength for a time like that. He never complained about anything, and the doctors and nurses said he was one of the best patients they had even had. He suffered greatly. It was a sad time, but it was a relief for God to see fit to take him out of his suffering.

He was fifty-four years old at the time of his passing. He leaves to mourn, his wife, eleven children and six sisters. He was a member of the Juniper Chapel Church located near Vanceboro, North Carolina, where his funeral was conducted by the pastor, the Rev. Henry Armstrong, assisted by the Rev. John Grimsley. The Lord only knows how we miss him, but we hope to meet him in that city where there will be no more parting and all is peace and love.

His labor here is ended;  
His work here is done.  
But we hope to meet him  
On that resurrection morn.  
His Wife,  
Mrs. Margaret McGowan

### Mrs. Albert Bryan Sr.

In the morning hours of February 11, 1958, Mrs. Albert Bryan Sr., of Richlands, North Carolina, God looked down upon our mother and said, "It is enough. Thou hast been faithful and I have prepared for thee a mansion. Enter thou into the joys of thy Lord."

She was a wonderful companion, mother and friend. She leaves to mourn her passing three sons, three daughters, twenty-two grandchildren, six great-grandchildren and a host of friends.

I loved my mother dearly;  
She was sweet as she could be.  
I think about the many hours  
She sacrificed for me.

We loved her, yes, we loved her;  
But Jesus loved her more.  
So He called her home with Him  
On that eternal shore.

May we children be led by that great  
Light that guided her pathway until we,  
too, be called to meet our Maker.

A Daughter,  
Mrs. Lemmie Taylor

### Mr. William Henry Ferguson

On January 7, 1958, the angel of the Lord took from our midst a beloved friend, William Henry Ferguson. He was known

to his many friends as "Doc." He was born on April 29, 1880, in Wake County. "Doc" Ferguson was a member of Union Grove Free Will Baptist Church, Durham County, North Carolina, for 50 years and a deacon for many years.

Funeral services were conducted in the Union Grove Free Will Baptist Church by the Rev. Coy Watkins, Rev. Bernard M. Duke, Rev. E. B. Williams and Rev. Garlan Jacobs. Mr. Ferguson was buried in the Ferguson family cemetery in Wake County.

Mr. Ferguson led an amazing life in faithful Christian service; where as, his loyalty and devotion to his many friends and to the cause of Christ merits our deepest appreciation.

Rev. B. M. Duke

### Mr. David Arthur Kirk Sr.

Mr. David Arthur Kirk Sr. was born on September 23, 1903, in the community of Springs Creek in Beaufort County, North Carolina, and died at Morehead City Hospital, Morehead City, North Carolina, on January 6, 1958. He was the son of the late Mr. and Mrs. Sylvester Kirk of Springs Creek. Mr. Kirk's father was a Free Will Baptist minister.

In Decemebr of 1945, Mr. Kirk and his family moved to the town of Newport. Mr. Kirk was employed at the Cherry Point Marine Air Base at that time where he continued to work until his death.

During the pastorate of the Rev. J. R. Bennett, Mr. Kirk accepted Christ and became a member of Holly Springs Free Will Baptist Church in the year, 1950. Immediately thereafter, he became an active participant in all the Holly Springs Church activities. He was soon chosen as Sunday school teacher for the Adult Bible Class where he served faithfully.

After two years of devout Christian service, Mr. Kirk expressed a desire to become a licensed minister. In 1952 Holly Springs Free Will Baptist Church recommended him to the Eastern Conference for license to preach the gospel. The license was granted him and was kept up to date by the Holly Springs Church and the Eastern Conference until his death.

Mr. Kirk was a great asset to his church and community during those five years as a licensed minister. He assisted the Rev. J. R. Forrest and the Rev. C. B. Hansley who pastored Holly Springs during that time. He led the devotional portion of the worship services, was in charge of the Wednesday night prayer meetings, visited the sick regularly, and held cottage prayer meetings for shut-ins.

Mr. Kirk also contributed to the appearance of the Holly Springs Church. Among

these contributions, was the pulpit furniture which he built for the church and an electric cross he made and gave the church. He also made pulpit furniture and electric crosses to help beautify surrounding churches.

Mr. Kirk filled in during any absence of his pastor and supplied for other pastors and churches without pastors in Carteret County and the surrounding area.

The Kirk family, Holly Springs Free Will Baptist Church, and the entire community has suffered quite a loss, but Mr. Kirk's life was a testimony which said, as did Paul, "For to me to live is Christ, and to die is gain."

Submitted by,  
Holly Springs Church

### Mrs. Minnie Taylor Davenport

Mrs. Minnie Taylor Davenport was born on August 12, 1879, in Duplin County, North Carolina. She passed away on February 13, 1958. Mrs. Davenport was the daughter of the late John and Bettie Smith Taylor, and was married to the late Luther C. Davenport in 1907.

The funeral was conducted from Cabin Free Will Baptist Church of which she was a member by a former pastor, the Rev. J. B. Starnes, and the present pastor, the Rev. Joe Ingram. The body was laid to rest in the church cemetery.

Mrs. Davenport was a faithful member of her church as long as her health permitted. She was a very humble servant of the Lord. She had been an invalid for several months prior to her death, but seemed to bear her suffering with a great deal of patience and greeted those who visited her with a smile.

Surviving are five children, one son and four daughters, and several grandchildren.

Respectfully submitted,  
Mrs. Nora Mercer Miller

### The Rev. George Henry Jordon

The Rev. George Henry Jordon of Cottonwood, Alabama, was born and reared in Houston County, Alabama. His mother was made proud on September 15, 1886, when the doctor announced that she was the mother of a boy, but prouder still his parents lived to become when he began to show sterling qualities in childhood, in college, and finally out on the field as an instructor in the right way of living for 51 years.

He was a reliable member of Howard's  
(continued on page sixteen)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### THE CRUSADE OF YOUTH

"... who is this uncircumscised Philistine, that he should defy the armies of the living God? ... Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; ..."  
(1 Samuel 17:26, 45, 46).

Our Christian young people are capable, ready and willing to begin and wage a victorious fight against the forces of evil.

A crusade is defined as "Any vigorous concerted movement or cause, especially against public evil."

Do not discount the ability of Christian youth. Many of them are able and anxious to do things, great things, for the upbuilding of the Kingdom of God. Are not our attitudes toward young people expressed by the words of the king in Verse 33? "And Saul said to David, Thou art not able to go against this Philistine to fight against him: for thou art but a youth, and he a man of war from his youth." May I suggest that you read the complete 17th chapter of 1 Samuel for the greatest account of youthful fortitude and courage to be found anywhere. Here, too, is the most excellent example of youthful dependence upon God to be enabled to fight and win the battle against evil in the face of overwhelming strength. David did not go alone as both the Philistines and Israel thought. God was with him just as He will be with you as you labor in His name and for His glory to conquer sin.

We need thousands of young people who know the Lord and who depend on Him to lead them in their crusade against sin, and who can win others to Him. We have never seen a time when young people have a greater opportunity or higher privilege than now. There is work everywhere that urgently needs to be done now. The fields are broad and long, ready for harvest. Reapers are needed in every country on the face of the earth. Young people can do worlds of good in their homes, their churches, their schools and in their communities. The giant evil is everywhere. Souls are lost all about them.

The following two poems are given to express (1) youth attitude toward Christian service, and (2) what should be adult attitude toward youth:

### THE CRUSADE OF YOUTH

We stand, our faces lifted toward the skies:  
We are the undefeated, we still tread  
The earth's high places, sunlight in our eyes,  
And with God's help, gain victories ahead.  
We are the seeker after light and truth,  
We are the strong and valiant—We are youth!

We are crusaders, warlike in a cause:  
The shining cause of Christ. We stand to-day  
As soldiers after heavy marching pause  
To view the backward landscape and survey  
The fields ahead where battles must be fought  
If we could conquer evil as we ought.

We are high-hearted, eager for the fight.  
Our foes, the ancient wrongs that stalk the lands;  
Intemperance with its viciousness and blight;  
Licentiousness with its soul-searing bonds;  
Oppression of the weary, hurt and dumb...  
We fight the fight of youth. Make way, we come!

—Grace Neel Crowell.

### A BOY

Nobody knows what a boy is worth,  
A boy at his work or play;  
A boy who whistles around the place,  
Or laughs in an artless way.

Nobody knows what a boy is worth,  
And the world must wait and see;  
For every man in an honored place  
Is a boy that used to be.

Nobody knows what a boy is worth,  
A boy with his face aglow;  
For hid in his heart there are secrets deep  
Not even the wisest know.

Nobody knows what a boy is worth,  
A boy with his bare, white feet;  
So have a smile and a kindly word  
For every boy you meet.

—Author Unknown.

"... and a little child shall lead them"  
(Isaiah 11:6).

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### KNOWING THE UNKNOWN

In 1 Corinthians 13:9, 12, Paul says, "For we know in part, and we prophesy in part. ... but then face to face: now I know in part; but then shall I know even as also I am known." One has to observe the Scripture very closely to understand what the apostle is saying. He brings to attention how limited man is in understand-

ing the technology and science of this cosmos or world. Yet, he is not concerned with man's limited knowledge of this life as much as he is with his limited knowledge and understanding of the life to come. He says we know in part and or now I know in part. We have in this life little knowledge of earthly and far less knowledge of heavenly things. We can only take the earthly and compare them with the heavenly; however, there is a vast difference in man's knowledge, knowledge of the angels and or just men made perfect. It is surprisingly true that the more one knows and is exposed to, the more he realizes he does not know. It was Plato who said, "The wisest of mortals will appear but an ape in the estimation of God."

The most sublime prophets have been able to prophesy only in part and reveal but little of the heavenly state. The most eloquent and consecrated among men have left the Holy Spirit to apply much to the hearts of men. If man's understanding and experiences of spiritual things were on the level with the ordinary preaching and procedure of men, our religious experiences would be at a low ebb, indeed. Yet, our duty is to acquire all of the knowledge we can from the preached Word and diligently apply it to our hearts in wisdom. Every minister or teacher of truth should remember that after he has gone as far as he can in truth that the greater work of applying wisdom is left to the work of the Spirit. After you have learned what you can from your minister and teacher you have much to learn from God. You should diligently and faithfully recognize your opportunity to further wait on Him in the study of His Word, meditation and intercessory prayer.

The unknown shall vanish when "... face to face: ... then shall I know even as also I am known" (Vs. 12). The Word says, "... Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: ..." (1 Corinthians 2:9, 10). The consciousness of man has never been able to fathom the mysteries of God in His glory. There has been the emotional release, praising with tongues of rejoicing, the imaginary and written comparison and yet from the rejoicing and expectant heart there is the overwhelming joy and relationship that speaks with the outburst of joy that there is more for those who love Him. "... the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:11); therefore, we have His Spirit which "... hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25). Conveyed to the

(continued on page sixteen)



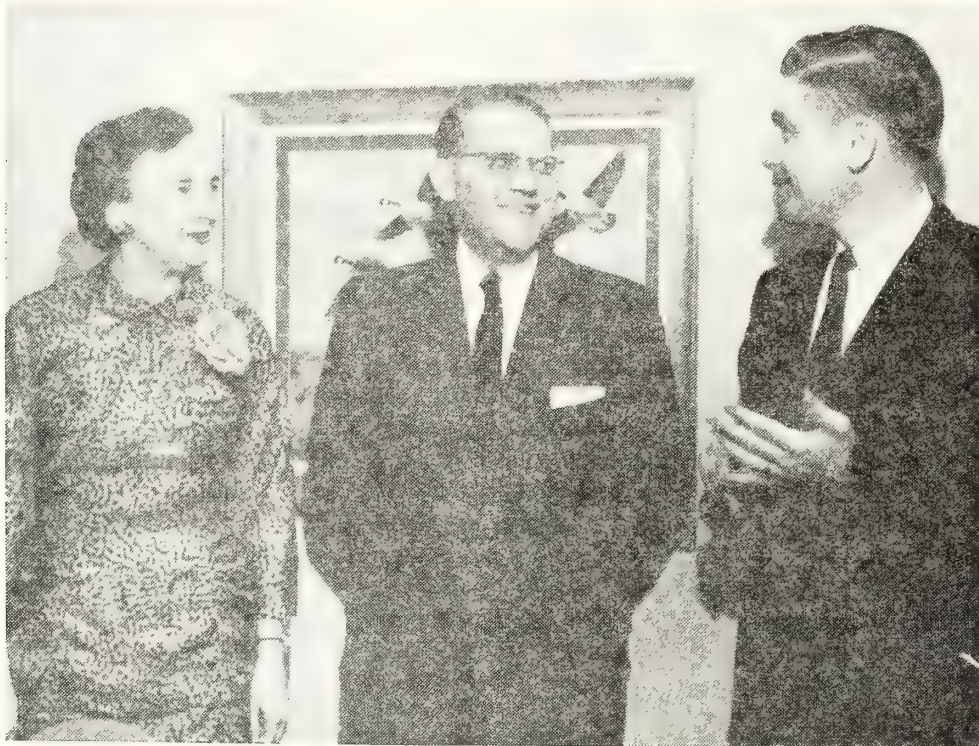
# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## MOUNT OLIVE JUNIOR COLLEGE EVALUATED



Mr. Gordon W. Sweet, center, executive secretary of the Southern Association of Colleges and Secondary Schools, was a recent visitor of Mount Olive Junior College, Mount Olive, North Carolina, for the purpose of evaluating the program of the college and making recommendations regarding its future growth.

In the above picture, President W. Burkette Raper explains to Mr. Sweet the progress the college has made while Mrs. Mildred S. Councill, librarian, listens. While at the college, Mr. Sweet addressed the faculty at a dinner meeting and emphasized that the Southern Association was not a controlling agency for colleges but was rather an advisory organization to assist colleges who desired to improve their academic standards and efficiency.

Mr. Sweet commended the college on its rapid growth since it opened in Mount Olive in 1954 and said that he believed that the institution was moving in the right direction to obtain membership in the Southern Association in a reasonable number of years. He said that it would be necessary for the college to operate for a sufficient period of time for a thorough

study to be made of its graduates with particular reference to their work in senior colleges. The need for a strong endowment was also emphasized by Mr. Sweet.

Mount Olive Junior College, a coeducational liberal arts college sponsored by the Free Will Baptist denomination, is already approved by the North Carolina State Department of Education and the North Carolina College Conference. Enrollment for the current school year reached 102.

## College Observes Holy Week

The students of Mount Olive Junior College, Mount Olive, North Carolina, left April 3 for a five-day Easter vacation after observing Holy Week Services under the direction of Michael Pelt, college chaplain, and W. Burkette Raper, president.

Following the theme, "In the Light of the Cross," worship services were held each morning and a discussion group met each evening. The Holy Week Services were climaxed with the observance of the Lord's Supper.

Also participating in the Holy Week Services were Charlie Whitley, professor of business law at the college, Dean Danie W. Fagg Jr., the Rev. F. A. Rivenbark, Free Will Baptist minister of Norfolk Virginia, and the Rev. Dwight Fouts, pastor of the First Methodist Church, Mount Olive.

## THE MAIL BOX

### A PROUD FATHER

"This is to notify our many friends that Mrs. Huckaby and I are the proud parents of a baby boy, Thomas Coy. He was born March 20, weighing nine pounds and one and a half ounces at birth. Both the mother and baby are doing fine."—Rev. Chester A. Huckaby, Pastor of the First Free Will Baptist Church, Columbus, Georgia.

### CALL FOR HELP

"We, the First Free Will Baptist Church, located on Gibson Avenue in McColl, South Carolina, are trying to pay for our church building which we bought from the Plymouth Manufacturing Company when it sold out. Our church is weak and has only about 22 members—some of them have no income whatever, but we do love the Lord. Our church was in a group of houses that this manufacturing company sold when it sold out to another company and we had to buy it or let it go.

"The mills are on short time, and there is no other industry here. If there is anyone who would come to our aid and help us out, I am sure that the Lord will bless you. All checks should be made out to First Free Will Baptist Church, McColl, South Carolina. Mrs. Dorothy Slaughter is our clerk."—Rev. A. L. Frier, Pastor, 104 High Street, McColl, South Carolina.

### HELP WANTED

"I would like to know of a young Free Will Baptist minister who would like to help in tent work this summer. I would prefer a person who can lead in singing and help in preaching, and who would be willing to stay with the tent at night. Anyone interested in this job is asked to contact me at the following address."—Charlie W. Maness, 123 West Martin Street, Wadesboro, North Carolina.

### IN HOSPITAL

"I am in the Veterans' Hospital, Fayetteville, and will have a major operation some time this week. So I solicit the prayers of all Christians. I would be glad to meet the pastor of the church at Fayetteville if he sees this notice."—B. F. Ringgold Sr., W-2 A-R241, Veterans' Hospital, Fayetteville, North Carolina.

The sin that robs God of your soul will rob your soul of God.

A man wrapped up in himself makes a pretty poor package.

Striking while the iron is hot is all right but don't strike while the head is hot.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE ANNUAL BIBLE CONFERENCE

On Sunday, March 23, we left New Bern, North Carolina, for the annual Bible Conference at the Free Will Baptist Bible College, Nashville, Tennessee. It was 1:15 in the afternoon when we left home. We reached Cragmont Assembly, just beyond Black Mountain, about bedtime. There we found welcoming hosts in the persons of Brother and Sister J. E. Wooten who soon arranged for rooms. There were five of us in the party. May I say right here that Cragmont is a good place to stop. The beds are comfortable. The keepers of the institution are always happy to see you come and are alert to give you every consideration possible in order to make you feel at home. You can get room and breakfast for only \$2.00, and that is a saving over what many others charge. This also puts money into the institution, which belongs to the North Carolina Free Will Baptists.

We left Cragmont early, even before it was light, and reached Nashville about 3:00 o'clock that afternoon. All seemed to be happy as we arrived and met up with old friends and formed new acquaintances. There was a great deal of interest being manifested in the conference by those attending. There we found the largest number, as we observed, that we had ever seen at the conference. The speakers, the Rev. Friends Frank Sells, Columbia Bible College; Bobby Jackson, our national evangelist; and Leroy Forlines, dean of the Bible College, all delivered wonderful messages. These gentlemen were more than entertainers; they had a message that brought deep heart searching as they spoke on the vital subjects relating to faith and complete dedication to Christ and the Word of God. No one could be mistaken as to where these servants of the Lord stood on the verbal inspiration of the Bible and its relationship to the believer. The virgin birth, the incarnation of God in the flesh, and His atoning blood for the sins of the human family were vividly set before the people and were well received. Truly the conference was a great feast to our souls.

## TESTIMONY TIME

Each day at the 11:00 o'clock hour a testimony meeting was conducted with Dr. L. C. Johnson calling out or arranging for

the speakers. First, former students were presented; then the closing which lasted for twenty or thirty minutes was conducted by a speaker selected by the president. This was an enjoyable hour; it was an hour that was a blessing to our hearts.

## THE NEW DINING HALL

The new dining hall and student lounge which adjoins the auditorium was opened for the first time. We could not help but think of the days when we had a tent to accommodate the people and we had to get meals anywhere we could. But this is not so now. The dining hall is very well arranged, and the lounge is very comfortable. The school has progressed from one building to six buildings. These improvements have been made by wise leadership and co-operation of Free Will Baptists. But have we done our best? We believe more could have been done.

## BACK HOME

We thought it best to leave Nashville just before the last hour, which was the testimony hour and the closing, in order to reach home and get to our union meeting on Saturday. Again we spent the night at Cragmont Assembly and rested well. We reached home about 3:00 o'clock Friday evening, where we found plenty of work piled up and chores to be performed in order to attend the union meeting the next day. At our union meeting, the Fifth Eastern Union Meeting, great interest was shown in every phase of our denominational program. Speakers for every cause or department urged support. We came very near to having one hundred per cent representation from the churches in the district. This union meeting was held at Pleasant Acres Church located about four miles east of New Bern, and was well taken care of by this church which is young but a full-time work.

## SUNDAY SERVICES

At these union meetings, the Sunday session is given over to the Sunday school convention of the district. The convention was well attended and much interest was manifested. In the afternoon a program was presented by some students from Mount Olive Junior College, led by the president, the Rev. W. Burkette Raper. Solos were rendered by two of the students. A talk was given by a young man who was reared at the Children's Home and who feels the call to go to the foreign mission field as a medical missionary. He is now getting his ground work in preparing for his life's work. The rendition of this splendid program indicates that the students are well prepared. Both Mount Olive College and the Bible College were remembered in the allocation of the finance received at the convention, as they

are from time to time.

## THE LEAGUE CONVENTION

The district league convention is held on Saturday night of these week-end sessions. Our league convention was one of the best, according to our estimation, that has been held. More interest was manifested and more represented. More young people were in attendance, and the programs were more interesting than any of the past. Indications are that greater things are in the making for the advancement of the work of Christ in our union meeting district. Following the program, some young man who has been selected delivers a message and gives the call to the altar. This part of the service was the greatest of all. There were about twenty-five or more who knelt at the altar for dedication and rededication. It was a beautiful and stirring scene. The sermon on this occasion was rendered by Jimmy Hughes, a student from the Bible College and a native of Craven County, who was home for the occasion.

Truly we are growing, so let us all pull together for the on-going of the work of our Lord. As one who has been preaching for many years and seen much progress along with many set-backs, may I say with the apostle, Paul, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:31, 32).

## God Walks in Gardens

They say God walks in gardens  
Among the flowers and trees,  
Beside long rows of blossoms  
That nod in the evening breeze.

They say God walks in gardens;  
But you and I both know  
He walks with slow and steady tread  
Along the path we go.

Beside the stumbling steps  
Of a tiny, toddling child;  
Beside the rushing steps of youth  
No matter how rough and wild.

He walks with steady sureness  
By those who are old and ill,  
And guides their slow and tired steps  
As they climb the last long hill.

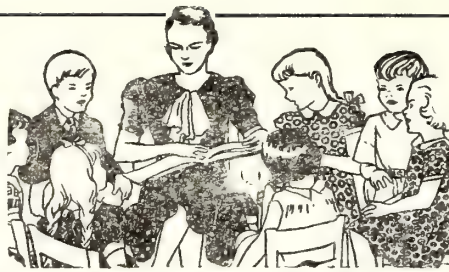
They say God walks in gardens—  
But you and I both know  
We may feel His presence every day,  
For He walks where'er we go.  
—Selected by Mrs. Martha Moye Braxton,  
Winterville, N. C.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### A WISH FOR TWO THOUSAND YEARS AGO

**M**OTHER," said Jimmy after the evening story had been told and he was tucked snugly in bed, "I wish I had been a little boy when Jesus was on earth. Then, I could have carried His traveling bags—like the little boy that meets Daddy at the ferry every time he comes home."

"But, darling, they didn't carry traveling bags in those days. They didn't have anything to carry but themselves. Jesus didn't even have a pillow of His own. There were no trains, and they walked from city to city, or sometimes they went across the sea in boats. Don't you remember?"

"Oh," said Jimmy, a bit disappointed. "But," he added after a moment's thought, "maybe I could have helped Him in some way. Daddy always says it's nice to have little boys around cause they can do things that big folks can't do."

"That is true, Jimmy. But why make a wish two thousand years ago? Don't you think it would be better to make one now?"

He looked at her in surprise.

"I don't know just what you mean, Mother."

"I was just thinking, dear, that instead of wishing you had lived when Jesus was here so you could have done things for Him, maybe you could do them now. A wish backward two thousand years cannot possibly come true."

"I s'pose not, Mother."

"But you could carry things for other people, and that would be just the same as carrying them for Jesus."

"Yes, but there's nobody around here that I could help."

"What about Grandma Stuart?" suggested Mother. "I see her limp past to the grocery store every day. I should think she'd be glad to have some little boy carry her basket home. And Jesus said it would be helping Him to help a poor old lady."

"Oh, yes," exclaimed Jimmy, clapping his hands. "I can make my wish come true tomorrow, can't I?"

"Of course, you can!"

"But that's only one thing, Mother. I might as well do lots of things."

"Perhaps old Uncle Ben would be glad for some of your vegetables. I dare say he gets very few vegetables, and they would

be a real treat to him. Jesus said, 'I was hungry, and you gave me food.'"

"O Mother," cried Jimmy. "I never thought of doing all that for Jesus. Tell me some more ways to help."

"'Naked and ye clothed me.' Can you think of anyone who needs to be clothed?"

"No, 'cept—oh, I know"—and he raised up on one elbow—"Billy Jones says a new family has moved into that little old house by the river, and the children are ragged and dirty. Their father is sick in bed and their mother is away working all day."

"Really, dear!" exclaimed Mother in surprise. "I didn't know there were such needy people so near us. Perhaps I can call on them and find out what they need."

"May I go, too?" coaxed Jimmy. "I can take them vegetables—and O Mother, maybe I can save my money and buy them some clothes, too."

"Mother," he added thoughtfully, "do you s'pose there are many people in the world who are really naked? I'd like to help some others, too."

"Oh, yes, dear! Don't you remember?—I read to you about poor little waifs in China and Africa who have no clothes to wear. You can help them if you like."

"How can I help them?"

"You can put aside some of the money that you earn and give it to the mission board. Then it will be sent across the sea. And it will help people not only to be clothed but to get acquainted with Jesus."

"Really, Mother?"

"Certainly! Those poor people will want to know why the little boy in America sent them clothes, and they will find out that it was because he loved Jesus and wanted to do something for Him. Then they will love Jesus, too."

"Oh, I don't believe I can go to sleep tonight at all. I'll be thinking of all the things I'm going to do for Jesus."

Jimmy hustled into his clothes the next morning, and ran out to his garden. When Mother called "Breakfast!" she was surprised to see her little red-haired boy come in loaded with vegetables and flowers.

"I thought maybe Grandma Stuart would like the flowers," he explained shyly.

After Jimmy ate his breakfast he hung

around in the front yard. He kept looking up the street. Suddenly he burst into the kitchen.

"Here she comes, Mother!" he cried.

Without waiting for Mother's answer, he rushed outdoors with a bouquet in his hands.

"Good morning, Grandma," he said politely. "May I carry your basket home for you?"

"Bless your heart, sonny! I was just wondering how I would get home with this load."

He put the basket down in Grandma's kitchen and handed her the bouquet.

"Thank you!" she exclaimed, burying her face in the flowers and dropping heavily into a chair.

"You're welcome, Grandma, is there anything else that I can do for you?"

"Well, now that's real nice of you, sonny. Let's see, who are you? Oh—you're Jimmy Robinson! Well, I would be glad if you'd get some oil from that tank out there, and some rain water from the pump."

Jimmy sang all the way home. He hurried to fill a basket with vegetables; then he set out to take them to Uncle Ben.

"Well, Jimmy," smiled Uncle Ben, "that looks like a Thanksgiving feast you've brought me. I don't know how to thank you, son."

After lunch Mother and Jimmy went to see the poor family down by the river. They took some of Jimmy's vegetables along.

This family, they found, was in real need.

It was months after Jimmy had given money for the "naked" across the sea that a letter came for Master Jimmy Robinson; the envelope had a queer stamp in the corner.

The letter told of a twelve-year-old leper boy who lived outside the gate of a large Chinese city. He had scarcely anything to wear and often he was hungry.

Jimmy's money had sent the boy to a leper island. Here he was clothed and fed and cared for with great kindness.

The missionary told him about the little boy in America who sent money to help because he loved Jesus.

The leper was told, too, about a love greater than Jimmy's. And soon he asked the missionary to tell the boy in America that he loved Jesus and was very thankful for the gift that had been sent for His dear sake.

No wonder Jimmy felt himself to be the happiest boy in the world. That night he was talking to his mother about the leper boy and the letter.

"Why, Mother," he cried, "you get back so much more than you give! I don't have to wish I'd lived two thousand years ago. I guess I can help Jesus just as much right now."



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Albemarle District Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention of North Carolina will meet with the Free Union Free Will Baptist Church on Thursday, April 17. The theme will be "Go Set a Watchman, Lest the Cross of Christ Be Made of None Effect." Mrs. William Webster will serve as pianist. The following is the program:

### Morning Session

- 10:00—Congregational Hymn, "Jesus Saves"
- Invocation, Rev. Allen Bryan
- Devotions, "The Preaching of the Cross," Mrs. Jessie Gaskins
- Trio, "Nailed to the Cross," Mrs. Luke Whitley, Mrs. C. J. Brooks and Mrs. Matthew Parker
- 10:15—Welcome Address, Mrs. John Winfield
- Response, Mrs. Perry Turner
- President's Message, Mrs. Lonnie Davenport
- Recognition of Visitors
- Business
- 10:50—News of Mount Olive Junior College, Rev. Burkette Raper
- 11:05—News of Children's Home, Mrs. S. A. Smith
- Congregational Hymn and Offering, "Jesus Paid It All"
- 11:25—Duet, "Take Up Thy Cross," Rev. and Mrs. Ralph Osborne
- 11:30—Convention Message, "Nothing Save Jesus and Him Crucified," Rev. Arthur B. Chandler
- Congregational Hymn, "When I Survey the Wondrous Cross"
- 12:00—Lunch

### Afternoon Session

- 1:00—Congregational Hymn, "At the Cross"
- Devotions, "Let Him Deny Himself," Mrs. D. H. Furlough
- Duet, "Beneath the Cross of Jesus," Margaret and Dorothy Andreoli
- 1:15—Sword Drill, Local Y.P.A. and G.T.A., Mrs. Bettie Whitley, Youth Leader
- 1:25—Recommendations of Chairmen
- 1:50—Treasurer's Report, Mrs. Delsie Waters
- Business

2:45—Congregational Hymn, "The Banner of the Cross"

3:00—Adjournment

Mrs. Arthur B. Chandler,  
Program Chairman

## Tidewater Woman's Auxiliary Convention

The Tidewater District Woman's Auxiliary Convention will meet with the Little Creek Free Will Baptist Church, Little Creek, Virginia, on April 12, 1958. The following is the program:

### Morning Session

- 9:30—Registration
- 9:45—Welcome, Mrs. Jean Stevens
- Response, Mrs. Walton
- 10:00—Recognition of Officers and Delegates
- 10:20—Devotions, Mrs. M. E. Howard
- 10:30—Reading of Minutes
- Treasurer's Report
- Recommendations from Executive Meeting
- Report of Other Officers
- 11:10—Appointment of Special Committees
- 11:20—Special Music, Hyde Park Church
- 11:30—Declamation Contestants, Mrs. Waddell
- 12:00—Adjourn for Lunch

### Afternoon Session

- 1:00—Singspiration
- 1:15—Hymn
- Prayer
- 1:30—Y.P.A. Declamation Contestants
- Offering, W.N.A.C. Project
- Reports of Committees
- Presentation of Awards
- Business Session
- Adjourn

Mrs. Walter Croom,  
Corresponding Secretary

Raleigh, N. C.—The Woman's Auxiliary of the Wooten's Chapel Church met on Thursday night, March 27, at the home of Mrs. Margaret Lassiter. The president, Mrs. Cecil E. Rose, welcomed the eleven members and three visitors present. After a short business session, the program on Cuba was presented by the members, followed with an open discussion on missions. Everyone enjoyed the delicious refreshments served by the hostess, Mrs. Lassiter.

This auxiliary was reorganized in Novem-

ber of 1957 by Mrs. Carl Dudley. There were eight members present at this meeting. Officers were elected to serve for the following year. Regular meetings have been held since with good attendance. The growth has now reached fifteen members. Each member desires the prayers of everyone that the auxiliary might do the Master's will in 1958.

Beaufort, N. C.—The Woman's Auxiliary of the Beaufort Free Will Baptist Church held its monthly meeting Monday night, March 24, at the church with 26 members present. Studies were presented on the slum areas, the American Indians and Alaska which was very interesting. Special prayers were given for missionaries carrying the gospel to these people. The business meeting followed with each chairman giving her report. Mrs. Agnes Peterson assigned parts for the month of April and gave plans for the pre-Easter week of prayer.

The Sally Kirk Circle served refreshments with pineapple cake, potato chips and coffee. The goal for April is to bring new members into the auxiliary.

Plymouth, N. C.—The Woman's Auxiliary of Mt. Olive Free Will Baptist Church met March 22, at 8:00 p. m., in the home of Mrs. Edward Ange. The meeting opened with the hymn, "We're Marching to Zion," followed with prayer by David Ange. The Scripture for the evening was Philippians 4:10-20, by Mrs. Alexander. The president gave the introduction to the program. Those taking part on the program were: Mrs. Alexander, Mrs. Levin Ange, Francis and Margaret Ange, Pauline Wynn and Vivian Ayers. During the business period one new member was received. There were 16 members and 5 visitors present with an offering of \$9.80. The meeting closed with sentence prayers. The hostess served refreshments during the social hour.

Newport, N. C.—The G.T.A. of Sound View Church held its monthly meeting Friday night, March 21, with 23 present. The president called the meeting to order and the group sang choruses. Each member answered the roll call with a Bible verse and its location. The minutes of the last meeting were read and approved. During the business meeting it was suggested that the G.T.A. get a scrapbook to keep the minutes in. Miss Lois Lewis said she would donate a book for this purpose. The corresponding secretary reported on the cards she had mailed during the month. It was voted to buy a box of cards for this purpose. The treasurer gave her report and took up the dues.

The president then turned the program  
(continued on page sixteen)



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## From the Field

### HOME MISSIONS

"Please find enclosed \$14.00 from Oak Grove Church."—Mrs. W. M. Hanna, Sheller, Illinois.

"I wish to assure you that I will do my best to raise the Kansas quota for 1958. We can surely raise \$300.00. Enclosed is \$5.00."—Wayne Howdeshell, Wichita, Kansas.

"Enclosed is \$2.00 for the account of Miss Bessie Yeley in Mexico. I am thankful for the home mission work and the home missionaries who are sacrificing to carry on this much-needed work."—Rev. H. H. Harris, Frederick Church, Ohio.

"Our auxiliary was organized in December and we truly want to help in the work. So enclosed is our week-of-prayer offering."—Mrs. John E. Colelosens, 110 Street Church, Jacksonville, Florida.

"Please send some literature about our home missionary work in Old Mexico."—Mrs. C. Melton, Richmond, California.

"I understand that the National Home Mission Board will furnish free bulletins for new churches. Please send us enough for one quarter. We had 84 at church last Sunday."—Diane Gifford, East Wenatchee, Washington.

"Enclosed is \$5.00 from the district auxiliary."—Mrs. F. Druall, Russellville, Arkansas.

"Please send me 100 tracts, 'Who Are These Free Will Baptists?'"—Rev. C. J. Moss, Paducah, Kentucky.

"Please send us the names and addresses of all our home missionaries. We are praying for them and want to know more about their work."—Mrs. Sewell, Jakin, Georgia.

"Enclosed you will find \$13.06 for National Home Missions from our auxiliary of Loyal Chapel Church."—Mrs. A. Grubbs, Columbia, Tennessee.

"Enclosed please find a check for \$25.00 for our Mexico work. We are more than willing to help support this cause."—Dorothy Mounts, Artesia, New Mexico.

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

"Enclosed is \$5.00 from the State Woman's Auxiliary Convention. This is to be used for National Home Missions."—Mrs. G. D. Jones, Pamplico, South Carolina.

"The enclosed \$10.00 is for the Alaskan Missions."—Mrs. T. E. Silvers, Gastonia, North Carolina.

"Enclosed is \$2.00 to be used to establish new churches in the United States."—J. T. Derrick, Dandridge, Tennessee.

"Here is my dollar for the pledge I made while you were in New Mexico."—Jack Williams, Carlsbad, New Mexico.

"Enclosed is \$1.00 for National Home Missions. It is a small gift but I trust it will help in some way in the Lord's work."—Mrs. E. Lee, Columbia, South Carolina.

"I am sending you \$2.00 for home missions."—Mrs. Nettie Shepherd, Nashville, Tennessee.

"We are sending \$10.00 for the Mexico missions from our Adult League of Heads Church."—Mrs. D. Mayo, Cedar Hill, Tennessee.

"I am sending \$2.00 on my pledge for National Home Missions. I am so thankful to the Lord for all His blessings to us. Please pray for our new church. We had more than thirty out last Sunday."—Mrs. A. F. Ferguson, Odessa, Texas.

"Please find enclosed \$4.00 from the Hopewell No. 1 Association from Pleasant View Church."—Mrs. Jessie Waggoner, Atoka, Oklahoma.

"Please send some information about our missionaries in Old Mexico."—Rev. Paul Argo, Bellevue, Texas.

### FOREIGN MISSIONS

"I have just returned from my second world tour of the mission fields, and am now preparing for my third tour to commence this fall. I was very pleased to see the important part you are contributing to world evangelism. In fact, I am of the opinion that you have the answer to the

problem of world evangelism, in training the nationals.

"Wishing you every blessing, and I would appreciate any missionary literature that you have on hand."—Dr. F. H. Harris, Hamilton, Ontario, Canada.

"We are sending \$25.00 to be placed in the account of Lonnie and Anita Sparks. The money is from the Y.P.A. of the First Free Will Baptist Church of Modesto.

"Our prayer is that the Lord may use it as He did the little boy's lunch, and many be helped by the use of it. We are thankful for the privilege of serving him."—Sarah Mayhew, Modesto, California.

"Enclosed find \$10.00 for missions. I can't go to take the gospel to the people in darkness, but I'm glad the Lord has blessed me with a little to help someone whom the Lord has called to go to the people who do not know the Lord. I am thankful the Lord has given me strength so I can attend church again. Remember me when you pray."—Mrs. Terrella Cleveland.

"We received a nice letter from the Hersey family in Japan. We are glad that the Lord lets us help them. We thank God for the opportunity to help in some way for Him. We hope we can continue. We only have 12 members but we are hoping and praying for increase in God's work. God bless all of you and yours. Our prayers go to them also as well as money. We are sending \$10.00. We would ask you to pray for us that we may continue to work."—Leida Dounen, Secretary-Treasurer, Schulle, Illinois.

### HOME MISSIONS

"Enclosed is a check in the amount of \$14.00 with which I wish to pay my account in full. I am very sorry for this delay in payment, but it takes some time to clear these matters through the conference board.

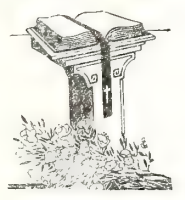
"Our work in Dunn offers much hope although we have been unable to make a real beginning so far. We are finding it necessary to build a missionary vision among the churches of the conference before we can get the support we need for this work. Please pray for us and the new work in Dunn. Also, please accept our sincere thanks for the bulletins."—W. C. Clearman, Smithfield, North Carolina.

"May the Lord bless the work you are doing. My home was in Swifton, Arkansas, and I know how much the people there miss the churches they used to have when  
(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God Prepares a Leader

(Lesson for April 20)

Lesson: Exodus 3:1-7, 10-15.

Golden Text: Hebrews 11:24-26.

### I. INTRODUCTION

The first cousin to humility in a great leader is patience; and in his early life Moses was quite impatient, but God taught him how to wait and not fret and chafe himself as he worked as a shepherd in a semi-wilderness.

The education and general training of Moses were not things of chance, though this may seem to have been the case on the surface. The unseen hand of providence placed him in the care of Pharaoh's daughter and in Pharaoh's court, but his training really began in the tender years of his youth. He had for a teacher in that receptive period none other than his courageous, faithful mother. She taught him the religion of the Hebrews. He was familiar with the God of Abraham, Isaac and Jacob before his mother returned him to the daughter of Pharaoh. This early training was part of God's plan for his preparation as a future leader.

As the son of Pharaoh's daughter, he was a favored prince in the royal court. He enjoyed all the privileges of a true son, and naturally this meant that he received the best type of education available in Egypt. He was a genius at practical things, and it is believed that his training was along practical lines. His studies included grammar, history, the religion of the Egyptians, medicine, arithmetic, geometry, astronomy and engineering. We can obtain a general idea of Moses' education from the words of Stephen. "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22). —*The Advanced Quarterly* (F.W.B.).

### II. HINTS THAT HELP

1. After he had graduated from the University of Egypt God took Moses to the University of Midian for a postgraduate course in patience.

2. The things Moses had learned in the University of Egypt were of no help to him when he was a shepherd in Midian.

3. It is evident that Moses did not realize he would find God at "the backside of the desert."

4. The "mountain of God," where

Moses later was to continue with God, lay at the backside of the desert.

5. God sometimes chooses to reveal Himself through unusual manifestations of nature such as the burning bush.

6. The foot's need of cleansing is exposed when the shoe has been removed. Thus it is with our need of cleansing.

7. We have a God who hears, sees and knows all about the afflictions and sorrows of His people.

8. God guarantees the results when we are obedient to His command and commission.—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. Moses kept the flock (Exodus 3:1)—For forty years he lived in Egypt to become physically and mentally equipped; for forty years he lived in Midian to become spiritually and morally equipped; for forty years' service for God. It was solitary enough there—shut in with God. But so is the route of every man who is especially called for an especial work for God. There must be an aloneness for this schooling. There may be no distraction, so serious and so important is God's work. Moses had the right thought. He had the call. He had the zeal. He had been premature in action and also unwise in method (2:11, 12). It cannot be denied that he had the making of a real leader for God's service. He did need seasoning and mellowing. How many God-called men are delayed in their getting out into full-time service. Here no time is lost if it is not of their own doing.—*Selected*.

2. Moses was occupied with keeping his father-in-law's flock. This seems to be a lowly task for one so well trained as Moses, but he seems satisfied with the task; however, the task was ideal in teaching him humility; also it was an ideal place for God to speak to him. "Now Moses kept the flock of Jethro his father in law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb" (Vs. 1). What more logical place could Moses have gone than to the mount of God, Horeb?—*The Bible Student* (F.W.B.).

3. The Standard Oil Company was making preparations to establish itself in Indonesia. They were seeking a manager for the place. They were informed that the man best qualified for the place was a missionary. The company approached the

missionary in reference to his availability for the position. Their offer was large: \$30,000 yearly. The missionary declined. Those seeking his service raised the offer. Still he declined. Finally they said, "Just name your salary. We'll pay it if the salary we have named isn't large enough!" "Oh," replied he, "the salary is big enough, but the job isn't!"—*Selected*.

Moses would have had riches, honors, and possibly might have become king of Egypt, had he been willing to forget his enslaved people and the true God. Moses might have said, too, that the salary was big enough but the job was not. Moses got a big job when he was ready for it, but it was not an easy job by any means.

4. In many cases the place where a soul first found God seems to that person especially sacred. William Hunter expressed his feelings about this in the following stanza:

There is a spot to me more dear  
Than native vale and mountain;  
A spot from which affection's tear  
Springs grateful from its fountain  
'Tis not where kindred souls abound,  
Though that is almost heaven;  
But where I first my Saviour found  
And felt my sins forgiven.

It is also true that the place where a Christian receives a call to some definite form of service is sacred to him.

5. Moses understood the importance of his knowing definitely who was speaking to him for a twofold reason: (1) The entire future of Moses' own life would be determined by his response; (2) the people to whom Moses would speak would likewise need the information to make their decision intelligently.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations" (Vv. 14, 15).

Matthew Henry's interpretation of God's answer to Moses is:

(1) That He is self-existent, having no dependence upon any other, and self-sufficient as the inexhaustible fountain of being and bliss.

(2) That He is eternal and unchangeable—the same yesterday, today and forever.

(3) That we cannot by searching find Him out.

(4) That He is faithful and true to all His promises, unchangeable in His word as well as in His nature.—*The Bible Student* (F.W.B.).



## WOMAN'S AUXILIARY

(continued from page thirteen)

over to the program chairman. Sylvia Taylor read the Scripture for Mark 13:1-8 and Lois Lewis led in prayer. The program for March, "Jesus, the King of Kings," was given by the following: Sylvia Taylor, Margaret Ann Henderson, Judy West, Peggy Meeks, Evelyn West, Geneva Ward, Renee Taylor, Patsy Meeks and Patty West. The program chairman assigned parts for the April meeting.

During the social hour games were played and refreshments served.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met March 27, at 8:00 o'clock, in the home of Mrs. Bettie Brickhouse with the president presiding. The meeting opened with the singing of "We're Marching to Zion," followed with prayer by Mrs. Bernice Maitland. Scripture was read from Philippians 4:10-20. Those taking part on the program were: Mrs. Ildia Roughten, Mrs. Bettie Brickhouse and Mrs. Bernice Maitland. Mrs. Neva Brickhouse made a very interesting talk on the lesson as a whole, "Go Set a Watchman." Mrs. Nancy Sawyer read a poem entitled "Don't Judge too Hard."

During the business period the roll was called and one new member was added, Mrs. Overton. The activity reports were given. Refreshments were served by the hostess.

## Till You're Well Again

(continued from page nine)

heart of His Spirit, it is wonderful to hear Jesus say, as He did to Peter, "... Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16:17).

Why be defeated or troubled because of a failure to understand all the mysteries known to man? The Word says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Romans 8:18, 19). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall

be like him; for we shall see him as he is" (1 John 3:2).

The phrase used by the apostle, *Then shall I know, even as also I am known*, is simple but has deep meaning. The apostle showed a striving for perfection, but always left the understanding that he was subject to mistakes and was far from perfection. His ideas and ideals were to culminate and become perfect when he would know all things, in the presence of the Father. Some have interpreted this last phrase, as *also I am known* to refer to our identity in the spiritual world as it is here. If it is of any value to know each other in heaven as we do today, I believe God will allow it to be so in heaven. One must understand that much of our acquaintance in this world is mingled with grief. None of those things which cause grief shall be known in heaven; however, we must not interpret the Scriptures to say that there shall be a limit to knowledge in heaven. We think of the physical life with mixed emotions when we think of heaven, but we should never reduce the perfection of heaven and its ties to the common ties of family connections and in many cases the loose connection of church relationship ties.

With all the eloquence Paul possessed he recognized his limit of knowledge and perfection and said, "... this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:13, 14).

## OBITUARIES

(continued from page eight)

Grove Church for years, and taught in the Sunday school of the church. After he was ordained to the ministry, he served the church as pastor for several years. Brother Jordon was interested in helping people. He was also a very loyal supporter of the cause of his Lord.

He was moderator of the State Line Association of Alabama and Florida for several years. His ideals were so grounded in the faith of his Lord that we feel sure these ideals will live on for years to come in the lives of those who knew him. On February 18, 1958, he was suddenly snatched away from this life by a blast of dynamite.

His body was carried to his lifelong church for the funeral which was conduct-

ed by the Rev. T. B. Mellete of Blakely, Georgia; the Rev. W. B. Hughes of Chipley, Florida; and the Rev. S. T. Shutes of Colquitt, Georgia. The singing was arranged by Mr. A. C. Womack, using singers from different churches. Then as he requested so many times, there were not many flowers other than the blanket, except the last church he pastored, Macedonia Church, had a beautiful stand for the graveside.

The abrupt ending of his life was a shock, but he was a winner for his faith in the Lord Jesus Christ was so that we believe God called and he answered. Our sympathy is extended to the family and loved ones he left behind: Mrs. Rhoda Jordon, his wife; a daughter, Mrs. G. E. Lankford of El Dorado, Arkansas; one son, Gareth Harold Jordon of Lancaster, California; four grandchildren; three sisters; three brothers and a host of friends.

Submitted by,  
S. T. Shutes

## MISSIONS

(continued from page fourteen)

I was a little girl. My prayer is that each and every place where there was a church at one time will be a church again as well as the new ones.—Mrs. Mabel Hubbard, 21628 Cedar, St. Clair Shores, Michigan.

"Please find enclosed \$2.00 on my dollar a month pledge. This is for January and February as I didn't send anything last month."—William Buster, Kirksville, Missouri.

"Enclosed is a check from the Heads Free Will Baptist Church for the Rev. and Mrs. Arthur Billows."—Mrs. J. R. Ellis, Chapmansboro, Tennessee.

"Enclosed is our check in the amount of \$5.00 for home missions, our Sunday school's monthly contribution."—Jesse Ryland, Treasurer, Cordova, Alabama.

"Enclosed you will find my check for \$5.00 to be used for home missions."—Harry E. Edge, 108 S. Sterling St., Bryan, Texas.

A shady business never yields a sunny life.

Every man has his price but some hold bargain sales.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 16, 1958

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## BIBLE COLLEGE CHOIR TO VISIT CHURCHES

The thirty-three voice choir of the Free Will Baptist Bible College, Nashville, Tennessee, will visit nine churches in Tennessee and North Carolina April 21-27. Mr. Ross Dowden, head of the college music department, will direct the choir program, consisting of numbers by the choir, male chorus, male quartet, and boys' and girls' trios.

The itinerary has been scheduled so that churches in the vicinity of the choir service may co-operate with a larger attendance. Services will be held in the following churches:

- April 21—First Church, Erwin, Tennessee, 7:30 p. m.
- April 22—Edgemont Church, Durham, North Carolina, 7:30 p. m.
- April 23—Shady Grove, Morrisville, North Carolina, 7:30 p. m.
- April 24—Goldsboro, North Carolina, Area (to be arranged)
- April 25—Black Jack Church, Greenville, North Carolina, 7:30 p. m.
- April 26—Beaufort Church, Beaufort, North Carolina, 7:30 p. m.
- April 27—St. Mary's Church, New Bern, North Carolina, 11:00 a. m.
- April 27—Greenville Church, Greenville, North Carolina, 3:00 p. m.
- April 27—Wilson Church, Wilson, North Carolina, 7:30 p. m.

This is the fifth year that the college choir has made spring tours, visiting Free Will Baptist churches with a music program. The following students are included in the choir:

Women—Shirley Day, Beverly Ann Jones, Shirley Mullens, Joyce Perry, Frances Bean, Glenda Fulcher, Sarah Brown, Fleda Mercer, Bettie O'Haver, Lillian Palmer, Glenda Purser, Marcia Rudder, Patsy Swann, Norma Travis, Peggy Williams, Regina Woolard.

Men—Jimmy Aldridge, Donald Dake, Teddy Davis, Bobby Ferguson, Bill Gardner, Fred Hall, Charles Hampton, Jimmy Hughes, Allen Messer, Roger Phenicie, LaVelle Sawyer, Billy Sherrill, Charles Snow, Jimmy Teague, Carson Weaver, Billy Ameron, Robert Valentine.



# EDITORIAL

## THE STEWARDSHIP OF STUDY

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

Among our stewardships there is the stewardship of time which is one of the most important of our trusts. A part of our time should be devoted to study, and this is not possible without proper understanding in the field of stewardship which we will discuss in our editorials for the next few weeks.

### THE NECESSITY OF STUDY

More and more each year, we hear repeated the need for more educational facilities for our youth. College enrollment has grown in leaps and bounds. The result is a better educated society. The day will come, and even now is upon us to some degree, when the person who is not an informed person will not fit into our society.

It is necessary to study to be approved unto God. The above verse very definitely teaches this truth. Paul was writing to his son in the ministry, Timothy, who was a young man and in need of advice and instruction. The advice which Paul gives him has been spoken of many times by ministers for hundreds of years. Paul realized the importance of study, for he was a most studious scholar. The fact is evidenced by the number of letters written to various churches which now are contained in God's Word.

Study is also necessary for a person to be a good workman and to be able to face the world. A man would be foolish to begin practicing medicine without proper study first. An engineer would be foolish to attempt the construction of a bridge without a thorough study of the blueprint, but many Christians seek to serve God without proper study and often become failures. This, too, is true of some ministers. The Christian worker, whether minister or layman, must be prepared or often be put to shame. He must be able to face his critics with a knowledge of his subject; however, this does not mean that he must be educated in some great university of the land. On one occasion, Peter and John were brought before the rulers and leaders of Jerusalem and warned not to speak any more in the name of Christ, but "... when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). They were ignorant, so far as the leaders were concerned, but they had been with the great Teacher; thus, they could rightly divide the Word of truth.

### AIDS TO STUDY

Our generation has been blessed with an abundance of sources for study. The printed page has made this possible. The Bible student, today, may read the comments of some of the world's greatest Bible scholars. The scientist can turn to sources which will bring him up to date on scientific data. The list could go on and on; for no student, today, is lacking in information concerning his particular subject.

Then there must be proper time given to study. The early Church was faced with this problem when the apostles found themselves neglecting the study of the Word to fulfill the duties of administration. To solve the problem, seven men were chosen for administrative purposes, and the apostles gave themselves to study. (See Acts 6.) Surely they felt their inability to proclaim the gospel without having prepared themselves. A minister cannot stand, in the full power of the Spirit, to proclaim the plan of salvation without preparation. Our failures are often due to our

inabilities. In most instances, these can be removed by cultivation of thought and purpose through study.

We must not forget that the greatest aid to study is the Holy Spirit, who is certainly much more than an aid. Jesus said, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Please note the use of the word, *teach*. A teacher must have willing pupils. Someone has said that the teacher has not taught unless the student has learned; but if the teacher does his duty, the student must study if he learns. It is also interesting to note, from the above verse, that the Spirit shall bring all things to remembrance. If the Spirit is to do this for us, we must have the subject well established in our minds, for it cannot be brought to remembrance otherwise. The Holy Spirit is the great Teacher and also our source of help.

### THE REALM OF STUDY

Naturally the Christian must, first of all, give diligent study to God's Word. It is to be memorized and meditated upon, but there are many other realms of study which must be included in our learning. The greatness of the realm is determined by the field of service. For instance, the minister who desires to serve in a large city pastorate should be well learned and capable of associating with the most highly educated and social personalities of his congregation. On the other hand, the rural pastor with a small congregation could limit his study to fit more to one or more particular realms, since rural people are more of one social standing. The same application may be made to any vocation or occupation.

Our study should also include the realm of modern events. We must keep abreast with the current news of our world and community. It is often necessary to make personal application of such events. Through a knowledge of our surroundings, we can better solve our problems.

In conclusion, our study should include a general knowledge, of many subjects, both secular and religious. Many of our people, however, have failed to study during past years, and we have suffered the consequences. Study involves the exercise of mind and heart and this is not easy for many, for many minds have become stagnant from lack of use, although God has given us the capacity to learn through study. God will bless the efforts and sincerity of those who dare to be different; who will use their minds to learn of God's love that it might be properly imparted to others.

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## March News

Well, we see welcome evidences of the approach of spring. By the time our readers see this news in print, many people will have fallen victims to that energy *snitching* malady which tends to devitalize many perfectly normal and sound individuals, more commonly known as *spring fever*. Some of the early flowers, such as jonquils, are in bloom, and very soon the valleys and mountain sides will be aglow with the brightness and beauty of ten million lovely flowers of many shades of color.

The regular Youth for Christ Rally was held second Sunday afternoon. Although the weather was somewhat disagreeable, the attendance was good, with seventy-six present. Billy Kim, a young Korean minister, brought the main message to a very attentive audience of young people. His manner was pleasant and his message was forceful and inspirational. Several messages in song by different individuals and groups were enjoyed by everyone. Billy is now a student at Bob Jones University, where he is to graduate this spring. He plans to return to his homeland as a missionary after completing his educational preparation in his country.

Our guests and visitors for March this year were forty-three, against twenty-one for the same month last year. The outlook for this season is very encouraging. Things have developed to where it is almost necessary for those who wish to stop overnight to write in advance. Especially is this true for families or other groups wishing to come after the first of May. We already have applications for reservations in May for groups up to forty in number. It will not be wise to plan to come June through August without making reservation in advance.

Conferences are already scheduled for all of June and three weeks of August. Read *Coming Events* in The Free Will Baptist for the different conferences and their dates. It will be necessary for those desiring to come as a part of any scheduled conference group to first contact the director of that particular conference. We, at Cragmont, cannot reserve accommodations for guests during the conference weeks, because the directors of the conferences usually bring capacity numbers, and the facilities are committed to them. It is true that we can accommodate friends and guests almost

any week end, from Saturday afternoon until Monday morning, but it is always wise to let us know in advance.

We herewith list the names and addresses of the directors of the various conferences scheduled for the season thus far. One or two others are pending, but we do not have the needed information. Please note the following:

Rev. E. E. Edwards, Chocowinity, North Carolina, Ministers' Conference; Rev. L. E. Ballard, P. O. Box 83, Selma, North Carolina, all Sunday school conferences; Rev. Adam Scott, Saratoga, North Carolina, League Conference; and Mrs. L. E. Ballard, P. O. Box 83, Selma, North Carolina, Woman's Auxiliary Conference. These persons should be contacted early by those interested in their conferences. We still invite all who wish information to write us at Cragmont. We shall be happy to answer questions and supply information. More than that, we want you to come to Cragmont Assembly.

A word, please, directly to young people. Boys and girls, the forces of evil are testing you, and the age is challenging you to prove your faith, your worth and your stability. Do not be dismayed at juvenile delinquency reports and widely publicized allegations that the youth of your age and generation are traveling at breakneck speed on the road to destruction, and that without remedy. Do not let reports of the wild rampage of crime in youthful ranks, such as the recent outbreaks of criminal violence in the New York City schools, discourage you in your efforts to build and maintain honest and dependable Christian manhood and womanhood. May these things embolden your courage, whet your determination and urge you forward in your efforts to prove your sterling character and Christian fortitude! Let the world know that the youth of your generation is not a heap of disintegrated refuse, fit only for the rubbish dump.

Cragmont Assembly is owned and operated by people who are concerned about you and your welfare, and we strive especially to help you enrich your spiritual life. Keep up your efforts in the work of the Lord, He will not let you down but will strengthen you and bear you up along the way. We hope to see many of you this summer.

## A FANTASTIC CLAIM

Rev. D. A. Windham,

1128 Evans Street

Greenville, North Carolina

**I** AM not associated in any way with the Free Will Baptist Press. I am only concerned in truth and honesty. I have been working in Sunday schools for a little more than fifty years, long before we had a literature program of our own. We had to depend mostly on interdenominational literature or anything we could find.

During that time I had to use a Sunday school quarterly that got Moses and the children of Israel out of Egypt and in the promised land without the recognition of a miracle and a bloodless salvation in another. Our people read and studied almost everything and believed and practiced almost everything. We had almost as many doctrines as preachers.

Such conditions made us a drove of sitting ducks for every cult that came along and they often made frightful inroads into our people. I can point to church after church that was divided or hopelessly crippled. One conference that was divided lost about half of its property, and in another we were completely swallowed up. Many of us older people would like to brush these nightmares from our mind, but they are firmly anchored.

Our National Sunday School Board would take us back to this state of affairs until they can secure a staff of writers and start from the ground. Some will say, "Times have changed," but don't fool yourself. We who saw how some of the leading preachers of the United States and Canada came back at Dr. Earl Douglas and his article on the virgin birth of Christ know full well that we are going to have to *earnestly contend for the faith*. In writing interdenominational literature you have to write like you have to preach when holding the funeral of an infidel—talk a lot, but say nothing.

For many years the Free Will Baptist Press could only exist by some giving talents and living from other sources of income, others giving of their incomes. The denomination woke up one morning to find a pile of ashes where our press stood the day before—our only printing establishment. It was not then as it is now; nobody wanted it—it was a liability and not an asset. Thank God for men who would not admit they were whipped—many of whom are gone on to their reward. We shouldered the burden in the heat of the day when the road was rugged and steep and the going was hard and stopped not

(continued on page ten)



# Communion and Feet Washing

Rev. N. P. Gates, 19405 Danbury, Detroit 3, Michigan

*"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, it is not the communion of the body of Christ? (1 Corinthians 10:16).*

**F**RIENDS, especially Christians, members and partakers of the body of Christ should be in agreement. But we find there are times the best of friends do not agree in everything. This being true, we feel that where a brother crosses our views, we likewise are entitled to the same right to cross his. Yet, we believe there is a medium which should serve to bring us together, especially on the cardinal principles of our faith concerning the Word of God.

With these thoughts in mind, we cannot refrain from taking issue with a brother on this subject in a recent issue of *The Free Will Baptist*.

While the order of service may not be important, we see no reason and have no desire to change it; but rather to comply in the same manner our Lord gave.

Assuming that all should know, we will deal at length with the Passover, more than to say, it was a Jewish Feast Day, an annual celebration of the occasion. The Lord used this as an opportune time; and, at the conclusion of the feast, in which the paschal lamb was served, chose only bread and wine and instituted what became known as the Lord's Supper. The former was a celebration—a time of rejoicing, a satisfying of hunger. The Lord's Supper was given as an ordinance to be observed in commemoration of His death (quite a contrast, don't you think).

Seems to me, the following Scripture need no explanation: "Now when the even was come, he sat down with the twelve. . . . And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:20, 26-28).

I do not desire to show any disrespect to the Passover, for it had our Lord's approbation. But to be sure, He did not resort to any means of satisfying physical hunger

as emblems of His broken body and shed blood. "When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not" (1 Corinthians 11:20-22). "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than he?" (1 Corinthians 10:21, 22).

The apostle, Paul, was very frank in his rebuke for their misbehavior, eating and drinking as gluttons. But as becometh saints, He could find no better example than the Lord's Supper which He instituted at the same time and place (the night



*"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:26-28).*



He was betrayed) at the last Passover. "For I have received of the Lord that which also I delivereth unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Corinthians 11:23-26).

It is obvious that the apostle, Paul, drew a line of distinction concerning the occasion, and who should partake of it, yet leaving it to the individual to ascertain his worthiness: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Corinthians 11:27-29).

Please note the distinction: The Lord's Supper immediately following the Passover was yet separate and apart from the Passover, bearing only a metaphorical significance—the slaying of the paschal lamb for a feast of celebration; the Lord's Supper is the communion of the saints to be perpetuated in commemoration of His death and suffering till He comes again, taking the place of the Passover.

Since there is nothing to indicate a lapse of time between the Passover and the Communion, we must conclude, that, according to His own word and deed, the Communion immediately followed the Passover. Since He loved them unto the end, He began immediately to demonstrate the act of humility as a token of love which should prevail among the disciples. And at the conclusion, replacing His garment, He sat down and taught them the lesson in so many words, saying, "As I have done unto you, do ye also one to another." It seems to me that the following Scriptures from the thirteenth chapter of John need no explanation, but we recall them here, believing we should observe them according to His instructions:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end" (Vs. 1). Whether the Feast of Passover was celebrated before the Lord's Supper, as mentioned above is of less importance. The fact remains that the Passover

was done away with in Christ. The Lord's Supper was instituted to commemorate the memorial of these things until the Lord comes again.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded" (Vv. 2-5). This being a new thing, Peter, though a devout Jew, knew nothing about it; therefore, it could not be, as some would have you believe, a Jewish custom.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, doest thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head" (Vv. 6-9). To advocate this as a cleansing, or to have any part in cleansing would be a conjecture, serving only to detract from the purpose for which it was given. Jesus did not use it for a part in cleansing any more than He used water baptism for cleansing. Why should we consider it as such? Neither

does man cleanse himself, or have any part in cleansing one another: men only submit themselves to God for the cleansing.

What did the Lord say about it? "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean" (Vv. 10, 11). That the Lord meant we should observe these ordinances perpetually, and we believe annually, because of replacing the Passover, is a foregone conclusion. This is clearly conveyed when, at the conclusion of the service, He replaced His garments and sat down and taught them this beautiful lesson: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (Vv. 12-15). Surely, if the Lord Himself, being Lord of lords and King of kings, humbled Himself as a servant to wash their feet, it is only a little matter that He should expect of them and of us to follow the example He had set before them. "Verily, verily, I say unto you, The servant is not greater than his lord: neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (Vv. 16, 17).

## Home

Naaman L. Borders, Waverly, Ohio

**I**T is said that three of the most beautiful words in the English language are mother, home and heaven. Those words are wonderfully charming, but I think many homes are losing their meaning. They don't mean as much as they used to mean. When parents leave to the Sunday school teacher all the religious training their children will get, they surely are missing something. It is an injustice to the children, not only in the next world but in this present world. There is no way around it; they rob their children of the most priceless heritage this world affords. A child's life is greatly enriched by the influence of religion in the home. If we teach and practice at home, it saves many heartaches and disappointments later.

This thing is not just optional—it is a must if we expect to keep civilization and the church of God alive. If we neglect religion in the home, it will not be long

until we will have no churches. Since the home is the foundation of society, we must have good homes to have a good nation. The Bible says the nation that forgets God shall be turned into hell. A typical example of this was France when a group of infidels and atheists undertook, more than a hundred years ago, to abolish religion from their country. They spent millions of dollars printing and distributing their literature among the people. In a few years the people became insanely wicked and burned many of the churches. Robbery and theft, adultery, drunkenness, gambling and all the rest of the sins in this same category ran rampant all over the country. The laws of the land seemed to be powerless to quell the great flood of wickedness and crime that swept the country. Finally, all hell seemed to be turned loose—they killed each other by the thousands and had a free-for-

(continued on page thirteen)



# NEWS NOTES

## Camp Mt. Bethel Activities for 1958

The following activities are announced for 1958 sessions at Camp Mt. Bethel, Free Will Baptist youth camp located four miles north of Ashburn, Georgia, on U.S. 41:

May 4—All Day Sing (Bring picnic lunch.)

May 13, 14—State-Wide Mission Conference (Conducted by some of our national and foreign mission directors, and some of our foreign missionaries.)

May 15—Vacation Bible School Clinic

June 8—Georgia State Sunday School Convention

June 17, 18—Bible Conference

June 19—Woman's Auxiliary

June 22-27—First Youth Session (Special emphasis will be on league work, with Mr. Ray Turnage as leader.)

July 13-18—Second Youth Session (Miss Fleta Mercer will highlight this session.)

August 3-8—Third Youth Session (Special emphasis will be on music and its rudiments, with the Rev. I. J. Blackwelder as the instructor.)

August 18-22—Camp Meeting Time (The Rev. T. G. Hamilton will be in charge of this session which will feature old-fashioned singing, preaching and praying.)

November 11-13—Georgia State Association

November 28—Georgia State League Convention

For information on any of the sessions listed above write either the following: Mr. G. C. King, Sylvester, Georgia; Rev. T. B. Mellette, Blakely, Georgia; Rev. C. J. Harvey, Camilla, Georgia; Rev. S. T. Shutes, Colquitt, Georgia.

## Rev. Floyd B. Cherry to Conduct Hickory Grove Revival

Revival services will begin at the Hickory Grove Free Will Baptist Church, Bethel, North Carolina, Sunday night, April 20, and will continue through the following Saturday night, April 26. Services will begin each evening at 8:00 p. m. The Rev. Floyd B. Cherry, pastor of Black Jack Free Will Baptist Church, Greenville, North Carolina, will be the guest minister. The singing will be conducted by the pastor, the Rev. Willis Wilson, who extends a cordial welcome to all who will attend.

## Revival in Session at Lockhart, S. C., Church



REV. RALPH STATEN

The Rev. Ralph Staten of North Belmont, North Carolina, is holding a revival at the Lockhart, South Carolina, Free Will Baptist Church which began April 13. These services will continue through April 20. The pastor, the Rev. A. F. Lawter, invites the public to attend the remainder of these services.

## Coming Events

April 24—North Carolina State Sunday School Convention, Faith Free Will Baptist Church, Morehead City, North Carolina

April 26—North Carolina State Daily Vacation Bible School Clinic, Mount Olive Junior College, Mount Olive, North Carolina

April 26—Blue Ridge Auxiliary Convention

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

## White River Quarterly Conference Meets with Pool Chapel Church

The White River Quarterly Conference of Free Will Baptists met with Pool Chapel Church of Route 2, Batesville, Arkansas on March 28, 29. The delegation consisted of the following: Ministers, 7; deacons 10; church clerks, 7; delegates, 35; several other officers; total delegation; 61. Two churches, Oak Grove and Coffman Church were not represented.

This conference consists of 15 churches with 880 resident members, including 24 ministers, 44 deacons and 15 church clerks. These churches received 21 members, dismissed 8, and reported 3 deaths during the quarter. The deaths were George Rogers of Weaver's Chapel Church, Henry Dawson of Allen Chapel Church, and Mary Alice Poor of Pool Chapel Church.

The conference consists of 14 Sunday schools with an over-all average attendance of 733. There are 7 leagues with an average attendance of 220, and 3 woman's auxiliaries with an average attendance of 40.

The Allen Chapel Church of Batesville is building a parsonage, and most of the churches belonging to the conference are improving buildings and grounds.

## 19th Annual Session of N. C. Sunday School Convention-Institute

The following is the program for the Nineteenth Annual Session of the North Carolina Sunday School Convention-Institute which will be held at Faith Church, Morehead City, North Carolina, on Thursday, April 24, 1958. The theme for the session will be "Today's Vision for Tomorrow." The Rev. Clyde Cox, pastor of Caroleen Church, will serve as song leader.

### Morning Session

9:00—Registration and Officers' Council

10:00—Devotions, "We Must Have a Vision of God"

—Song, "Open My Eyes That I May See"

—Prayer, Rev. Wilbert Everton

—Scripture, Isaiah 6:1-8

—Speaker, Rev. J. C. Griffin

10:20—Welcome Time

—Chorus, "We're Glad to See You Here"

—Greeting, Rev. Noah Brown, Host Pastor

—Words of Welcome, Mr. Raymond Harrell, Host Sunday School Superintendent

—Words of Response, Rev. Ralph Staten, Director of Organization

10:30—Introductory Business Meeting

—First Registration Report

—Appointment of Committees

—Motions to Lie on Table Till Afternoon Session

—Announcements



10:45—"What Can Our Sunday Schools Do for Denominational Enterprises?" Rev. R. B. Crawford, Director

—Five Minute Pep Talks, Representatives of Denominational Enterprises

11:30—"Where Are We Now as a Convention?" Rev. Herman Hersey, Director

11:50—"By Faith We Come to Faith," Rev. Raymond T. Sasser

12:00—Lunch and Fellowship Time

#### Afternoon Session

1:00—Devotions, "We Must Have a Vision of Preparation for Tomorrow"

—Song, "He Leadeth Me"

—Prayer, Rev. Earl Glenn

—Scriptures

—Speaker, Rev. W. C. Clearman

1:15—"Brain-Storming Session," Rev. L. E. Ballard, Director

—Chorus, "When the Roll Is Called"

—"Enlistment of the Brains"

—"Probing of the Brains"

—"The Storming of the Field Secretary"

2:00—General Business Session

—Chorus, "The Sunday School Enthusiasm"

3:30—Benediction and Adjournment

The convention will make a special cash gift to the denominational enterprise whose representative makes the best five-minute pep talk in the interest of the project represented, according to the decision of a committee of three judges, under rules to be given to each speaker in advance.

Of special interest to all Sunday school officers and teachers who attend should be the "Automatic Sunday School Workshop," which will be in operation throughout the day as a joint project of the convention and the Free Will Baptist Press. Valuable information on over twenty subjects related to Sunday school work can be obtained automatically by those interested.

### Sunday School Convention Meets at Pleasant Acres

Seven students of the Mount Olive Junior college were present March 30 at the Sunday School Convention of the Fifth Eastern District of the Free Will Baptist Churches at the Pleasant Acres Church, New Bern, North Carolina. It was Mount Olive Junior College day, but there also were six students from the Bible College in Nashville, Tennessee, present. A special speaker was Rev. W. Burkette Raper, head of the Mount Olive College, who told of the work of the college and of the progress made there in the past few years.

The convention program was followed

closely. Joseph Smith of the Pleasant Acres Church gave the offertory prayer. Rev. T. O. Terry taught the Sunday school lesson and explained why the church observes the ordinances. Mr. Raper told the gathering that the college had grown from 22 students in 1950 to 103 this year. Fifty acres of additional land have been purchased, he said, and churches are being asked for \$500,000 for needed buildings.

Members of the college chorus group gave an inspiring program and each had much praise for the college. Seven pastors were present, along with about 100 Sunday school superintendents and teachers. The day's sessions were attended by about 275 persons. The offering for the day was \$173.02, which was added to an old balance of \$5.68.

Disbursements were listed as follows: Children's Home, \$50; Eastern Conference Mission, \$10; Cragmont Assembly, \$15; special work of ministers in Cuba, \$28.50; superannuation for old ministers, \$20; Bible College, \$15; Mount Olive Junior College, \$20; secretary, \$10; treasurer, \$10.

The next convention will be held on June 29 with the New Bethlehem Church near Arapahoe.

### Dr. Homer E. Willis Conducted Oklahoma Revival

Turley Free Will Baptist Church, 590 N. Madison, Tulsa, Oklahoma, Rev. Doyle D. Dipboye, pastor, reports the results of a revival, March 16-23, with Dr. Homer E. Willis, promotional secretary of the National Home Mission Board, as evangelist. There were 12 conversions, 8 baptized and 10 united with the church.

The woman's auxiliary of the church sponsored the day services at 10:00 a. m. with an average attendance of 51.

Thursday evening, March 20, was designated as National Home Mission night with the churches in the First Mission Association participating.

The junior choir, under the leadership of Mrs. Jack Proter, sang for the Saturday morning service, March 22. There were 40 in the choir.

The Turley Church recently purchased a new Hammond organ.

### Second Union of N. C. Western Conference

The Second Union of the Western Conference of North Carolina held its regular meeting at Union Chapel Church in Nash County on March 29, 1958. Following the opening hymn, the Rev. Johnny Eason delivered the morning devotions. Mr. W. T. O'Brian responded to the welcome given by the Rev. L. H. Boykin. Visiting ministers were extended seats in the union. The

rolls were then called and the report of the last meeting was read and approved.

A special offering in the amount of \$15.03 was taken for the Children's Home. Following the business session, the Rev. Dec Bissette delivered the union sermon.

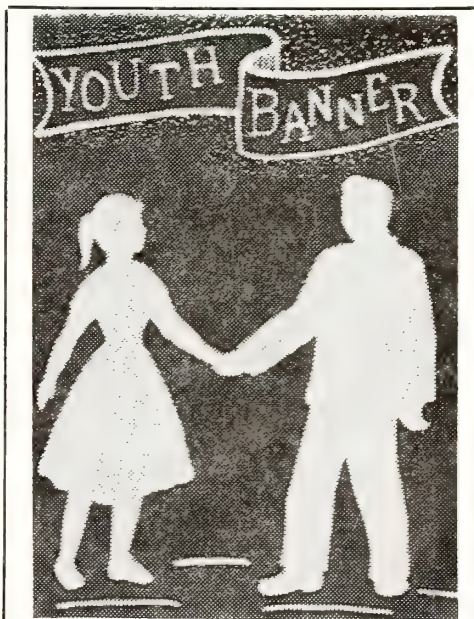
Afternoon devotions were conducted by the Rev. J. B. Ferrell, followed by a special song rendered by Lucille Sherrod. Various committee reports were given and accepted. A rising vote of thanks was extended to Union Chapel Church for the kind hospitality shown to the union meeting. The next session of the union will be held at White Oak Hill Church in June.

## Worthless Praise

It requires much courage to be alone with God. It is then that all of self, all subtle egotism, is searched and hunted out of the soul. Selfishness cannot live in His presence.

The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men or to be recognized in this world as of any worth.—Amy Carmichael.

You can't keep your mind and your mouth open at the same time.

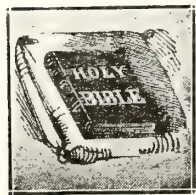


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# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Are all infants saved; if so, on what grounds? —Mayble Jones, Arkansas.

**ANSWER:** Jesus seemed to indicate that infants are saved. "But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:16, 17); "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost" (Matthew 18:10, 11).

Evidently David believed in the salvation of infants, for when the child that he regarded as his beloved son died he ceased the several days of mourning that had nearly driven him mad, washed his face and called for food and ate. The servants were bewildered, asking the cause of such unusual behavior. He replied, "And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not again to me" (2 Samuel 12:22, 23).

It is my opinion that the blood of Christ atones for all sin that affects one before he is old enough to commit willful sins and all confessed sins that a person is guilty of after he is old enough or intelligent enough to recognize them as sins. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7-9).

The sin that causes an infant to need salvation is sometimes referred to as Adamic sin and sometimes as original sin, sometimes as inherent sin and sometimes racial sin. "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's trans-

gression, who is the figure of him that was to come. . . . For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:14, 17-19); "For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22).

Dr. James M. Gray, in his book, *Bible Problems Explained*, Pages 58, 59, has the following to say: "There is no 'Scriptural proof.' We hope they are saved through the mercy of God on the ground of the atonement of Christ; and this inasmuch as, although they were born in sin, they were not actual transgressors of God's law. . . .

"Every Christian hopes and believes that they go to heaven on the ground of Christ's general atonement for sin. But no one is able to speak positively on that point because the Scriptures do not speak positively upon it. There is much in the Scriptures from which we may draw such an inference, but farther than this we cannot go."

Dr. R. A. Torrey, in his book, *Questions Answered*, on Page 84, seems a bit more definite in his belief that the Bible teaches that infants who die go to heaven. " . . . It is true that infants are born into this world members of a fallen race under condemnation of God, that Adam's sin is imputed to all his descendants, but the sins of the whole race were atoned for by the death of Jesus Christ on the Cross (1 Timothy 2:6; John 1:29; 1 John 2:2). This includes the children.

"When a child reaches the age of accountability and sins himself there must needs be a definite personal acceptance of Christ before he can be saved, but of course this does not apply to those who die in infancy. To them Christ's one act of righteousness (His atoning death on the Cross) brings the free gift of justification of life (Romans 5:18, R. V.; 1 Corinthians 15:22). The time will come when these

children will see Christ, and believe in Him, and thus be saved in the fullest sense. But they will never perish for Adam's sin. Jesus Christ bore the penalty of Adam's sin for them. No one is lost merely because of Adam's sin. There is absolutely no ground in Scripture for the doctrine of the damnation of unbaptized infants."

## EVER HEAR IT?

The stewards were in a stew.

The bills of the church were due;

They could no longer delay 'em,

Nor had the money to pay 'em,

Till the stewardship plan of tithing was

put through.—*Elm Grove Church Bulletin*, Ayden, N. C.

## SUNDAY SCHOOL LITERATURE

We urgently recommend that all churches classify Sunday school pupils according to our suggested age groupings and order Sunday school literature from the *Free Will Baptist Press*, Ayden, North Carolina, for use with all classes. Given below are the age classifications and recommended publications to be used with each. Please know that all these publications are written for Free Will Baptists by Free Will Baptists and are published at the Free Will Baptist Press except certain teachers' quarterlies which are identified otherwise. The four teachers' quarterlies identified *Union Gospel Press* are recommended only because we have not been financially able as yet to publish these quarterlies ourselves; we handle them as supplementary aids to teachers of these classes.

### Cradle Roll (Birth to Second Birthday)

"Cradle Roll Packet" for Each Baby in your Church Community—Price 75c.

"Cradle Roll Manual" for Each Cradle Roll Worker—Price 20c.

"Cradle Roll Record Book" for Each Cradle Roll Worker—Price 50c.

### Nursery (Ages 2 and 3)

"Nursery Packet" for Each Pupil Each Quarter—Price 30c.

"The Nursery Teacher" for Every Teacher of Nursery Pupils—Price 20c.

### Beginners (Ages 4, 5 and Preschool 6)

"Beginners' Packet" for Each Pupil Each Quarter—Price 30c.

"The Beginners' Teacher" for Each Teacher of Beginners—Price 20c.

### Primaries (Ages 6-8)

"Little Folk's Quarterly" for Each Primary Pupil—Price 11c.

"Primary Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

### Juniors (Ages 9-11)

"Junior Quarterly" for Each Junior Pupil—Price 11c.

"Junior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

### Intermediates (Ages 12-14)

"Intermediate Quarterly" for Each Intermediate Pupil—Price 11c.

"Intermediate Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

### Seniors (Ages 15-17)

"Senior Quarterly" for Each Senior Pupil—Price 13c.

"Senior Bible Teacher" (Union Gospel Press) for Each Teacher—Price 25c.

### Young People (Ages 18-24)

"The Bible Student" for Each Pupil—Price 13c.

"The Bible Teacher" for Each Teacher—Price 25c.

### Adults (25 and Up)

"The Advanced Quarterly" for Each Adult Pupil—Price 15c.

"The Bible Teacher" for Each Teacher—Price 25c.

Visitors in Senior, Young People's and Adult Classes  
"Visitor's Single Lessons," Package of Five Sets to Supply Five Visitors per Sunday During Quarter—Price 40c.

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## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### CHRISTIAN YOUTH AND THE CHRISTIAN LIFE

*"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Timothy 2:22).*

That there are many Christian young people is not to be doubted. This generation is producing as fine, and I would dare to say as many, consecrated Christian boys and girls as any generation in all history. We have been blinded to this fact by the magnifying of the evil things done by some of the youth who want to make the headlines, and the playing down, or omitting altogether, the service rendered by our fine Christian young people. In the more than two months since I wrote on the subject *Neglected Potentialities* quoting headline after headline from different newspapers blaring out as boldly as possible every possible crime committed by youth, I have searched in vain for headlines of the fine, noble, Christian achievements of the many who detest the low and sordid things the unconverted thrill-hunters do as much as you and me, but these headlines are not to be found in the daily press to any great extent.

The verse at the beginning of this article gives two directives to young people who are Christians that will, if followed, assure the continuation of a successful, happy, fruitful Christian life for everyone. The first is, *Flee also youthful lusts*. Lusts, as used here, means the desire and the following after, or seeking for, the evil things of life for the satisfaction or gratification of our natural selves. The Bible further says, "But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:14, 15). This is the reason that Timothy, the young Christian, was admonished to flee *youthful lusts*. The same reasons are applicable to you, the youth of this generation. There is trouble and suffering ahead for all who yield to the lusts of life, and in the end death—not the death of the body which we must all experience, if Jesus tarries, but the death that Paul wrote the Romans

about, "For the wages of sin is death; . . ." (Romans 6:23).

Paul must have known that Timothy would encounter the many enticing temptations common to youth, therefore he not only warned him to flee—run away from—the evil things of young life, but his second directive gives him, and you, what to do when he said, *but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart*. To help you turn aside the temptations which come to you daily, Christ would have you busy in His work. Those who follow Christ in the way of righteousness will scarcely be found in the ways of the sinful pursuits of Satan.

But I would have you remember that Christianity is not simply a set of rules to be followed, or a system of ethics or morals to be adopted. Instead Christianity is life. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Christianity is the God-life. It shows its powers and tendencies in the new tastes and ways of the Christian who has thus been born again. Christian character is not built up by mechanical rules, but grows by an inward force obtained from Christ alone.

Some say, "Admire the character of Christ and strive by rule to imitate it." But that is the artificial way. For never on earth can the flesh be trained and cultivated to bear the fruit of the Spirit. But put your trust in Him and accept Him from the heart as Saviour and Lord—that is the way to the new life within. And the new life within if it is tended, nurtured and defended as God has taught us, will culminate in the full likeness of the Son of God.

*"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Peter 2:11).*

## Till You're Well Again

*" . . . My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### CAUSE AND EFFECT

Someone has said, "That which happens to us does not matter so much as that which happens within us." There is a lot of truth in this statement. It was my privilege to visit a lady in the hospital some time ago who had one of the more common ailments which seldom leave ill effects. This lady was all worked up, almost to the breaking point. It appeared that everything had become her worry, and believe me, she seemed to have responsibility. On the other hand, I had been visiting another

lady who had responsibility and yet was dying with cancer. This lady always seemed to remain calm and face her condition with courage. In discussing with this lady deep peace and understanding was evident in her life. Jesus must have been teaching along these lines when He said, ". . . fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28).

In order to combat life as it is, one cannot allow himself to be affected by all that happens to him. Should he do this he would be completely occupied trying to unriddle the little things people say about him which do not convey the truth. He would be kept busy seeking some solution to the many problems that confront him, or he would be kept busy looking a trustworthy physician whom he thinks would be able to keep sickness or old age from creeping upon him. The thing that happens to men do not matter as much as that which happens within him.

After one has exercised a reasonable amount of care concerning the things that happen to him, it would be well to remember that no person is the master of life outside of the Master himself. Life does not go as we desire it to go all of the time. There are a number of things which happen to us and in our surroundings that we would be able to avoid if we had the knowledge of them in time; however, we learn many of our lessons of life in the great school of experience. The greatest thing that can happen to the individual is for the right thing to happen on the inside of him. It was the Master who said, "For every tree is known by his own fruit. . . . A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh" (Luke 6:44, 45):

In most cases the person who is able to cope with the little things of life will be able to undergo the greater burden. Jesus said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much" (Luke 16:10). In the heart of man is an invisible mechanism which is responsible for the genuine reaction of man. This is why He said, "Ye shall now them by their fruits, Do men gather grapes of thorns or figs of thistles? . . . Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:16, 20, 21). What is the cause of your reaction? How is it effecting your service to the Lord?



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## League Encampment at Cragmont

Plans are now being completed for another week of training in the work of the Free Will Baptist league at Cragmont Assembly, Black Mountain, North Carolina, June 16-21. There will be four complete days spent in "the land of the sky." This is the second consecutive year that the State League Convention has sponsored a league encampment. In the summer of 1956 the encampment was omitted because of the meeting of the National League Convention in Greenville, North Carolina. It is hoped, however, that an encampment will be held each year from now on.

Suggested ages for young people are 12-18; however some exceptions will be made. We would like to offer the following suggestions in making plans to attend which we believe will help to improve the interest of the league work. Please note that these are only suggestions.

(1) Bring this matter to the attention of your league now. If your league is interested in sending someone, plans should be made right away.

(2) Perhaps your league would be able to pay someone's expenses or perhaps part of it for one or more persons. If so, the right person should be chosen now which should be a person who is interested in league work, since all emphasis will be on the league and its place in our denominational program.

(3) If you are planning to attend, you may contact Rev. Adam Scott, Saratoga, North Carolina, for reservation.

Registration blanks will be mailed, within a few weeks, to all the league directors whose addresses we have. A dollar registration will be required as last year. Further program plans will be announced shortly. We hope to have a bigger and better league encampment this year than ever before.

C. H. Overman

President, State League Convention

## A FANTASTIC CLAIM

(continued from page three)

to consider the task. I can take a map of the United States and point out where ninety per cent of our help came from. You heard from us, but we did not hear from you until the plum was ripe.

With a press that in a small way served us, we know that if we did not do something to consolidate our people in Bible doctrine we would continue just to exist. We launched in the field of Sunday school literature another life and death struggle. With the Baptist and literature, two dead weights, the press came very near going under; and probably would have if a few of us had not rushed to the rescue. Again the men who saved the day, to my knowledge, live within the bounds of four conferences. Boys, you could have bought the whole thing, lock, stock and barrel, almost for a song. Why did you not make an offer? Anyone can answer that.

Now that we have a program of literature that is an asset, the National Sunday School Board has withdrawn from the press and claim they have also started a program of Sunday school literature from every age

group from cradle roll to adult—including nine departments in all and six teacher's quarterlies. This material, according to their own statements, had to be completed in about ninety days. In their reminder sheets, they claim this material was "written by Free Will Baptist, to be used in Free Will Baptist Sunday schools." They even sent out an order blank specifying the different items.

To secure such a staff of lesson writers and proofreaders to accomplish such a stupendous task, to put it mild and at least speak kind of my brother minister and co-laborers, is the most fantastic claim I have ever heard.

The action of the National Sunday School Board is almost certain to cause strife and discord. We can't afford to have discord in our denomination at any time, and especially at this time. Our educational institutions need staggering sums of money and our mission cause is like a bottomless barrel. On the foreign field at every swing of the pendulum a soul goes into eternity having never heard of Christ.

With these conditions, why use money to start another literature department when we already have a good one, instead of gathering every dollar and dime and rushing into the fields that are white unto harvest. We know that few can be saved at the most and soon our Master will return.

In closing, I want to say to the Sunday schools over the nation, that I am confiding in you and refusing to believe you have forgotten there is a golden rule. How would you feel if you were in our stead? We have toiled and sacrificed until it hurt to build you a publishing house that is a credit to all. Are you going to be content when there is a move started to deal it a fatal stroke?

Before you send an order for Sunday school literature to the National Sunday School Board and drive a wedge deeper that will divide the denomination and knock a brick from under the foundation of our press, go to your closet and talk it over with the Master for one day you will have to account to Him.

I hope no one will consider this article as unkind. I fully believe the National Sunday School Board has made a very unwise move that will require years to overcome.

The best way to make your dreams come true is to wake up.

He who abandons Himself to God will never be abandoned by God.

### FREE WILL BAPTIST LEAGUE LITERATURE

Do you have a Free Will Baptist League in your church? It is the organization which is designed specifically to train your members for service in the church. A well-trained person makes a more efficient servant for the Lord. We offer the following literature for the Free Will Baptist League:

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"The Story Hour" is a quarterly publication which contains a complete league program, including songs, Bible stories, illustrations, activity materials and take-home projects for pupils—Price 25c per quarter.

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"The Junior Free Will Baptist League Quarterly"—Price 13c

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"The Intermediate Free Will Baptist League Quarterly"—Price 15c

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"The Adult Leaguer"—Price 15c

*League Manuals*

League study courses should be conducted in all leagues so as to increase the efficiency of service and better inform the officers and future officers as to their duties. Two such manuals are offered for this purpose: *Senior Free Will Baptist League Manual* and *Intermediate Free Will Baptist League Manual*—the price of each is 85c.

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**The Free Will Baptist Press**

AYDEN, NORTH CAROLINA



# NOTES — AND — QUOTES

By J. C. Griffin



## GOD'S CHALLENGE

God has given us commandments and invitations; and along with these, He has promised blessings if we meet His commands. He has also fixed judgments that we cannot escape if we fail to obey His commands. There is no way to escape the judgment of God when we take our course in life, independent of God's way.

We are prone to want our own way in preference to the way God has planned for our lives. The wise man said, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

## GOD'S PLAN FOR OUR SALVATION

Our wise and merciful God has planned it so that all people can be saved by accepting the Lord Jesus Christ. "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:11, 12). To enjoy the blessings of salvation, we must first accept Jesus Christ as the Son of God. We must believe in the virgin birth. The Lord gave the promise of Christ to Isaiah: "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). This promise of the coming Lord was literally fulfilled in the conception and birth of the Lord Jesus. (See Matthew 1:18-25; Luke 1:26-35; 2:1-7.) These Scriptures tell us that the Word of the Lord as given to Isaiah was actually fulfilled. My reader, if you do not believe this, you need not look any further for salvation. He that denies the virgin birth has no place to start for salvation from sin and the judgment of God. To deny this is to say that the Bible is not the Word of God and that God is false in His invitations and commandments.

Let us see what John says: "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10).

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matthew 1:18). To not

believe this is to say that God has lied. Those who deny the virgin birth certainly come under the judgment that says, "... the end thereof are the ways of death." The record states: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). To not believe the virgin birth is to not believe the record God has given us. This unbelief makes God false and untruthful. If a man does not believe that Christ was born of a virgin, he just as well be an infidel. In reality he is an infidel, for there is no salvation other than the acceptance of Jesus Christ as the Son of God. To deny His virgin birth is to flatly deny that He is the Son of God.

## THE INCARNATION

John, the beloved disciple, writes: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). One must believe this to believe in Christ as the Son of God. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). So the Word was made flesh; thus the Lord Jesus Christ came in the flesh. Any doctrine that denies the incarnation is of the devil.

John writes, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, wherof ye have heard that it should come; and even now already is it in the world" (1 John 4:1-3). May we notice that the writer calls false spirits by the name of false prophets. These false prophets are many. Christian Scientists believe that "Christ is a divine principle, not a person" (Page 530, Christian Science Textbook). God says that "... he took on him the seed of Abraham" (Hebrews 2:16). Again Jesus said, "... a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). So the record as given in the Bible says that Jesus was a *person*. To not believe this is to say that God is not truthful and that the Bible is untrue. I believe the Bible because it says that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness" (2 Timothy 3:16). "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

If one part of the Bible is false, it all must be false. So the Bible as believed by orthodox Christians came by inspiration of God as He spoke to the writers. It is recorded by both Old and New Testament writers that Jesus Christ was conceived and born of a virgin—not of natural generation but by supernatural generation, God incarnate. There are so-called Christians who deny His virgin birth; but they are not true Christians—they are imitators. How can a man be a Christian who says that God is a liar? How can a man be a Christian who says that Jesus Christ was not a person? To say that He was not a person is to deny the words of Jesus Himself.

The apostle, Paul, in writing to Timothy, said, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. . . ." (1 Timothy 6:20, 21).

Jesus says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). The will of God is that we acknowledge, accept, believe and trust, as our Saviour and Lord, the only begotten Son of God.

To believe in Christ we must believe that the Holy Ghost came upon Mary and that she, being a virgin, conceived and brought forth the Son called Jesus. (See Matthew 1:1-25, together with Luke's account and that of John as given in the first chapter of each book.) Thus we believe in the incarnation. We believe that Jesus Christ is divine—God manifest in the flesh. To not believe this is to deny the Bible account of the Lord Jesus.

According to the Scriptures, there is no salvation outside a complete faith in the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

## Where Are the Nine?

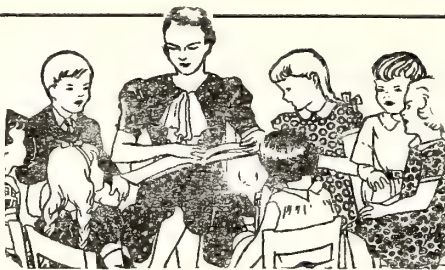
Jesus said to a leper who returned to give thanks for his healing, "Were not ten cleansed? Where are the nine?" A prevalent sin today is that of ingratitude. To counteract it, we need to cultivate the habit of thankfulness, of appreciation. Every day can well be a thanksgiving day in our hearts, for we all have much for which to be grateful.—D. Carl Yoder.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Ticket For Timmy

Margaret N. Freeman

**D**UANE whistled a merry tune. He felt of his pocket to make sure the precious piece of paper had not escaped. It made a crackling sound, and Duane felt like skipping with joy. Tomorrow morning he'd hand that ticket to the bus driver and go with the rest of his class to Pyle's Park where he'd get to visit the zoo. It was an outing the fourth, fifth, and sixth grades took every year.

His mother worked hard away from home every day since his father hadn't come back from the war. Every penny counted, but she had insisted on the ticket for Duane. "You get so few treats," she'd hugged him tight, "I want you to go, Duane."

Duane scuffed along the road home from school. Just ahead he could see the neat little house where he and his mother lived. It looked small, but cozy, tucked in behind its trim green hedge. Just as he rounded the corner, he passed the weather-beaten, gray shack where Timmy Andrews lived. Timmy was his closest neighbor.

Every time Duane saw Timmy, he felt rich, for Timmy had a crippled leg; his father and mother had died when he was a baby, and he lived with an aunt. Timmy, a pale-faced little lad, stumbled to school on his crutches but he had been absent today. "Wonder if he's sick again?" Duane mused.

There he sat on the front porch, his crutch at his side.

"Hi Timmy!" Duane called. "Have you been sick today?"

"Yes a little. Aunt Dory didn't think I should be out in the dampness this morning."

"Are you O.K. now?"

"Sure!" Timmy grunted.

One thing about Timmy, Duane reflected, he sure didn't try to improve things about him. He hardly ever smiled; his pale face always looked gloomy. Duane and his mother took him along to Sunday school as often as he'd go, but even there he sat with a closed look on his face. His commonest expression and often repeated was: "Aw, nobody cares 'bout me."

"I missed you today in school, Tim," Duane said.

"Aw, how could you?" Timmy said scornfully, "you could run and jump with the other fellows. Nobody cares 'bout me!"

Duane's heart ached for the boy. What could he say to chase that dreary look off Timmy's face? It was hard to do things for Timmy. He acted so scornful, and yet, Duane thought pityingly, he has so little to make him joyful."

"Suppose you're going' to the zoo tomorrow?" Timmy asked then.

"Yes," Duane said, "I've got my ticket right here in my pocket. Are you going?"

"Naw! don't care to!" Timmy gave his crutch a kick which sent it scudding.

Duane bent over to pick it up. His heart gave a quick, painful lurch. He had a sudden thought, and oh, how he almost wished he hadn't happened to think of it! He wanted to turn and run home as fast as he could, but his feet stuck to the spot. Carefully, he replaced the crutch by Timmy's side where he could reach it easily. Then he took a deep breath.

He pulled the green square out of his pocket. "Here, Tim," he said, "you take this ticket." He dropped it into Timmy's hand.

"No. No. I don't want to—I mean, I can't take your ticket, Duane," Timmy stammered.

"Sure you can," Duane insisted. "I went last year anyway."

Timmy had never gone, he thought. He hardly gets to go anywhere, or run and jump and play like other boys.

"It will be great fun," he chuckled over the lump in his throat. "There will be a big picnic lunch and ice cream cones. Teacher always takes us on the merry-go-round. Oh, and here's a dime," he dug in his pocket, "buy some peanuts and feed the elephants. You'll laugh and laugh to see them eat! And boy! wait until you see the monkeys playing tricks and chattering. Then there's polar bears, zebras, and lions—here!" he put the dime on top of the ticket laying in Timmy's thin little hand.

Timmy didn't say a word. He sat as if he couldn't speak. Why Duane looked

at him, he got the lumpiest feeling in his throat. Timmy's face was so happy it shone, and his eyes star-bright with tears threatening to spill over. I've never seen Timmy look like that before, Duane thought.

As he walked home, he whistled a gay little tune and if it wobbled a bit when he thought of tomorrow, all he had to do was remember Timmy's happy face.

"I'm not going tomorrow, Mom," he told his mother as he raced in the house. "Timmy is lots poorer than we are. He has never been to the zoo so I gave him my ticket and he was so glad!"

Mom's face looked about as shiny as Timmy's as she said: "Son, if I had the money I'd buy you another ticket, but you know I can't. But I guess I'm the proudest mother in the world to have a son like you, Duane. You've made Timmy happy by your unselfishness; I'm overjoyed to have such a kind son; and best of all, our heavenly Father rejoices when He sees His children showing love and kindness to one another."

Then Duane's heart felt oh, so happy and contented. Now I really feel glad, he thought, that I gave my ticket to Timmy. —My Pleasure.

### CAN'T DO IT

This story is told of a minister, a temperance man, visiting a friend. At dinner the friend wished him to take a glass of wine.

"Can't do it," said the minister. "Wine is a mocker."

"Take a glass of brandy, then."

"Can't do it, brother. Strong drink is raging."

By this time the host became excited and remarked:

"You will pass the decanter to the gentleman next."

"No, my friend. I cannot do that. Woe unto him that giveth his neighbor drink, that putteth the bottle to him."

"Well, then," said the host in desperation, "pass it over to me."

"Can't touch it," said the minister, "for the good Book says, touch not, taste not, handle not."

The tongue is a brush with which we paint our own pictures for others to behold.—*First Church Bulletin, Albany, Ga.*

This would be a better world if everyone were as good as he wishes his neighbor was.

An exaggeration is a truth that has lost its temper.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met Monday night, March 3, at the home of Mrs. Sarah Brock. The meeting opened with group singing. Mrs. Maggie Casteen led the group in prayer. Several of the members then presented short talks from the yearbook.

During the business session two members were appointed to attend the convention at British Chapel Church. The group was dismissed with prayer.

Dunn, N. C.—The Y.P.A. of Robert's Grove Church met Monday night, March 4, at the home of Brenda Holland. There were ten members and one visitor present. The meeting was called to order. Mary Lynn Barefoot then took charge of the program. The topics were discussed by the following: Mary Ann, Linda Gray, Brenda, Marie, Sulie, Brewer, Elaine, Jerry and Ted. Special prayer was given for Mr. Oscar Tew who is in the hospital in Durham.

During the business period the group decided to send a love gift to Mr. Tew. The hostess served peanut-buttered crackers, cookies and drinks.

Tulsa, Oklahoma—The Woman's Auxiliary of Turley Free Will Baptist Church met each week during the month of March. On March 6, 1958, the Yearbook of Programs was presented with 43 present. Mrs. Doyle Shipboye is president.

The G.T.A. met each Monday at 6:00 a.m. during the month, at the church. The sponsors were Mrs. L. B. Miles and Mrs. W. A. Crouins, with Mrs. Ella Harper as pianist. The average attendance for the month was 36.

## Attention Women of N. C. Central Conference!

The District Woman's Auxiliary Convention Workshop of the Central Conference of North Carolina will be held April 3, 1958, at Ormondsville Free Will Baptist Church, Greene County, North Carolina.

Each auxiliary member is asked to urge local officers, chairmen and prospective auxiliary workers to attend this workshop. Helpful information and inspiration will be given at this meeting.

Lunch will be served picnic style; everyone is asked to bring a basket. The local church will serve drinks.

THE FREE WILL BAPTIST

The program for the workshop has been planned as follows:

### Morning Session

- 10:00—Opening Song, "Give of Your Best to the Master"
- 10:05—Devotions, "Heart Preparation," Miss Shirley Graves
- 10:20—Special Music
  - Welcome, Mrs. Albert Proctor
- 10:30—Roll Call of District Workers and Churches
- 10:55—Instructions for Classwork
  - Classroom 1: "Let's Prepare for Spiritual Leadership," Mrs. Albert Proctor
  - Classroom 2: "Let's Prepare for Effective Enlisting," Mrs. T. E. Tyndall
  - Classroom 3: "Let's Prepare for Youth Programs," Mrs. Wilbur Worthington
  - Classroom 4: "Let's Prepare for Inspiring Study Courses," Mrs. Seth Meadows
  - Classroom 5: "Let's Prepare for Soul Winning," Mrs. Albert Coates
  - Classroom 6: "Let's Prepare for Inspirational Monthly Programs and Special Weeks of Prayer Programs," Mrs. Roy May
  - Classroom 7: "Let's Prepare for Better Secretarial Records and Consistent Publicity," Mrs. P. L. Barrow
  - Classroom 8: "Let's Prepare for Better Treasurers' Records," Mrs. J. T. Beddard
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Mrs. H. L. Spivey
- 1:10—Group Sessions
- 2:30—Closing

## Some Parents Say

"We will not influence our children in making choices and decisions in matters of religion."

### Why not?

The ads will! The press will! the television will! The radio will! The movies will!

Their neighbors will! Their business will! Their politicians will!

We use our influence over flowers, vegetables, cattle—shall we ignore our children? —The Trumpeter.

## HOME

(continued from page five)

all just killing and not knowing why. They burned houses, bombed buildings and boats in the rivers, and yet did not know why.

People can rule God out of their lives until the devil takes over. They lose their senses and become dangerous creatures. It is not safe, even in this world, to abandon religion and push God off the throne or to even try it. When you think about breaking the commandments, break yourself instead; for God is not mocked.

If you read the background of all great men of history, you will find it amazing how many of them were raised in homes that had worship services, read the Bible together and had family prayer. Most of the presidents of our country came from Christian homes; several had fathers who were ministers. In the Hall of Fame there are statues of many famous men. Someone studied the backgrounds of these men and found that every one of them had devout Christian mothers and eighty per cent had Christian fathers.

Our home is where our children get lasting impressions. Their tender plastic minds will hold these impressions throughout life. Someone has said that only three per cent of the inmates in prison had gone to Sunday school or church regularly and only part of them had gone occasionally; so religion is a greater deterrent against crime than prison bars. Mr. J. Edgar Hoover has warned the American people, over and over again, that the only remedy for juvenile delinquency is for parents to return to religion and family worship.

Did not Solomon instruct us to raise up a child in the way he should go and then direct us that the child would not depart from this way? If the child should stray away for awhile, nine times out of ten he will come back. Did not Moses command the Israelites to teach their children the laws of God? "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy 6:7-9). In other words, Moses told the people to keep everlastingly at it. But now people are too busy watching television, going to movies, etc., than saving their children from jails, penitentiaries and hell.

O, faithless and perverse generation, how much longer will God withhold His wrath?

(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## A Letter From Brazil

Londrina, Parana  
March 10, 1958

Dear Brethren:

Northern Parana State, the new coffee region of Brazil, with a population of one million inhabitants, and with an elevated indication of statistical and economical progress, offers in this country one of the greatest opportunities for missionary work in the fields of evangelization and education.

Rev. Thomas H. Willey, your missionary in Cuba, has visited this region and he could tell you of the challenge that this area offers to missionaries of every church.

In the status of a Brazilian, as well as a state representative, and above all as an evangelical son of the American missionary cause, I have the esteemed privilege to direct an old Biblical appeal to you, "Come over to Parana and help us" in the work of spiritual redemption of our country, since we have nearly thirty million of unschooled who do not know Christ as personal Saviour and Lord of their souls!

Confiding in the word of Rev. Raymond Riggs, we shall begin in the extreme western part of the state, in June, in the city known as Umuarama, the construction of the first building for the primary school, and the residence for professors. That growing city is the strategic point of a vast and promising region that embraces thousands of souls that need instruction in the alphabet and the gospel.

Just as your government assists our government in the construction of highways, cities, etc., come over and help us, you who are mother churches, to accelerate the work of conquering Brazil for Christ!

I am certain that the greatness of your heart, and the great spiritual heritage of your soul will be gripped in the sense that our plea will be answered with missionaries, nurses and material resources.

Wishing you an annual meeting presided over by the missionary spirit of Christ, I remain,

Cordially yours,  
Zaqueu de Melo

## Financial Statement

BOARD OF FOREIGN MISSIONS  
MARCH 1958

Cash in Bank, March 1, 1958 \$26,088.36  
Receipts  
W.N.A.C. \$ 69.98

Exchange	537.53
Refunds	4.98
Missionary Prayer Band	24.46
Sale of Books	37.55
Alabama	123.36
Arizona	11.70
Arkansas	205.08
California	100.67
Florida	100.22
Georgia	427.23
Illinois	258.95
Kansas	52.05
Kentucky	557.83
Michigan	1,881.45
Mississippi	222.02
Missouri	529.64
New Mexico	23.78
North Carolina	2,796.37
Ohio	594.17
Oklahoma	446.08
South Carolina	427.62
Tennessee	737.80
Texas	559.48
Virginia	282.16
Washington	60.00
West Virginia	252.13

11,344.29

\$37,432.65

### Disbursements

Africa	\$2,789.19
Cuba	3,301.00
India	1,563.33
Japan	691.00
South America	75.00
Board Members' Travel	220.00
Itinerant Expense	54.15
Station Wagon	116.46
Salaries	726.41
Tracts, Books, etc.	116.11
Housing Allowance	100.00
Office and Mailing	
Supplies	62.71
Postage	172.37
Printing and Stationery	590.94
Utilities	87.83
Social Security	60.00
Exchange	100.00

10,826.50

Cash in Bank March 31, 1958 \$26,606.15  
UNEXPENDED FUNDS

General Fund	\$7,825.63
Laura Belle Barnard	246.78
Rev. and Mrs. Wesley Calvery	418.73
Rev. and Mrs. Daniel R. Cronk	2,041.92
Rev. Dave Franks	1,987.96

Rev. and Mrs. Carlisle Hanna	666.23
Eula Mae Martin	133.91
Rev. and Mrs. Daniel J. Merkh	1,951.08
Mr. and Mrs. Herbert Phenicie	185.50
Esther M. Ruehle	1,260.71
Mrs. Harold Stevens	276.58
Rev. and Mrs. Thomas H. Willey Jr.	572.66
Volena Wilson	1,726.63
Lucy Wischart	534.42
African Mission Station	6,467.21
African Truck Project	880.34
Bicycle Fund	393.95
Flannelgraph Supplies	80.44
	\$27,650.68

### Deficit:

Rev. and Mrs. Fred Hersey	\$127.28
Rev. and Mrs. Lonnie Sparks	915.92
Miscellaneous Books	1.33
	1,044.53
	\$26,606.15

### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 827.24	\$ 3,672.76
Ariz.	300	31.70	268.30
Ark.	4,500	718.57	3,781.43
Calif.	4,200	412.79	3,787.21
Fla.	3,000	867.51	2,132.49
Ga.	5,000	1,571.59	3,428.41
Ill.	5,500	842.06	4,657.94
Ky.	3,500	788.60	2,711.40
Maine	300	40.00	260.00
Mich.	20,000	3,362.38	16,637.62
Miss.	3,000	511.89	2,488.11
Mo.	12,000	1,785.50	10,214.50
N. Mex.	300	46.67	253.33
N. C.	30,000	8,327.38	21,672.62
Ohio	5,100	1,263.84	3,836.16
Okla.	7,800	1,427.10	6,372.90
S. C.	6,500	1,469.06	5,030.94
Tenn.	12,000	2,339.51	9,660.49
Texas	5,500	1,021.03	4,478.97
Va.	6,000	998.72	5,001.28
W. Va.	4,500	368.02	4,131.98
Misc.	9,715	537.87	9,177.13

Totals \$153,215 \$29,559.03 \$123,655.97

## Vital Questions

Dr. Augustus H. Strong said: "What are churches for, but to make missionaries? What is education for, but to train them? What is commerce for, but to carry them? What is money for, but to send them? What is life itself for, but to fulfill the purpose of missions, the enthroning of Jesus Christ in the hearts of men?"—*Missionary Banner*.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Mighty Deliverance

(Lesson for April 27)

Lesson: Exodus 11:1; 12:23-28; 14:27-31.

Golden Text: Psalm 106:8.

### I. INTRODUCTION

As was mentioned in a previous lesson, one of the reasons for God's sending the oppression was to create among them a desire to escape the bondage. They had reached the point of self-satisfaction and were content to remain, but God had something better waiting for them. God's divine lessons were just beginning for them. They had seen God's power manifested against the Egyptians, and now they stood on the brink of deliverance. "And the LORD said unto Moses, yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when I shall let you go, he shall surely thrust you out hence altogether" (Vs. 1).

Our lesson for today is perhaps one of the most interesting concerning the children of Israel. The final deliverance of the Israelites from the land of Egypt was a mighty act of God's eternal mercy. Many of the events that took place are symbolic of God who delivers from sin all those who trust and believe in Him. Egypt, the land of bondage, is representative of sin which holds dominion over the unsaved. The promised land is symbolic of heaven.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. God is long-suffering, but there is bound to come a time when His patience will be exhausted (Exodus 11:1).
2. The Lord passed through Egypt with judgment, but over the houses where the blood had been applied (12:23).
3. Ordinances do not contain merit in themselves, but they serve as symbolic reminders of what God has done (Vs. 24).
4. The observance of an ordinance affords a wonderful opportunity of teaching spiritual truth to children (Vv. 25, 26).
5. It is a good thing to listen to the servants of God, but their words will be effective only if we do them (Vv. 27, 28).
6. There was no strength in the arm of Pharaoh, but when he stretched it out in

obedience to God the mighty arm of God became active (14:27).

7. That which had threatened to engulf the Israelites became the judgment of Pharaoh and his hosts (Vs. 28).

8. God is able to make a liquid behave like a solid when necessary to deliver His children (Vs. 29).

9. There is a feeling of victory when we are able to see that our enemy has been destroyed (Vs. 30).

10. The twofold result of this experience was that Israel feared the Lord, and believed the Lord and His servant Moses (Vs. 31).

11. The fate of Pharaoh is a picture of what God will do with the devil in the end. As the hosts of Pharaoh perished in the returning waters of the sea, so the devil shall be destroyed in the lake of fire in the end (Revelation 20:10).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The plagues in their order, visited upon Pharaoh and Egypt, were as follows: (1) The plague of blood (Exodus 7:16-25); (2) The plague of frogs (8:1-15); (3) The plague of lice (Vv. 16-19); (4) The plague of flies (Vv. 20-32); (5) The plague of murrain of beasts (9:1-7); (6) The plague of boils (Vv. 8-12); (7) The plague of hail (Vv. 13-34); (8) The plague of locusts (10:1-20); (9) The plague of darkness (Vv. 21-29); (10) The death of the first-born (Exodus 11:4, 5).

2. Not only was Pharaoh lacking in knowledge of God, he did not want to be informed; but whether he wanted to learn or not mattered little, for he was well schooled in the folly of opposing God before he finally gave in to the demands placed upon him. The miracles that Moses performed were unimpressive to the eyes of Pharaoh, and the plagues moved him momentarily only. As the plagues increased in intensity, Pharaoh's heart hardened in like proportions. His advisors were convinced, long before his darkened eyes saw what was happening, or his stubborn will was broken to submission. "And Pharaoh's servants said unto him, How long shall this man be a snare unto us? let the men go, that they might serve the LORD their God: knowest thou not yet that Egypt is destroyed?"—*The Advanced Quarterly* (F.W.B.).

When Hitler was planning World War II, his older advisors warned him that the United States might be drawn into the conflict, but the German dictator was sure he could crush England and France before the United States could get ready for war.

3. The Egyptians were exceedingly glad to see the departure of the Israelites. They urged them to go as speedily as possible, and to hasten them they were ready to give them whatsoever they asked. They feared if they stayed any longer they would suffer the fate of their first-born (Exodus 12:32-36). But Pharaoh's heart was hardened, he regreted he had let the Israelites go. To keep up his magnificence, to supply his great empire he needed forced labor, so he took prompt action to recapture the Israelites (Exodus 14:1-9). As his army drew nearer and nearer the Children of Israel found themselves completely hemmed in and escape impossible. Before them was the impassable sea; on each side of them unscaleable mountains; behind them Pharaoh in hot pursuit. In our lesson we learn of Israel's fears; of God's great act of deliverance and the fate of the impenitent Pharaoh and his hosts. It teaches us how futile it is for weak, puny man to try and frustrate the purpose of almighty God.—*Selected*.

4. It is said that Buckland, the naturalist, found a vessel in port infested with cobras. They had gotten between the ship's armor and planking, and there was no way to dislodge them. He advised the owners of the ship to remove the cargo, put the vessel in dry dock, and then let the water upon her until she was entirely submerged, and so every cobra was drowned. So it is with the man who, after vain efforts to dislodge evil habits and to conquer sin, yields himself wholly to the Lord.

5. We see first doubt in the hearts of the Israelites. They who left Egypt rejoicing in their freedom, in the favors heaped upon them by the Egyptians, and eagerly anticipated their entering the land flowing with milk and honey, received a terrible shock when they learned that Pharaoh and his hosts were hot on their heels. Pharaoh so filled their minds that all thought of God was blotted out. They did not remember God's past deliverances and take courage (comp. Psalm 106:13, 21). Instead they were fearful, panic-stricken, and turned on Moses for bringing them out of Egypt to die in the wilderness (Exodus 14:11, 12). How soon they had forgotten the power and goodness of God!—*Selected*.

6. An active, consecrated minister could preach a dozen sermons on Chapters 1 to 15 of the book of Exodus. One could be on the "Difficulty of Exercising Faith in God."



## HOME

(continued from page thirteen)

Can't we see the signs of the times? Can't we hear the rumbling thunder of His wrath? Can't we see the storm clouds rising? Aren't people everywhere fearful of the future? The whole world seems to be sitting on a powder keg. Who knows when a spark will set things off? Men's hearts are failing them and inquiring one of another, "Is there no way out of this awful dilemma?"

The governments of the world are falling apart and people everywhere are asking, "Where is the God of our fathers? Has He failed us or has He forgotten us?" The answer to their questions is, "No, no, a thousand times no! But we have forgotten Him and have turned to our own ways." One can read the first chapter of Romans to get a vivid picture of what happens when people forget God. "And even they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers, proud, boastful, inventors of evil things, disobedient to parents, Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Romans 1:28-32).

I am glad that I have lived to see the Free Will Baptists wake up to the mission work. We have been asleep long enough. We have lost some of our best talents to other churches, just because we failed on this point. Men who have a real passion for souls will go to a church who will appreciate them. We have the best doctrine that I know of, and people will flock to us if we present it to them in an intelligent way. In order to do this, we must stand by our institutions of learning. We have many fine young men and women and the means; if we fail them, it is nothing short of tragedy. They will be disheartened and leave us. I know by personal experience how one feels to be let down. So I beg you, please stand by these young folk and also the young missionaries who have left all to follow their Master. God will reward you a hundredfold.

## MISSIONS IN THE NEW TESTAMENT

1. Every book in the New Testament was written by a foreign missionary.
2. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
3. Every letter in the New Testament that was written to an individual was written to the convert of a foreign missionary.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian church is a foreign missionary journal.
7. The disciples were called Christian first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary's language.
9. The map of early Christian world is the tracing of the missionary journeys of the apostles.
10. The problems which arose in the early church were largely questions of missionary procedure.
11. Of the twelve apostles chosen by Jesus every apostle except one became a missionary.
12. The only man among the twelve apostles who did not become a missionary became a traitor.
13. Only a foreign missionary could write an evangelistic gospel.
14. According to the apostles the missionary is the highest expression of the Christian life.—Dr. William Adams Brown.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department  
The Free Will Baptist Press  
Post Office Box 507  
Ayden, North Carolina**

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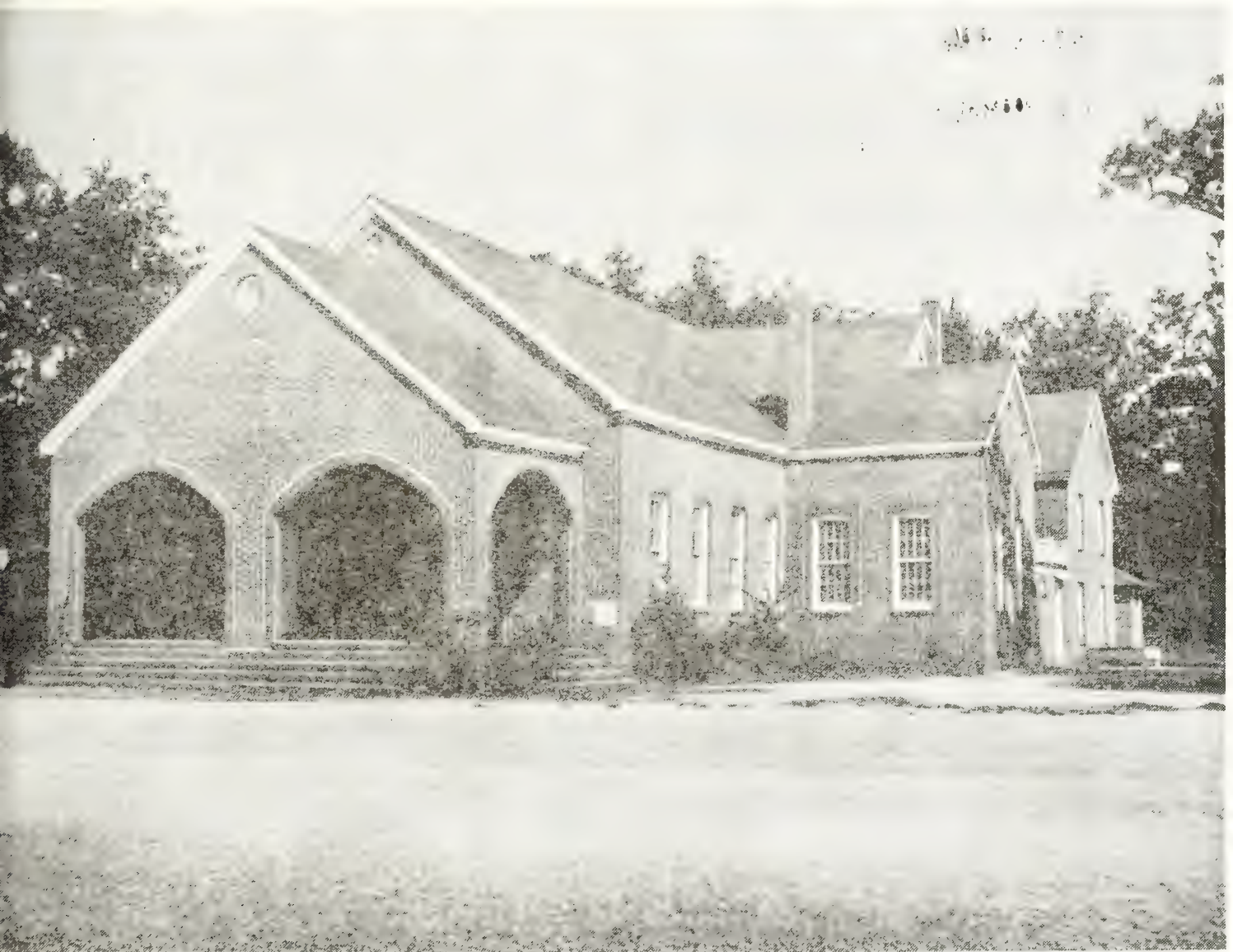
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# <sup>DS</sup> the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 23, 1955



## BETHANY CHURCH, TIMMONSVILLE, SOUTH CAROLINA

One of the largest rural churches in the Timmonsville, South Carolina, area is the Bethany Free Will Baptist Church pictured above. The church is 140 years old—almost a century and a half. The Rev. Walter R. Jernigan is the present pastor. For a more detailed description of the church and its history see the feature in this issue entitled “Over a Century of Progress.”



# EDITORIAL

## THE STEWARDSHIP OF WORK

"Six days shalt thou labour, and do all thy work" (Exodus 20:9).

Last week we discussed the stewardship of study as a part of the stewardship of time. In this discussion we want to consider another of our trusts of time—that of our work.

### MAN MUST WORK

Work is defined as: "Exertion of strength or facilities for the accomplishment of something; physical or intellectual effort directed to an end"—*Webster's Dictionary*. With this definition in mind we want to note the beginning of man's work as recorded in the book of Genesis. "... cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, . . . Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken" (Genesis 3:17-23).

In this passage of Scripture, the punishment which was placed on man as a result of his disobedience, was that of work or physical labor. No longer was the earth to supply for man of its own nature, but man from henceforth was to till the soil to supply his own needs. By the sweat of his own face was he to work. There would grow thorns and thistles to require man's time and attention to remove from his progress and satisfaction. Man was driven out of Eden, but God did not banish His creation; for He was to continue to provide for his happiness and restoration. His labor has not ceased and when God gave the Israelites His law He stated specifically that man was to work six days of the week—this is God's plan. If man is to sustain his life he must work, and thus fulfills his duty relative to the maintenance of life.

### MAN'S WORK IS TWOFOLD

The basic essentials of life are food, clothing and shelter. These essentials comprise the first nature of man's work which is materialistic. The other material things, for which man labors, are not essentials to life, but simply add to his pleasure. The rich who become so from honest labor are few and far between. Jesus taught the difficulty of a rich man's salvation.

The second nature of our work is that which is done for the Lord. The Christian must be able to perform all of the duties in Christ's name; however, for convenience' sake we usually classify between the vocations of life and call some of them full-time Christian work. This has reference to daily or continuous service in the cause of Christ such as the ministry, mission work, etc. The fact remains, however, that the Christian can also serve full time in whatever vocation or occupation he is in. No one can live a Christian life apart from his daily work. The two are inseparable.

### OUR WORK MUST BE SATISFYING

Without satisfaction man can very easily become a misfit and thus lose all purpose in life. In Isaiah 55:2 we read, "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Israel was guilty of seeking satisfaction in the things of the world without any consideration of eternal values through God. This verse very clearly teaches the vanity of things of this world. Men often labor and toil throughout life without finding satisfaction.

"All the wealth and pleasure in the world will not make one's meal meat for the soul. Eternal truth and eternal good are the only food for a rational and immortal soul, the life of which consists in reconciliation and conformity to God, and in union and communion with Him, which the things of the world will not at all befriend. They satisfy not, they yield not any solid comfort and content of the soul, nor enable it to say 'Now I have what I would have.' Nay, they do not satisfy even the appetites of the body. The more men have, the more they would want (Ecclesiastes 1:8)."—*Matthew Henry*.

Abundance of worldly goods flatters, but they do not fill. They please for awhile, like the dreams of a hungry man, who awakes and his soul is empty. The translation of Isaiah 55:2 may be rendered, "Wherefore do you thus act against your own interest? why do you suffer yourselves to be thus imposed upon."

Man must be happy with his work and with this happiness there must also be a concern for improvement. There must also exist a desire to work for the good and interest of others. Man is not able to live to himself or for himself alone, but in the interest of others also. In any task, our fellow man must be taken into consideration.

Not only must our work be satisfying but it must be performed within our individual capacity. Men often attempt more than they can possibly accomplish successfully. It is better to do a small task well, than it is to half do a larger task. On the other hand, there are some who do not desire to fill their capacity, and others have to do part of their work.

Leaders become great because they are willing to pay the price with their labors. Sometimes it requires us to be different from others. It may require the burning of midnight oil, laying aside of our desires for personal pleasure or working while others are resting; but the man who lives to serve God and help others, never stops to consider any loss, for all his labors he considers gain.

To read the life stories of such men as Luther, Wesley, Livingston and many others, is to learn of what it means to be useful in our labors. We wonder how they could do so much, but we must remember that these were dedicated men who lived beyond themselves. They had no time for idleness or indifference. We, too, must be dedicated individuals if we are to be a success in our field of work. We must utilize our time and efforts, for the world today needs those who are willing to pay the price with work.

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# Repentance

Charles J. Noble  
Teacher of Adult Bible Class,  
East Wenatchee, Washington

**W**HEN John the Baptist came preaching in the wilderness of Judaea, he was not wearing a swallow tail coat or driving a limousine. He was dressed in camel hair with a leather girdle about his loins.

This was no doubt the best clothing that John the Baptist could afford; and yet, even his clothing was a symbol of the rugged message that he came to preach.

Even in John's diet there is something that commands our attention. His diet consisted of two parts: locusts and wild honey.

Most of us would readily accept wild honey, but ignore the locust meat. The world is somewhat like that today. The sweetness that comes by the infusion of a new life within the soul is most desirable indeed, but the eating of the locust meat of repentance and confession of sins is just as unpopular today as it was to the Pharisees and Sadducees of John's day.

It was to this end that John the Baptist was born, that he might preach the message

of repentance for the remission of sins. We often think of John as a forerunner of Christ. He came to introduce Christ to the people.

Luke, along with others, in speaking of John, said, "... thou shalt go before the face of the Lord to prepare His ways; To give knowledge of salvation unto his people by the remission of their sins" (Luke 1: 76, 77).

From the lips of this rugged man, John the Baptist, who was filled with the Holy Ghost from his mother's womb, came a message vivid and clear: "Repent for the kingdom of heaven is at hand."

The message of repentance that John preached was to characterize the new dispensation that had just begun. Not only did John preach this message, but Christ preached it, and likewise did all the early apostles.

Many people today are asking the question, "What is repentance?" To answer this question we often tell people that re-

pentance is turning around and going in a different direction. While we must admit that salvation means a turning around and going in an opposite direction from all that is evil and sinful, we must on the authority of the Bible question the ability of man to turn himself around and go in the way of righteousness. Man cannot walk in the path of rightness until he is remade or regenerated by the Spirit of God and becomes a new creature in Christ Jesus.

We must remember that there is a vast difference between regeneration and repentance. Regeneration consists of the transformation of the soul. Repentance consists of the confession of one's sins to God. In turning in the direction of God one cries out in agony of soul and confession of his sins to God and looks to Him for mercy and pardon and forgiveness of sins.

The message that John preached at the beginning of the gospel dispensation is the only hope for the lost masses of our day. There is no other way into the sheepfold of God other than true repentance.

Jesus, speaking to the people in His day, said, "Except ye repent, ye shall all likewise perish." If repentance is so necessary that one's salvation and spiritual life depends on it, then it is fitting that one message of repentance should have a prominent place in the teaching ministry of our day.

It is surprising how many well-meaning church people completely leave repentance out of the message of salvation. They have never heard much about repentance, consequently, they do not teach it.

The Sadducees and Pharisees of John's day thought to ignore the message of repentance when they came to be baptized of him in the Jordan River. But John would have none of it, for his message consisted of repentance and public confession of sins. Since the doctrine of the Sadducees and Pharisees consisted of mere form and pretense, and since they were primarily interested in making proselytes and robbing widows' houses, John placed them in the same class with all sinners.

John's stern rebuke to these religious men, whom he called vipers, reminds us that not only is repentance necessary for the out-and-out sinner, but it is often a dire necessity for professors of religion to repent of their sins and be healed of their backsliding. But to say that the church in general stands in need of repenting and confessing her sins is no doubt a very unpopular thing to say and the evangelist who would preach such a doctrine would receive very few calls.

It must be remembered, however, that the central message to the seven churches of Asia was a message of repentance. Some

(continued on page seven)

## OVER A CENTURY OF PROGRESS

**O**NE of the largest rural churches in the Timmonsville, South Carolina, area has an interest-stirring past, present and future. It is the history of a log cabin church to the present brick edifice.

The Rev. Walter L. Jernigan, pastor since November, 1950, lives comfortably in a nearby eight-room parsonage. He recalls how the church has seen constant growth under his ministry and an educational building is now being erected with kitchen and dining hall.

In a review of the history it is noted that the church was organized in 1818, just off what is presently Highway 301, in the southeastern part of Florence County. The church still stands at the original site.

The first building was made of logs and had its name, Pine Log Baptist Church. In 1884 the name was changed to Bethany Free Will Baptist Church.

The building had been rebuilt a year prior to the reorganization. At that time it was a white wooden building, later rebuilt in 1908, and finally remodeled and brick veneered in 1951.

The present edifice houses a large auditorium and 12 Sunday school rooms with

seating capacity in the auditorium of 450. The church's membership is currently standing at 400.

Since its beginning, Bethany has been served by the following pastors: the Rev. Beady Moore, the Rev. Curtis Lee, the Rev. Nathan Hall, the Rev. Press Gause, the Rev. Tom Poston, the Rev. Jarett Baggett, the Rev. R. I. Corbett, the Rev. G. C. Vause and the Rev. Walter L. Jernigan.

Mr. Vause served 35 years and nine months and was pastor emeritus at the time of his death.

The church has as its motto: "A Friendly Church in a Friendly Community." Officers now serving are Ben Vause, Presley Langston, R. L. Brown, Hugh Cusaac and James I. Vause, church trustees; Randal Kirby, general league director; Mrs. Rudolph Vause, president of the woman's auxiliary; R. L. Brown, clerk; Wilbur Hicks, Sunday school superintendent; E. Kirby, chairman, Tommie Granger, Jarrett Vause, Lonnie Vause, A. G. Thornbrew, J. B. Sims, Wilbur Hicks, Randall Kirby, Archie Miles, Dick Granger, Raymond Hancock, Willie Springs and Morgan Cusaac, deacons.



# Vacation Bible School Clinic

Mount Olive Junior College, Mount Olive, North Carolina

All pastors, directors, teachers and other persons in North Carolina who are interested in daily vacation Bible school for their churches this summer should make definite plans to attend the North Carolina Daily Vacation Bible School Clinic at Mount Olive Junior College, Mount Olive, North Carolina, on Saturday, April 26. The clinic will begin at 9:45 in the morning with instructors giving vital information concerning the administration of daily vacation Bible school.

The series of materials for this year as published by the Free Will Baptist Press, Ayden, North Carolina, is entitled "Bright and Morning Star." It deals with the life and works of Christ as given in the four Gospels—Matthew, Mark, Luke and John—as follows:

1. The birth and early life of Jesus.
2. His baptism and the beginning of His ministry.
3. His parables.
4. His miracles.
5. His discourses.
6. Passion week and His crucifixion.
7. His resurrection.
8. The Great Commission
9. His ascension.

Doctrinal points to be stressed in the manuscripts as they were to be given upon the level of the pupils for which they were written were:

1. The deity and virgin birth of Jesus.
2. Baptism is not essential to regeneration but essential to obedience on the part of the newborn babe in Christ.
3. Every parable of Jesus as stressing essentially one spiritual truth.
4. The miracles as manifestations of divine power which defy rationalism.
5. His discourses as declarations of eternal truth.
6. His crucifixion as the shedding of His atoning blood for man's sins.
7. His resurrection for man's justification and hope of life beyond the grave.
8. The Great Commission as

binding upon all believers in Christ.

9. His ascension to be their Spiritual High priest until He comes back for His own.

The clinic will be held in six group meetings as follows:

Directors will be under supervision of the Rev. C. H. Overman and the Rev. J. O. Fort of the Free Will Baptist Press.

Nursery Department will be under the direction of Mrs. N. Bruce Barrow, writer

of these materials.

Beginner's Department will be under the direction of Mrs. Bobby Jackson of Greenville, North Carolina.

Primary Department will be under the direction of Mrs. Helen Beaman, writer of these materials.

Junior Department will be under the direction of the Rev. Earl H. Glenn, writer of these materials.

Intermediate Department will be under the direction of Mrs. T. E. Tyndal of Snow Hill, North Carolina.

Mrs. Carolyn B. Elliott, staff artist who drew the illustrations for all the materials, will be present to discuss illustrations on projects with each of the groups.

Mrs. Annette Braxton, composer of the songs, will direct the music discussions with each of the groups.

We recognize that the real value of these daily vacation Bible school materials will only be realized as the truths taught in them are inculcated in the lives of the pupils who attend the schools. It is our hope and prayer that many pupils may come to accept Christ as their personal Saviour during the schools about over the denomination this summer, that those who already know Christ may find a closer walk with Him, and that the precious truths taught may live in the hearts of all to bear fruit to the glory of God throughout the years.

This is one of a series of daily vacation Bible school clinics which we hope to hold in several of the states. Arrangements have already been made for a similar clinic for the state of Georgia at Mt. Bethel Youth Camp, Ashburn, Georgia, on May 15. Preliminary correspondence has been carried on leading to possible clinics in other states. Should such develop definite announcements will be made.

If any state woman's auxiliary, state Sunday school convention or other body should like to sponsor such a clinic, we should be glad to consider the matter with them. However, these contacts should be made immediately in order that plans may be started.





# For This Child-- I Prayed

Rev. N. D. Wiggs Jr.

*"For this child I prayed; and the LORD hath given me my petition which I asked of him; Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. . . ." (1 Samuel 2:27, 28).*

**O**N Sunday, April 13, 1958, the Union Chapel Free Will Baptist Church, Beaufort County, North Carolina, observed its first infant dedication service. Fourteen infants and small children were dedicated to the Lord, along with their parents offering themselves for reconsecration in His service.

The Rev. S. A. Smith, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, was in charge of the dedication service. The pastor and his wife were dedicating their own infant daughter with the other parents of the church. Mr. Smith used the story of Hannah as a basis for his message. In the delivery of his message, Mr. Smith stated that though he did not have any



A Group of Parents Dedicating  
Children to the Lord

children of his own, he felt the Lord had given him seventy-five children—those of the Children's Home whom he dearly loves as his own.

Dr. John C. Tayloe, M.D., of Tayloe Hospital, Washington, North Carolina, spoke briefly on the subject, "A Child in the Church." Dr. Tayloe encouraged the parents to bring up their children in the church instead of neglecting their responsibilities to God. He also stated that church attendance was the answer to juvenile delinquency. Dr. Tayloe is loved and respected by all who know him; he has filled a very important place in the life of many people for a long period of time.

The services was so well received by those in attendance, the pastor heartily recommends such services for other churches.



Rev. S. A. Smith, Superintendent of  
Free Will Baptist Children's Home,  
Middlesex, North Carolina



Dr. John C. Tayloe  
Washington, North Carolina



# NEWS NOTES

## Revival in Session At Wooten's Chapel

The Rev. Clyde Clearmon, pastor of Hopewell Free Will Baptist Church, is now conducting a revival at Wooten's Chapel Free Will Baptist Church, located twelve miles south of Raleigh, North Carolina. These services will continue through April 27. The pastor, the Rev. Cecil E. Rose, is assisting in the meeting. Special singing is being featured each night.

A special invitation is extended to everyone to attend the remainder of the services.

## Youth for Christ Rally At Mosley's Creek Church

Mosley's Creek Free Will Baptist Church, just out of Dover, North Carolina, will be host to the Youth for Christ Rally on Saturday night, April 26, at 7:30. Everyone is invited to attend the rally.

On Sunday afternoon, April 27, at 2:00 o'clock, the regular Youth for Christ program will be broadcasted from St. Mary's Church, New Bern, North Carolina, on Radio Station W H I T.

## Woman's Bible Class Holds Meeting

The Woman's Bible Class of the First Free Will Baptist Church of Beaufort, North Carolina, met at the home of Mrs. Lula Goodwin on Wednesday afternoon, April 9, for a prayer service and business meeting. Twenty-one members of the class were present.

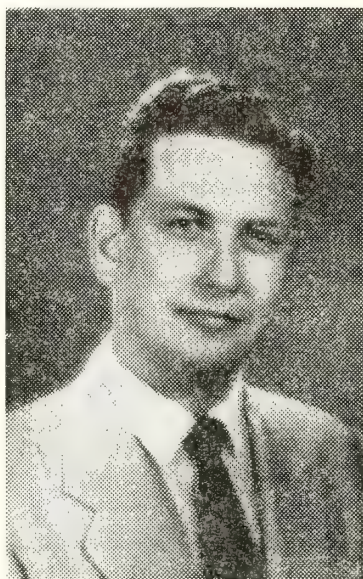
The president, Mrs. Letha Dudley, opened the meeting with devotions. She also presented a lesson on "Ten Points of a Sunday School Teacher." The group voted to adopt the name of Cansas Springle Bible Class in memory of a very beloved and faithful sister who has been dead several years. After the business session, the meeting was closed with testimonies and prayer.

## Bible College Alumni Meeting at Wilson, N. C.

The North Carolina Chapter of the Free Will Baptist Bible College Alumni will meet for a business session at the First Free Will Baptist Church of Wilson, North Carolina, on May 2, 1958, at 3:30 p. m.

All graduates and former students are asked to attend the meeting. The Rev. Walter Reynolds is president of the chapter, and the Rev. J. C. Lynn is secretary.

## Mizpah Church Announces Revival



REV. JAMES EARL RAPER

Revival services will begin at Mizpah Free Will Baptist Church, corner of North Shore and River Roads, Washington, North Carolina, April 28, with the Rev. James Earl Raper of Arcadia, South Carolina, as the evangelist. These services will continue through May 4.

Mr. Raper is a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and Bob Jones University, Greenville, South Carolina. He is termed as one of the best evangelists in the field. He will be assisted by the assistant pastor of Mizpah Church, Henry C. Hagan of Greenville, North Carolina. There will be special music each evening. The public is cordially invited to attend these revival services.

## Coming Events

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

## National Superannuation Report for March

The following is the March report of the National Superannuation Board of Free Will Baptists as submitted by the secretary, Mrs. K. V. Shutes of Thomaston, Georgia:

Cash on Hand, March 1 \$2,200.01

### Receipts

#### From Co-Operative Plan:

Alabama	\$ 1.82
Arkansas	10.23
California	8.36
Florida	11.08
Georgia	10.71
Illinois	6.74
Kentucky	2.48
Missouri	48.01
North Carolina	10.55
New Mexico	1.80
Ohio	.32
Oklahoma	27.55
Tennessee	13.27
Texas	12.43
North Carolina (Designated)	11.90

#### From States:

Alabama	2.50
Georgia	35.28
North Carolina	31.32
South Carolina	4.56
Virginia	4.02

#### Other Receipts:

Insurees on Premiums	256.84
Total Receipts	511.77

Total to Account For \$2,711.78

### Disbursements

#### Ministers' Life & Casualty

Union, Premiums on	
Policies	\$591.15
Secretarial Service	60.00
Refunds	4.98
Dividends	2.71

Total Disbursements 658.84

Balance in Treasury, March 31 \$2,052.94

## Sunday School Convention of St. Francois County, Mo.

The St. Francois County Sunday School Convention of Free Will Baptists was held Sunday, March 30, at 2:00 p. m., at the Farmington, Missouri, Free Will Baptist Church. The theme, "Resurrection Power," was carried out throughout the entire program.

The attendance banner was presented to the Desloge Sunday School. The total attendance, including five visitors was 196. Austin Boyd is president of the convention, and Mrs. Dale Blakely serves as secretary.

The churches having Sunday schools in this convention are as follows: Desloge Free



Will Baptist Church, First Free Will Baptist Church of Flat River, Hurryville Free Will Baptist Church, Leadington Free Will Baptist Church, Aulsbury Chapel Free Will Baptist Church, Fellowship Free Will Baptist Church, First Free Will Baptist Church of Farmington.

### **Sunday School Fellowship Meeting to Be Held**

The Fifth Eastern District Sunday School Fellowship Meeting will be held at New Bethlehem Free Will Baptist Church near Arapahoe, North Carolina, on Friday night, April 25. The following is the scheduled program:

- Hymn, "I Love to Tell the Story"
- Prayer, the President
- Fellowship in Song, Miss Lucille Dixon, Pianist of Host Church
- Welcome, Mr. Billy Dixon, Superintendent of Host Church
- Response, Mr. H. L. Ireland, Vice-President of Convention
- Devotions, Rev. Charles T. Rice
- Business Period, Walter R. Sandlin, President
- Fellowship Message, "How to Prepare a Sunday School Lesson," Mrs. Hazel Stilley, Mrs. William Matthews, Mr. Carol Rivenbark
- Special Music, New Bethlehem Trio and Church Choir
- Benediction, Rev. W. E. Stilley, Pastor of Host Church

### **Free Union Church Announces Revival**

Revival services will begin at Free Union Church, Greene County, North Carolina, on April 27, 1958. The pastor, the Rev. C. L. Patrick, will be the speaker for these services which will continue through May 4.

A cordial invitation is extended to the public to attend the revival.

### **May's Chapel Church Holds Quarterly Meeting**

May's Chapel Free Will Baptist Church, Dudley, North Carolina, held its quarterly meeting on April 12, 13, 1958. Mrs. May Rouse reports the following: "We had a splendid quarterly meeting. The business session was very harmoniously carried out. Brother Miles, our pastor, brought a soul-stirring message both days. His messages stressed that there is only one way to get to heaven and that our sins should be under the blood of Jesus Christ."

### **Flat River, Mo., Sunday School Awards Attendance Pins**

The Sunday School of the First Free Will Baptist Church of Flat River, Missouri, pre-

sented attendance pins to its deserving members during the month of March.

Mrs. Dale Blakely was presented her eighteenth bar for perfect attendance for eighteen consecutive years. She is teacher of the Young People's Sunday School Class.

Other members who received pins were as follows:

Fifth Year—Nancy Gammon.

Fourth Year—Darrell Beasley, Virginia Beasley, Timmy Beasley, Mike Williams, Grace Abernathy.

Third Year—George Williams, Bertha Hovis, Midge Wilson, Mary Lou Watkins, Bonnie Sue Hollyfield.

Second Year—Diana Watkins, Mary Roussin, Laura Roussin, Bertha Hovis, Wanda Beasley, Dale Blakely, Mary Lee Gammon, Joanna Smith, Genevieve White, Lee Gammon.

First Year—Ella King, Harvey Gene Faircloth, Richard Honbeck, Ronnie Wells, Karen King, Rosie King, Diana Honbeck, Marion Wilson, Bobby Wilson, Debbie Wells, Sharon Blakely.

Mr. Albert Stroup is superintendent of the Sunday school and the Rev. H. C. Beasley is pastor.

The church also reports that the Rev. Benjamin Scott, pastor of Fredericktown Free Will Baptist Church, was the evangelist for a pre-Easter revival which was held March 30—April 6. There were two converts during this revival.

### **The Rev. E. E. Edwards Confined to Hospital**

The Rev. E. E. Edwards, pastor of Wintergreen Church of Cove City, North Carolina, and Palmetto Church of Vanceboro, North Carolina, is confined to Tayloe Hospital, Washington, North Carolina, as a result of influenza and other complications. He requests the prayers of all his friends for a speedy recovery.

### **Trinity Church, Host to Sunday School Convention**

The Thirteenth Session of the Liberty No. 2 Sunday School Convention will meet April 26, 27, at Trinity Free Will Baptist Church of East Gadsden, Alabama. The scheduled program for the two-day session is as follows:

Afternoon Session, April 26

- 2:00—House Called to Order
- Reading of Letters and Seating of Delegates
- Appointing and Electing Committees
- Reports of Standing Committees
- Other Committee Reports
- New Business
- Election of Officers
- Appointing Delegates to State Convention

—Place for Next Convention

—Filling Vacancies on Committees

Morning Session, April 27

9:30—Sunday School Opened by Calvin Barber, President

—Classes

—Men's Bible Class, D. J. O'Donnell and S. W. McDonough

—Women's Bible Class, Unice Limbough and Mertie Crump

—Intermediate Class, Essie Dollar and Rhonda O'Donnell

—Junior Class, Rachel Barber and Pliney Swiney

—Card Class, Mary Lois Wright and Annie Atkins

11:00—Sermon, Rev. E. R. Mayo

—Alternate, Rev. J. W. Burnham

12:00—Lunch

Afternoon Session, April 27

1:00—Singing and Sunday School Programs

## **REPENTANCE**

(continued from page three)

needed to repent and do the first works. Some had a name that they lived by. They were supposed to be known for their spirituality; and yet, He who looks into the secret chambers of a man's heart and soul says they were dead and needed to repent.

Then there were those who were filled with pride. They boasted of their spiritual strength, their increased goods, and earthly wealth. They could boast of good talents and orthodox religion. The Scriptures tell us they felt no need of anything.

But once again we are reminded that there can be a vast difference between what church people think of themselves and what God thinks about them. The Laodicean Church felt that their own resources were sufficient to meet the demands of the age; but God said they did not know that they were wretched, spiritually poor, filled with inward misery, without spiritual prescription, and were naked and open before God. They lived in a state of lukewarmness of which they needed to repent. They were counseled of the Lord to buy of Him gold that had been tried, and to receive riches that are unperishable and white raiment which signifies the righteousness of the saints.

The question we would like to leave with you is this: "Does the church in general need to repent of its pride, its lukewarmness, its Phariseic spirit and its backsliding?"

In closing it may be well to mention that God's rebuke to the seven churches of Asia was no indication that God did not love them—quite the contrary, for God said, "As many as I love, I rebuke and chasten." Be zealous therefore and repent.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Does "And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose" (Romans 8:28), mean that every little thing that happens to a person who loves God, including accidents, work together for good?

**ANSWER:** Yes! It means just what it says here, that everything, no matter how small or large, how in line with the teaching of God or how much it may be contrary to God's teachings, all of the things from all eternity as well as those to transpire in the future work together for good to everyone that loves God and is called according to His purpose. He even causes every work of Satan to work together for good to those who are the called according to God's purpose and who are really loving Him. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain" (Psalm 76:10). This, of course, does not apply to those who profess to be loving Him but are, instead of conforming to His image, conforming to the image of this world. Yes, if you are that Christian who conforms to the way and will of God, loving God with your whole heart, your whole mind, soul, and all your strength, then the fall of Lucifer, the shining one of heaven, and the fact that he is now Satan, the old serpent, the devil, will have worked together in every detail of every activity for your eternal good. In order to see that God included the smallest details in a Christian's life as He applies the prearranged plan that has been made according to His foreknowledge, he only needs to turn to the words of Jesus as found in Matthew 10:26-31. Here He tells us that He maintains scrupulous watch care over all of nature, even to the extent that the fall of one sparrow from the tree has never escaped His notice, and that one hair from our heads never falls without His knowledge. So from God's perspective, there are not accidents that involve His children. We may not understand the where and why of it all, but God does; therefore, the important thing in our lives is that we make our election sure. We need not, yea, we dare not, let Satan deceive us as to our faith, its object and its operation. Faith

in a local church, its program or anything else than Christ, is futile. In order that a person be safe, he must be attached to Christ or found in Christ by a living faith, one that produces the works that Christ assigned to His true followers, those works that Christ did, yea and even greater works than Christ did while here, because He has gone to and is at the right hand of His and our heavenly Father. This is the overcomer's doctrine and never applies to a nominal church member or so-called fair weather Christian. The late Doctor Griffith Thomas, formerly principal of Wycliff Hall, Oxford University, has the following to say in his book, *St. Paul's Epistle to the Romans*, Pages 226 and 228: "The providence of God has its human outlook, while the purpose of God looks within and relates to God Himself. From the human side, the reference is 'to them that love God'; but these are now looked at from the divine side and described as 'them that are called according to His purpose.' This divine purpose is thus emphasized, and we are assured that no circumstances of life can possibly harm those who are included in it; for the fact that they love God implies and presupposes His dealings with them in several definite stages or links in the chain of His relationship, all of which shall be realized in due time.

"(a) They were foreknown. God fixed His regard on them, noted them with favor, and this favorable regard is the commencement of the whole process of redemption.

"(b) They were predestinated. God's will follows His knowledge and He fore-ordained them to be conformed to the image of His Son. They were to find in the glorified Son of God their pattern, their power and their goal.

"(c) They were called. This, in the apostle's meaning, is always to be understood as what is known as 'effectual calling,' not merely invited by God, but also as having accepted the invitation. . . .

" . . . 'All things work together for good.' Many years ago an eminent French engineer was detained in the Mediterranean by a tedious quarantine. It was hard for one of his active temperament to endure such confinement; but as he waited on the deck

of the vessel he read, and the book, to which he gave extra attention, prompted him to the conception of the Suez Canal, the execution of which has made him so famous and has been of such great service to the world. Did M. de Lesseps afterwards regret those dragging days of quarantine? And if the child of God could realize more fully the constant presence and guidance of a loving Father he would more readily perceive that all things are really working together for his good. Let us ever live in this love of God. The more we trust the more we shall love, and the more we love the more fully we shall trust. Life is dark, but love can see. Life is difficult, but love can understand. Life is sad, but love can rejoice while waiting for that day when we shall no longer see through a glass darkly but when we shall know even as we are known."

## Open Letter

FROM FREE WILL BAPTIST  
CHILDREN'S HOME, MIDDLESEX,  
NORTH CAROLINA

April 15, 1958

Dear Friends:

We are again approaching the month of May and as you know it has been designated as *Children's Home Month*. We would like for each of you to urge your people to make a special contribution for our boys and girls during this month of May. Our receipts for the past months since November have been somewhat smaller than for the previous years and we are anxious to make up the deficit during May.

We appreciate the wonderful support that our people have given us in the past and wish it was possible for me to go to all of our churches and thank our people personally for their response to our needs. Since this is impossible I would like for you to do it for me.

Some of our churches send us a monthly donation and if your church is one of these, we want you to know that we are truly grateful. But, we trust that you will make us a real nice offering in May. If your church does not send a monthly donation I trust they will make a special effort to have a large offering for the Children's Home during this designated month. Please remember that these seventy-five boys and girls here are depending on us for their support and for their livelihood.

Please extend our best wishes and our heartfelt thanks to your people and remember that we are counting on you and looking forward to receiving your offering.

Sincerely yours,  
S. A. Smith,  
Superintendent





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### YOUTH AND DISSIPATION

"We lie down in our shame, and our confusion covereth us: for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God" (Jeremiah 3:25).

This verse can be divided into four divisions: Sin's Shame; Confession of Sin; The Sins of Youth; and The Sin of Disobedience. All these things are caused by dissipation.

According to Webster, dissipation means, "mental distraction; excessive indulgence in luxury, especially drink or vicious pleasures." In other words, it simply means wasting life through bad and ruinous habits, or to go still further it means wasting time, money and health, neglecting golden opportunities, squandering one's means and destroying his talents with riotous living.

If our young people will read and accept the advice and warning I shall try to give in this message it will save them of much trouble, heartache, disappointment, remorse, affliction, pain and suffering. It will add years to their lives, and save them much time, labor and money.

We are living in an age of great dissipation among young people. No doubt our country has never seen the equal to this period, for, regardless of all our education, teaching, training, advice and warning, dissipation is abounding more and more with every passing day. This is a wild, reckless age for the youth of America, and indeed, for everyone regardless of age.

Dissipation shortens life. There is not the least doubt of this fact. The lives of many people, and those of middle age, have ended in death, who ought to have lived many years longer. They formed bad habits, indulged in vicious pleasures, sinful and destructive practices, which sapped their vitality, robbed them of their health, brought on weakness, sickness, disease and death. Don't doubt this truth, and don't let it be your experience in later life.

One big reason that dissipation shortens life is that one bad ruinous habit calls for more and worse bad ruinous habits. The human body was not made for dopes, poisons, nicotine, strong drink, and so on. The system can't stand everything. Any good medical doctor will confirm this. Our

bodies are to be cared for, treated right, protected. The body is the temple of the Holy Ghost, so says God's holy Word. Our bodies are wonderful pieces of machinery—the most wonderful in all the world. Man climaxed God's creative work; but some people give more care to their automobiles than they do to their bodies. They won't put all kinds of old sorry grease, oil and gasoline into their engines, expecting them to give good satisfaction and last a long time. Then why treat your body so badly? Why put all kinds of destructive strong drinks, dope, poisons and other things in our bodies and still expect to live long lives? That is just the way multitudes of people are living, but many are not living long. No wonder so many young people are dying?

Don't live a dissipated life. I realize that habits are hard to overcome. The best way to overcome dissipation is never to begin it. My advice is to be clean, live upright and noble. Then there will be no bad habits to break away from, no regrets for youthful dissipations. God will enable you to live like that if you put your trust in Him.

*"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (1 John 5:4).*

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### BROKEN BITS

A few days ago I was in the presence of an elderly gentleman who was undertaking to explain what the Bible taught on a certain subject. This man was in as much earnest as I have ever seen, but it seemed that he was making no headway. Occasionally he would quote a bit of Scripture and then he would quote some saying that he had heard and call it Scripture. Strange as it may seem, instead of listening to what he was saying to apply it to my own life, I was lead to make an analysis of some of the reasons why this gentleman was not able to explain his subject matter and be of service. A few of these reasons I would like to share with you.

1. This man had not faithfully applied 2 Timothy 2:15 which says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There were broken bits of Scripture used in his discourse; some out of their context and others, maybe used rightly. Bits of Scripture taken from their context may be used as subject matter for argument's sake, but never will serve to bring

peace and comfort to the person's life. In order to use the Bible correctly one must put enough study to it until he is approved of the Lord to the extent that he has nothing to be ashamed of before God and man, when it comes to rightly dividing it for the whole life of man.

2. This man had been effected by his surroundings. He had been taught that it was not necessary to prepare for leadership and to major in becoming capable of proclaiming the truths of God's Word. He felt that if the Lord had anything for him to do or say that He would miraculously reveal it to him and make him capable of the job without the necessary preparation. I can assure you that the Lord can and does work miracles occasionally; but He does not work miracles nor allow the Spirit to use a person until he has put forth reasonable effort to prepare for the task assigned.

3. This man had been a spasmodic supporter of the church and its efforts in soul winning. Several Scriptures can be applied here. Hebrews 10:25 says, "Not forsaking the assembling of ourselves together as the manner of some is; . . ." Jesus said in Matthew 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, . . ." (Matthew 28:19, 20). Paul says, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewardship, that a man be found faithful" (1 Corinthians 4:1, 2). Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matthew 23:23). This man, as the Scriptures above bring out, had not been loyal to the local assembly of God's people. His personal prayer life had been weak and wavering. By his actions and support he had not accepted the Great Commission as his responsibility. His stewardship responsibilities of God's heritage was not above reproach and he supported the church and the cause of Christ only as he saw fit, leaving out the tithing plan which Jesus says all Christian ought to do. How could one expect God to use him with such selfish principals and conduct in life?

Life is incomplete without there is a  
(continued on page thirteen)



# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## The Eyes of Mr. Moye



REV. J. C. MOYE SR.

The following article was written by Lee Glover, a freshman student at Mount Olive Junior College.

The Mr. Moye referred to is the Reverend J. C. Moye Sr., Free Will Baptist minister of Snow Hill, North Carolina, who has endowed the Mount Olive Junior College library, Mount Olive, North Carolina, in the amount of \$12,500 and whose portrait graces the library wall.

Mr. Glover's article indicates the value of an investment in Christian higher education. Here is a young man who has never met Mr. Moye, but whose life has been inspired by him because of what Mr. Moye did for Mount Olive Junior College.

It is impossible to measure the good will that will come from Mr. Moye's endowment of the library. Every student who goes through the institution is benefited by his Christian benevolence.

Gifts to Mount Olive Junior College are an investment in the destiny of young men and women. The development of the immortal souls of youth will endure while the ages roll.

If any reader would like to consider a memorial at Mount Olive Junior College in the form of an endowment, scholarship, student loan fund, or building, please notify the college. The college will welcome an opportunity to assist you in determining a suitable memorial in the amount of \$100 or more:

"As I sit here in the library in the atmosphere of intelligence, I observe many things that completely distract my attention. I often rest my head in my hands and stare at the large brown table at which I often study. The study table is scarred from the many books that have been pushed and shoved across it by the students during their busy days at school. Although the table seems to fare badly at times, it seems perfectly happy in its surroundings of books that line the room.

"As I look at the long magazine rack that sits in front of the four large windows, I often see the librarian walk by with one hand filled with magazines while the other one is quickly tucking her blouse into her skirt. I usually think at this point that the library is complete until I look at the south wall and see the picture of Mr. Moye, the elderly man, hanging upon the wall.

"This sturdy man, who is behind a mahogany frame lined with gold, seems to have more life than the average person. His warm eyes surrounded with framed glasses seem to say, 'Have courage and keep trying.' These warm looking eyes are unusual because they seem to understand my problems.

"This picture that hangs here day after day amazes me at times. When I become disgusted, slam my book, and start walking out of the library, I look at the brown eyes and they seem to be filled with disappointment. When I return to the table and open the book once more, the eyes seem to light up with delight as if he would like to say, 'I had a problem once, but I overcame it; so can you.'

"I really do wonder at times if this old gentleman is not watching me because, when I finish my work and walk out of the door, the eyes are brighter than ever. It is for this reason that when I am asked what I like most about the library, I always answer, 'The eyes of Mr. Moye.'

## An Open Letter

To North Carolina Pastors, Sunday School Superintendents, and Woman's Auxiliary Presidents:

Saturday, April 26, is the date for the Fourth Annual Vacation Bible Clinic in North Carolina to be held at Mount Olive Junior College.

The clinic this year is expected to be the best and largest attended yet. It is being sponsored jointly by the college and the North Carolina State Woman's Auxiliary Convention under the direction of Mrs. R. B. Crawford, youth chairman.

Classes will be held for teachers in the following departments: nursery, beginners, primary, junior, intermediates, general directors and music directors. In general, the writers of the vacation Bible school materials will be the teachers for the departments in which their lessons will be used.

All vacation Bible school workers in your church are urged to attend. The clinic will begin at 9:45 a. m. and close at 2:30 p. m. Those attending are asked to bring a picnic lunch.

The Free Will Baptist Press will have a complete display of vacation Bible school literature and supplies, and those who desire may place their order for these items while attending the clinic.

No registration fee is charged, but an offering will be received to defray the expenses of the clinic.

I trust that all your vacation Bible school workers will be able to receive the benefits of this day of excellent training.

Sincerely yours,  
W. Burkette Raper,  
President

## Free Will Baptist Collection Grows

The Free Will Baptist Collection at Mount Olive Junior College grew by the addition of nearly 250 new pieces last week. The items were given by the Rev. David W. Hansley of Kinston, chairman of the Mount Olive College Board of Trustees and moderator of the Eastern Conference, and represents the accumulated materials of over thirty years spent in the Free Will Baptist ministry.

Many of the items are rare and could not have been obtained by the college library except through the gift of one who had preserved them privately. About one hundred and fifty copies of minutes of the various conferences, conventions and associations of North Carolina and allied states filled in large gaps in the sets which the library is striving to make complete. Nearly one hundred miscellaneous tracts and published reports give an excellent picture of Free Will Baptist denominational activity in the period from 1930 to 1955. A file of *The Free Will Baptist*, complete from 1937 to 1957 and with scattered copies from 1929 to 1937, forms a rich source for research. A copy of *Zion's Hymns*, published

(continued on page thirteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## GOD'S WORD TO PARENTS AND CHILDREN

To be a parent is a great privilege. But great privileges are always accompanied by great responsibilities. Many parents do not understand that children are a heritage from the Lord (Psalm 127:3) and that God not only desires but also commands that they be taught the Word of God and be brought up in the knowledge of Him. Every child that comes into the world has an eternal destiny, and whether they spend eternity in the presence of God or in outer darkness will depend greatly upon the training received from the parents while they are young.

God's instructions to Jewish parents in the Old Testament are also applicable to parents of this present time. Read them thoughtfully:

"Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deuteronomy 11:18, 19).

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4).

These verses clearly reveal the fact that parents themselves are to be well versed in the Scriptures and to teach them to their children.

God has said, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." (See Deuteronomy 8:3 and Matthew 4:4.) But we cannot live by them unless we know them, and it is exceedingly important that parents should read God's Word daily and teach it to their children. They should set them an example by living themselves according to the Scriptures.

In Proverbs 4:20-22 God has revealed to us a precious truth. There is a wonderful reward in this life, as well as the next, to those who know and keep God's Word. Read it for yourself:

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life to those that find them, and health to all their flesh."

Have you experienced the truth of these wonderful verses?

Children would have greater respect for the authority of parents if they were made to understand that parents are under obligation to God to command obedience of their children and to punish disobedience. Their attention should be called to such Scriptures as the following:

"Children obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3).

"Children, obey your parents in all things: for this is well pleasing unto the Lord" (Colossians 3:20).

"Hearken unto thy father that begat thee, and despise not thy mother when she is old" (Proverbs 23:22).

"My son, hear the instruction of thy father, and forsake not the law of thy mother" (Proverbs 1:8).

"A fool despiseth his father's instruction: but he that regardeth reproof is prudent" (Proverbs 15:5).

"Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen" (Deuteronomy 27:16).

God regards obedience to parents so important that in early days a sinful and rebellious son was to be put to death. (See Exodus 21:15; Deuteronomy 21:18-21.)

### INSTRUCTIONS IN REGARD TO PUNISHING CHILDREN

"He that spareth his rod hateth his son: but he loveth him that chasteneth him betimes" (Proverbs 13:24).

"Withhold not correction from the child: for if thou beateth him with the rod, he shall not die" (Proverbs 23:13). This means spiritual death.

"Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Proverbs 29:15).

"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Proverbs 22:15).

### GOD ALSO CHASTENS HIS CHILDREN

"Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee" (Deuteronomy 8:5).

"For whom the LORD loveth He correcteth; even as a father the son in whom he delighteth" (Proverbs 3:12).

"Blessed is the man whom thou chastenest, O LORD, and teachest him out of thy law" (Psalm 94:12).

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation 3:19).

"Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty: For he maketh sore, and bindeth up: He woundeth, and his hands make whole" (Job 5:17, 18).

### HOME HARMONY

Oh, the blessing of daily devotions,

When father and mother in prayer

Thank God for His love and provision,

And cast on the Lord every care!

Oh, the joy of reading the Scriptures,

Of letting God's Word guide and lead,

As you bring up your child for the Saviour,

And trust Him to supply every need.

—Salvation Tract Society.

Coming across the above tract, I liked it very much for it clearly sets forth our views on the home life of parents and children. The Scriptures teach that child training is profitable. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). If parents would only adhere to this teaching, thousands of delinquent children, who are now in institutions of correction, would be abiding in their homes happy in doing worthwhile things; or would be in institutions of learning preparing for usefulness to their fellow man and to live as Christian citizens. But because they never heard God's Word read in the home, nor a prayer offered; but instead, they heard cursing and obscene language, saw drunken parents fighting and quarreling, and followed after sinful, debauching motion pictures and the filthy pictures shown on the television, they are behind bars or in camps with criminal records in their early teen-age. This is not popular preaching. But I find that homes that were recognized as Christian, many of them do not have time off to stop the television long enough for prayers and the reading of God's Word. God only knows what the next generation will be—if there is a next generation!

The devil could not damn as many children as he wanted to with movies, so he took the Hollywood shows to the living rooms of our homes—but not mine!

## Convention Personality

The Rev. Billy Jackson of Greenville, North Carolina, and pastor of Parker's Chapel, will bring the opening message at the North Carolina Free Will Baptist League State Convention on Friday night, May 2, at 7:30 in the First Free Will Baptist Church of Wilson. His theme will be "Let Go—Let God Save You."

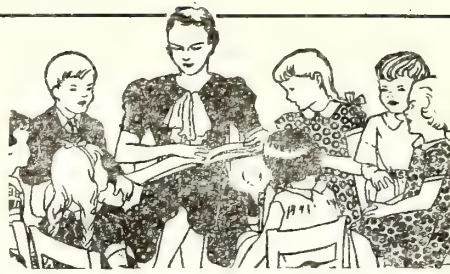
The Mount Olive College Chorus, the Belfryette Quartet and the King's Messengers Quartet will furnish an unusually fine musical program.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The Story of the Rainbow

Clara E. Bowen

**W**HY is there a rainbow?" The shower was over and Tessie stood at the window watching the beautiful rainbow. She thought it looked like a bright colored ribbon hanging far up in the sky. Her brother, Teddy, was standing near by.

"Yes, Mother," he chimed in, "why is there a rainbow?"

"Please tell us a story about it," Tessie continued. "Why does it just come after a rain?" Couldn't it come at any other time?"

"No," Mother laid down her sewing, "the rainbow never comes at any other time. It comes after rain and there is a reason for it."

"What is the reason?" Tessie wanted to know.

"Sit down here, both of you," their mother said, "and I'll try to tell you a story about the rainbow."

"Fine," Teddy cried, seating himself on a low stool at his mother's feet. "I like to have you tell us stories."

"I do too," Tessie perched on the arm of Mother's chair.

"Long, long ago," their mother began, "the people on the earth all became very, very wicked. They seemed to get worse every day. They forgot the loving heavenly Father who had cared for them and had given them so many good and wonderful gifts. They did not pray to God and thank Him for taking care of them and their children as they should. They were unkind in dealing with each other and neglected to help their neighbors when they were in need of assistance. These people became so wicked that God would not bear with them any longer.

"But at the same time there was one man who was good and obedient to God. This man's name was Noah. His family, we are told, were all good people. God spoke to this man, Noah, and informed him that He was going to send a great flood on the earth which would destroy all the wicked people. He told Noah to build an ark, which is a kind of houseboat, that would hold all his family and a lot of animals and birds.

"During the time that Noah was building the ark, which lasted for several years, he preached to the people and tried to get them to repent and turn away from their sinful way of living, but they would not listen to him. These wicked people laughed at Noah and called him foolish when he talked about a great flood coming to destroy everything on the earth. They did not believe he knew what he was saying for there never had been a flood and the ground was then dry and the sun was shining bright. But this did not keep the good, faithful Noah from going right on with his preaching and his work of building the ark.

"By-and-by the big ark was finished. It set on the dry ground upon a hillside, with no water anywhere near it. It was built of a special kind of lumber which God had told Noah to use. God had also directed Noah to make it a certain size, so many feet long and just so many feet wide, so there would be plenty of room inside the ark, or houseboat, which we might call it. You see they were going to live in the ark for a long time and there had to be room for storing a great many useful things.

"When the ark was completed, Noah and his family went inside. That is what God had told them to do. Then the animals began coming in, from the hills and the valleys they came marching into the ark. There were two animals of every kind and two of every kind of fowl. Little humming birds and great big eagles with their wings outspread, went right into the ark and perched on the huge beams above the beasts standing around like horses and cattle in a barn. Of course, all those beasts had to be gentle and quiet for God was directing them to do it.

"Then, we are told, that God closed the door of the ark so that no one else could get in. Soon it began to rain, perhaps just a slow drizzle at first, but soon it was a heavy downpour. No one had ever seen it rain so hard and it lasted for days and days and did not stop at night either. It kept right on raining for forty days and forty nights until the whole earth was covered with water. The ark now floated along just like a ship on the ocean. This is just

what God had told Noah it would be but the wicked people did not believe it. They did not believe God and they were punished. But they found that God's Word is always true, but it was too late then for them to be saved. They had let the chance pass.

"Inside the ark was warmth and comfort. Noah had gathered food for the animals and birds as well as for themselves to eat. Everything was nice and dry in that big houseboat.

"After awhile the rain began to be less violent and when Noah looked out he could see the sun trying to peep out. He was glad he must have been, for he knew that the flood was about over. In a few days the rain was all gone and the ark once more set firmly on the solid ground. The door was opened and they all went outside. How happy they must have been to be out on the land once more and be able to walk around and to see the green leaves sprouting on the bare branches of the trees.

"The very first thing that Noah and his family did when they left the ark was to kneel down and thank God for saving their lives when He caused the flood to destroy the wicked people.

"Just then a beautiful shining rainbow appeared in the sky. The Bible tells us that this was a sign the Lord gave to the children of men that He would never bring another flood to destroy the world. That is why we have a rainbow. It is God's promise to us."

"Oh, Mother," Tessie cried eagerly, "that was a nice story. I'll always remember it whenever I see the rainbow."

"Yes," Teddy added solemnly, "I'll remember it, too, and every time I see a rainbow I'm going to thank the loving heavenly Father for making that promise."—*Mother's Pleasure.*

### A Boy's Witnessing

A small boy was on the witness stand in an important lawsuit. An attorney cross-examined him, then delivered, he thought, a crushing blow to the testimony.

"Your father has been telling you how to testify, hasn't he?"

"Yes," said the lad without hesitation.

"Now," said the lawyer triumphantly, "just tell us how your father told you to testify."

"Well," the boy said modestly, "father told me the lawyers would try to tangle me in my testimony, but if I would just be careful to tell the truth I could repeat the same thing every time."—*Selected.*



# Woman's Auxiliary Department

**ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) **NEW BERN, N. C.**

Ayden, N. C.—The Woman's Auxiliary of Little Creek Free Will Baptist Church met on April 7 in the home of Mrs. Henry Bunton. The meeting was opened at 7:30 p. m. with fifteen members and one visitor present. The president, Mrs. Edward Skinner, presided over the meeting. Mrs. James Blanchard read the opening Scripture, followed with prayer. Those taking part in the program were Mrs. Helen Phillips, Mrs. William Earl Phillips, Mrs. Addie Sumrell and Mrs. Ed Sumrell. After a short business session, the hostess served delicious refreshments. It was announced at the meeting that Mrs. Effie would be at Ormondsville Church on April 23 for a book study. Every member was urged to attend if possible.

Wake County, N. C.—The Woman's Auxiliary of Wooten's Chapel Church sponsored a pre-Easter week of prayer which was held at the church. On Tuesday night the Y.P.A. had charge of the program under the direction of Mrs. J. W. Drye. On Wednesday night Miss Laura Belle Barnard showed a missionary picture of India and made a very impressive talk.

The program on Thursday night was carried out by the G.T.A., under the direction of Mrs. Paul Lassiter. On Friday night the auxiliary had charge of the program, under the direction of Mrs. Cecil E. Rose. The week was climaxed on Saturday night with a film, entitled "The Journey of Faith," which was the story of the crucifixion and resurrection of Christ.

## THE MAIL BOX

### SEEKING PASTORAL WORK

"I will be open for pastoral work for the next church year. Anyone desiring my services may contact me at the following address."—Rev. W. S. Burns, Hill Crest Mobile Home Park, New Lexington Road, Winston-Salem, North Carolina.

## Christian Education

(continued from page ten)

ed in Pikeville, North Carolina, in 1854 for the Free Will Baptist denomination, is not only a rare Wayne County imprint but gives students of history an interesting insight into the services of the ante-bellum churches. Among the books included in Mr. Hansley's gift are Woolsey's *God, A Hundred Years and a Free Will Baptist Family*, Wiley's *Life and Influence of the Reverend Benjamin Randall*, *History of the Seventh-Day Baptists in Europe and America*, and an 1836 edition of *The Pilgrim's Progress*.

In making the gift, Mr. Hansley stated that he hopes that other persons would see fit to make similar gifts in order that the collection might be made complete, since the college has been designated as a central depository for the records of the Free Will Baptist State Convention of North Carolina. The value of his collection, he felt, would grow as those of others were united with it to form a set of records complete in one place and arranged for use by researchers.

Daniel W. Fagg Jr.

## Till You're Well Again

(continued from page nine)

reasonable knowledge of the law of God concerning sin and salvation. One must know enough to know how to work it in his life. Too many people fail because of knowing so little of the spiritual life. When one finds the Lord he must yield to Him, take time and put forth effort in order for his life to be a glorious life in the sight of the Lord. Many jewels are never brought to the surface of our lives because God's plan is never understood concerning life. Life is often lived in broken bits, with pieces falling here and there because the Master builder is never permitted to become the architect and mold the vessel into a vessel of honor and meet for the Master's use.

"Our everyday lives tell what kind of seed our hearts have received."—Selected.

## NORTH CAROLINA FREE WILL BAPTIST LEAGUE STATE CONVENTION

First Free Will Baptist Church  
Wilson, North Carolina  
May 2, 3, 1958

NOTE: "Let Go—Let God"

SCRIPTURE: "... Lord, what wilt thou have me to do? ..." (Acts 9:6)

Theme: "Let Go and Let God"

FRIDAY, MAY 2

FRIDAY EVENING SESSION

7:30—"Sing Unto the Lord"  
7:45—Meditations, George Stevenson  
—Belfryette Quartet  
8:00—Welcome to Wilson  
8:05—The King's Messengers Quartet  
8:15—The President Appoints Committees  
8:20—College Chorus, Mount Olive College  
8:35—"Let Go—Let God Save You,"  
Rev. Billy Jackson

8:10—Day Is Done  
—The King's Messengers  
—Mizpah

SATURDAY, MAY 3

SATURDAY MORNING SESSION

8:00—"Sing Forth"  
8:15—Meditations, George Stevenson  
—Belfryette Quartet  
8:25—Panel Discussion, Let Go—Let God Have:

1. Your Head, Mike Pelt
2. Your Leisure, Raymond Sasser
3. Your Talent, Chester Phillips
4. Your Possessions, Earl Glenn

11:15—The King's Messengers  
10:10—Some Necessary Things, President C. H. Overman  
10:45—The Convention Sings  
11:00—"Where To?" Ray Turnage, Secretary, National Free Will Baptist League Board  
11:15—The King's Messengers  
11:20—"Let Go—Let God Use You,"  
Miss Laura Belle Barnard  
12:00—Adjourn

SATURDAY AFTERNOON SESSION

2:00—"Singing Unto Him"  
2:10—Meditations, George Stevenson  
—Belfryette Quartet  
2:20—"How We Do It," conducted by "Brainstorming" Technique  
3:30—The King's Messengers  
3:35—Finishing Necessary Things, President C. H. Overman  
4:00—Adjourn

SATURDAY EVENING SESSION

7:00—"Let Go—Let Everybody Sing"  
7:20—The King's Messengers  
7:25—Statewide Intermediate Sword Drill  
7:55—"The Challenge of the Cross,"  
Leaguers of St. Mary's Church, New Bern.  
8:25—"Let Go—Let God Have You,"  
Directed by Henry Melvin  
9:10—Day Is Done



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## En Route to Alaska

April 7, 1958

Dear Friends:

As I write this letter, my family and I are in the home of Rev. and Mrs. Johnny Postlewaite who are our home missionaries in Wenatchee, Washington. After having spent the week end with them, our faith has been strengthened and we have been encouraged as we have observed the way the Lord is blessing their efforts.

As we journey toward Alaska we want to personally thank you and your congregation for every contribution you have made toward making the Alaskan project a successful beginning. One of us has visited personally with most of you who will receive this letter, and have enjoyed the fellowship with you very much. Also, your interest in this work has been very encouraging.

On our way up we stopped by the National Home Mission office in Nashville, Tennessee, where Rev. Willis transferred the Alaskan fund to us with the exception of approximately \$750 reserved in case of an emergency arising at any time. We trust the amount that we have received will be enough to get us to the field, get established and operate for at least two or three months.

We count it a privilege to be your representatives in Alaska, however leaving your home, loved ones and Christian friends is not as easy as singing "Where He Leads Me I Will Follow" or "Ready to Go, Ready to Stay." For this work to be a success depends on your future support.

As we make our final push into Canada and on into Alaska this week, I wish to make an urgent appeal to you to do three things for the Alaskan Mission: First, lead your church members in making a special prayer for the Alaskan Mission. Second, encourage others to dedicate themselves to the Lord to serve with us in this great field. Third, lead your church or some auxiliary of it to give a special offering to the Alaskan Mission during the month of April.

We are trusting the Lord that the support of the work may not slump since we are gone and will not be making anymore contacts with you.

The nearer we approach this great harvest field the more we can see the greatness of the task assigned to us; but I have faith in you and your people that you will not let this cause for Christ down, and one glad

day we will all come face to face with Christ bringing the souls won to Him.

Yours for Christ,  
D. L. Whaley

## Is This God's Will for Us?

Lonnie Sparks

Since I have been in Ghana I have wished so much that true gospel preaching churches had a greater hold in Ghana. Many of the schools were started by missions, but as far as we have been able to observe, there is much lacking from a Christian standpoint. This does not mean that they are doing no good at all.

Recently I was talking to one of the men who is helping to revise the Bible into Asanti language. He is working in connection with R. Akrofi, our professor. He told me that he would like for me to pray, as well as help him look for a headmaster to take over a secondary school (equivalent to our high school) that he started on February 3. He said that there are already some buildings and that if someone could come who had a degree, Bible college or university, he felt confident that soon the government would take over its support. At the moment it is self-supporting. It has an enrollment of 32 students, 27 boys and 5 girls. Twenty-five of them board at the school. He feels definitely that the school will expand rapidly. It is these who will be Ghana's leaders.

Most missions in Ghana do much educational work. If we wish to have work in Ghana, this may be a way of entrance. In connection with Christian work among the students, they could work in the surrounding villages, of which the greater part of the inhabitants are pagan. This school is situated about 20 miles from Kumasi and about 250 miles or less from our field. Mr. Dentch, the African scholar, has invited us to visit this area and the school when we pass through Kumasi at Easter on our way to the Bondoukou Circle. After that I will be able to give you our impressions of the challenge and the advisability of accepting this work. It would not be as expensive to equip missionaries in Ghana as it is in the Ivory Coast, also Dan could easily come over and do the building, if necessary. We could meet incoming missionaries at Accra as easily as at Abidjan. There would be no language to learn as this is English speaking territory, that is other than the native

language. The great question is: "Is this God's will for us?" Secondly, is this the hour for us to open another field? Thirdly, will our people accept this challenge? Or that God would thrust forth laborers in the field. If only our people and leaders could see this needy land.

## Resolution

Whereas, the work and responsibilities of the foreign mission office continues to increase, and

Whereas, the duties of the office require more time to properly and adequately take care of the affairs as related to our foreign mission program, and

Whereas, the requests and opportunities for itinerate services, missionary conferences and missionary revivals are entirely too much for one man to handle in connection with the office work and correlating the work of our five foreign fields, therefore be it resolved that section one of the Bylaws of The Charter of Incorporation of the Board of Foreign Missions of the National Association of Free Will Baptists be changed to read as follows:

### SECTION I—OFFICERS

The foreign mission board shall at each annual meeting, elect the following officers: a chairman, a vice-chairman and recording secretary. Said officers shall hold office for one year and until a successor or successors be elected.

The foreign mission board shall also elect an executive director-treasurer who shall be elected for an unspecified term with the understanding that he is to be given, or given a sixty-day notice before termination of official duties. Also, the foreign mission board shall concur or approve the selection of a promotional secretary who shall work in this capacity under the supervision of the executive director. The promotional secretary shall also be chosen for an unspecified term with a sixty-day notice given before termination of official duties.

All officers shall be members of the board except the executive director and promotional secretary who may or may not be member of the board.

In event of the death or removal or resignation of any of said officers, a successor or successors may be elected by the board to complete such unexpired term or terms.

Note: The above resolution was adopted at the last meeting of the foreign mission board and will be included in our next report to the National Association, for approval. It is hereby submitted for early consideration.

Raymond Riggs

•

Treasures in heaven are laid up only treasures on earth are laid down.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's Law in a Nation's Life

(Lesson for May 4)

Lesson: Exodus 19:3-6; 20:1-17.

Golden Text: Exodus 19:5.

### I. INTRODUCTION

Following the safe crossing of the Red Sea by the Israelites, they were led of the Lord to follow the seacoast southward until they came to Horeb, the mountain where God first appeared to Moses. This is the fulfillment of the promise of God to Moses at the time of Moses' call.

A number of important things happened to the Israelites during this early period of their pilgrimage. God caused manna to be on the ground every morning but on the Sabbath; this manna was used for bread. God also caused quail to come into the camp at evening that His people might have meat. God also permitted Moses to strike a rock and bring forth fresh water for the people.

During this time the Israelites fought their first battle and won the victory from the Amalekites. Here also Moses' wife and two sons joined him, and his father-in-law gave him good advice in setting up an organization for the government of the people.—*The Bible Teacher* (F.W.B.).

### II. HINTS THAT HELP

1. God often calls His servants apart in order to give them messages for others (Exodus 19:3).

2. Seeing the greatness of the grace of God should convince us that we cannot satisfy God with any of our works (Vs. 4).

3. There is a vast difference between obeying a set of rules and obeying a person whom you love (Vs. 5).

4. It is poor judgment to choose the authority of the law instead of the position of a king and a priest (Vs. 6).

5. There is and can be but one God, and He rightfully demands first place in our lives (20:3).

6. It is impossible to make an image represent God, for His greatness, holiness, and invisibility cannot be shown to the natural eye (Vv. 4-6).

7. The way we use the name of the Holy God reveals our actual opinion of God (Vs. 10).

8. The Lord's Day is not given for rest, but for strenuous activity in His name (Vv. 8-11).

9. We can do no better than regard God's respect for human rights and relationships (Vv. 12-15).

10. If it were possible to curb evil desires it would also be possible to prevent crimes (Vv. 16, 17).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. All people do not accept the fact of Israel's being God's chosen people. However, one can readily see through the study of Jewish history an unusual element of preservation of this great race. They have been persecuted, killed and scattered from one nation to another, but God has been with them. "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine" (Vs. 5). You will note that this was based on the condition that they would obey God's voice and keep His covenant. God always makes a promise to His people which is based upon certain conditions which man must meet.—*The Bible Student* (F.W.B.).

2. As the lesson is so extended, we shall let the teacher make his own application of these verses, and simply quote a poem:

"1. Thou shalt not have more gods but Me.

2. Before no idol bow the knee.

3. Take not the name of God in vain.

4. Nor dare the Sabbath Day profane.

5. Give both thy parents honor due.

6. Take heed that you no murder do.

7. Abstain from words and deeds unclean.

8. Nor steal, though thou art poor and mean.

9. Nor make a willful lie, nor love it.

10. What is thy neighbor's do not covet."—*Peloubet's Select Notes*.

3. The Ten Commandments were given by God. In brief, they define man's duty toward God and man. They are as up-to-date as when God spoke them. Christ has fully endorsed them. Twentieth century society needs them. They are the moral law by which a moral universe is governed.—*Selected*.

This statement is somewhat misleading. Rather the Ten Commandments should be construed in the light of New Testament teachings. Thus a man who hates

another is guilty of murder in God's sight even if he has never done him any physical harm. Also the Holy Spirit tells us through Paul that covetness is a form of idolatry. A man who would steal if he was sure he would not be caught and punished is a thief in God's sight. Hosea 2:11 tells us that the observance of the Jewish Sabbath would cease for a time because of Israel's sin. A nation that officially asked for the crucifixion of the Son of God could not keep the Sabbath in an acceptable manner until it repented of that terrible sin. Every command that God gave Israel is not binding on Christians. But if they are restated in the New Testament, then they should be obeyed as taught in the New Testament.

4. The Sabbath is here said to be "the sabbath of the Lord thy God," or "unto Jehovah thy God" (A.S.V.). It was the day set apart by Jehovah for rest from toil and labor and for religious service and devotion. Elsewhere it is said that the Sabbath was a sign between Jehovah and Israel (Exodus 31:12-18; Ezekiel 20:12-21). The Sabbath was also a memorial of creation. The Israelites were to remember that the six days were followed by the seventh day of God's rest.

We need to carefully note that the Sabbath was given to Israel only and alone; it was not given to the Church of God. The Sabbath was given to Israel and it belongs to them (Deuteronomy 5:1, 12, 15). The Sabbath is associated with the law, and the Church is not under the law, but under grace (Romans 6:14). The day an instructed Christian keeps, is the day of Christ's resurrection, the first day of the week (Romans 7:4; John 20:1, 19, 26; Acts 20:7; 1 Corinthians 16:2; Revelation 1:10).

5. *The Simple Test*. One day a street-car conductor gave a young preacher too much change. For a moment the young man wondered whether or not he should bother returning it. He finally decided he should. Imagine his surprise when the conductor said: "I was at your preaching service last night. I purposely gave you long change just now to see whether or not you practiced what you preached."—*Selected*.

6. There was an old Scottish elder who was faithful in church attendance. He caused, however, a great deal of trouble among the church members. He told his pastor one day that he was going to pay a visit to the Holy Land. "And when I get there," he said with great enthusiasm, "I'm going to climb Mount Sinai, and read the Ten Commandments from the top of it!" Replied the pastor, "I can tell you something better to do: stay at home and keep them!"

Wealth of faith punctures faith in wealth.



# "Let's Go" IT'S CONVENTION TIME

May 2, 3, 1958—Wilson, North Carolina  
First Free Will Baptist Church

## Look WHAT'S ON THE PROGRAM

- MUSIC—to thrill you. Belfryette Quartet; The King's Messengers Quartet from Free Will Baptist Bible College; Mount Olive College Chorus.
- MESSAGES—to inspire you. Billy Jackson, Greenville. Miss Laura Belle Barnard, returned missionary from India. George Stevenson, medical missionary student.
- PANELS and FORUMS—to inform you. Mike Pelt, Mount Olive College; Raymond Sasser, Tarboro; Chester Phillips, Smithfield; Earl Glenn, Wilson. Ray Turnage, Promotional Secretary National F.W.B.L. Board, Nashville, Tenn.
- RELIGIOUS DRAMA by St. Mary's Leaguers, New Bern.
- STATEWIDE SWORD DRILL—directed by Leah McGlohon.

PLAN NOW to attend. Free rooms for those staying overnight. Each person responsible for own meals.

OPENING SESSION—Friday night, May 2, 7:30 O'clock.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 30, 1955

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MAY 1 1958

DURHAM, N. C.



## FIRST FREE WILL BAPTIST CHURCH, RALEIGH, NORTH CAROLINA

Pictured above is the new church and educational building being purchased by the First Free Will Baptist Church, Raleigh, North Carolina. This church is being purchased from the Christian and Missionary Alliance Church and is located at the corner of East and Lane Streets. (See feature article entitled, "A Modern Story of Faith" for the complete story.)



# EDITORIAL

## THE STEWARDSHIP OF LEISURE

The last two editorials have been concerned with the stewardship of time. In them we discussed the subjects of study and work as related to the stewardship of time. In this issue we shall discuss the final division of time; namely, the stewardship of leisure.

Leisure is defined as: "Freedom or opportunity afforded by exemption from occupation or business; time free from employment; or, time at one's command, free from engagement; a period of unengaged time."—*Webster's Dictionary*.

It should be remembered, however, that leisure time does not mean that minutes and hours should be wasted simply because there is nothing demanding our attention and labors. In this discussion we shall endeavor to discuss only those things which are creative to the enrichment of one's individual life.

### MAN NEEDS REST

To say the least, our leisure time is a time of rest. We cannot limit rest to the times when we are sitting comfortably in an easy chair. Rest often implies freedom from oppression and peace of spirit, as well as the ordinary meanings. In Mark 6:31 we read, "And he said unto them, come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat." Jesus is here speaking to the disciples. They had been pressed for time which they could call their own, but when the people saw them departing they followed. When Jesus saw them He "... was moved with compassion toward them, because they were as sheep not having a shepherd: ..." (Mark 6:34). Even when Christ and the disciples had taken time to rest they were prevented from doing so because of the needs of the people which constantly pressed upon them. This incident should serve to remind us that many times we cannot rest or relax; for there are many who need our help and encouragement.

May we note the twofold nature of rest as we wish to apply it:

(1) Man must have physical rest. The man who spends the day in strenuous muscular labor must have a period of rest for his tired body. To have this required rest without wasting time is worth consideration. He may rest physically while reading a favorite book, or studying a favorite subject. He may play some relaxing game with his family in the evening, or he may visit a neighbor and simply carry on a constructive conversation.

(2) There must be mental rest. The mind has much to do with our physical condition. When the mind becomes groggy from overwork, it must have rest. The man who spends each day in mental labor may find rest through some physical labor around the house, or some hobby which he enjoys. He may often find relaxation through some physical game. In fact, our bodies must have a certain amount of exercise to function properly. It has been proven by many great companies, who employ thousands of workers, that more work is done when the employees have proper rest. Some of them have even instituted a coffee-break in the midmorning. Athletes have definite rules in which they must rest. There is always the great possibility of abusing ourselves from the lack of rest. Many jobs have been poorly done, or even left undone, because of physical or mental abuse.

Very often medical doctors will advise a patient to take time off from work and go fishing; to try to forget some of the problems

of daily work. Also, many are finding rest from the daily cares by taking a vacation. In fact, our country has become a nation of vacationing citizens. Millions of dollars are spent each year by pleasure-seekers and those who seek to get away from some of the unpleasant realities of life. All of these demand our leisure time and often the results are not profitable, but often we gain a deeper appreciation of our country by seeing its beauty.

The most common form of rest is sleep. Sleep is essential in this earthly life, for it affords the greatest form of relaxation. When one is asleep he forgets the problems of the day. He forgets the possible threats of danger to his happiness. When asleep, man is in a state of unawareness to his surroundings. It may be in a poor home that man sleeps, or in a priceless mansion; it may be on a Beautyrest mattress, or on one stuffed with straw—the condition of the sleeper is the same. Also, sound sleep means that the person is relaxed and free from worry.

### TENSIONS MUST BE RELEASED

Tension means mental strain; intensity of feeling or effort, nervous discontent and anxiety. In essence it is a strained condition. If this condition is prolonged the result is, in many instances, a nervous breakdown.

Jesus faced many troubled, nervous people. Even the disciples often were filled with tension. Each time, however, Christ would speak peace to the troubled hearts.

He does not come to us in body today but He lives in our hearts through the person of the Holy Spirit. His Spirit, therefore, is here for a definite purpose. Jesus spoke of Him as a comforter (John 14:26). The apostle, Paul, spoke of Him as one who understands and helps our infirmities (Romans 8:26). He is our Burden Bearer. He is the One who understands.

The Christian will want to spend a part of his leisure time in prayer and meditation to God. This is not just study; it is private worship. It is a time of fellowship with our Saviour. May we never reach the point in life when there isn't time for communion with Him. All of our time is God's, but He knows of many obligations; and He knows of our leisure.

"Spend your time in nothing which you know must be repented of; in nothing on which you might not pray the blessing of God; in nothing which you could not review with a quiet conscience on your dying bed; in nothing which you might not safely and properly be found doing if death should surprise you in the act."—*Leaves of Gold*.

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## THE FREE WILL BAPTIST

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# The Dance

Rev. D. A. Windham  
Greenville, North Carolina

IN this article we wish to make clear two issues, one of which placed us in the most embarrassing positions in which we were ever placed. The other is an answer to a question asked in the columns of *The Free Will Baptist* and was incompletely answered.

Some few years ago we wrote two lessons of music for our league quarterly in which we presented the idea that there was a musical instrument mentioned in the Bible rendered the *dance*. The editor and I were pelted under with inquiries as to where we obtained the information. These people said they had consulted high school and college students, dictionaries, encyclopedias and what have you, and all were silent on the subject. One young minister talked to me about it and stated that he had done much research, and in a very kind and respectful manner told me I was just honestly wrong.

Not being able to put my finger on what I knew that I had read, I had to admit I was licked, realizing that a reflection was cast on me and the league literature. But young friends, take your Bibles and lay aside your references books and let us see who is wrong.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (Exodus 15:20).

"Praise him with the timbrel and dance: praise him with stringed instruments and organs" (Psalm 150:4).

Now, if my young friends are right and I

am wrong, the last Scripture verse given above would justify turning every church into a dance hall. If you doubt what I say, go to your Bibles and look up this verse.

There is no use in using a great deal of space; let us go on to the heart of the subject and finish. The Old Testament was written at first in Hebrew, and to that language we must turn. I am no authority on Hebrew, but I have at my fingertips Dr. J. L. Porter and Dr. Henry Cook, both regarded among the best in Europe. They could carry on conversation in that language. Dr. Porter spent thirteen years among the descendants of the ancient Hebrew people where he could study absolute words and objects no longer in use.

In addition to writing a number of books, they contributed to the *Encyclopedia Britannica*. They were also authors of a com-

## Coming Events

May 2, 3—North Carolina State League Convention, First Free Will Baptist Church, Wilson, North Carolina

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

mentary on the like. Much more could be said, but this will qualify them as authorities on the subject at hand. They are brief, clear and to the point. They don't say what the Hebrew word is; and for a very good reason, I refuse to say; but here is their explanation:

In their commentary, Volume 2, Page 1,079, this comment appears on Psalms 149:3 and 150:4: "The word translated dance signified a pipe or some other fistular instrument of music and not any mode of marching or salutation."

Just why the translators have rendered the word *dance* is not given and your guess is as good as mine. I lay no claim to infallibility. I am often wrong, but this time I was right. I have given two Scriptures as proof, and that is enough for me.

The question, "Is there any Scripture that says it is wrong for a church member to dance?" was asked in the Baptist a few weeks ago. The editor gave much space to the answer which included about every verse and argument usually presented. This is a question that has been so neglected that many church people regard it as all right.

The biggest dance I have ever heard of had the superintendent of the Sunday school as the *king bee*. It is nothing unusual for leading church people to sponsor a dance. I know a pastor who says, "There is nothing wrong with a good clean dance." I never thought it best to load a person down with Scripture to prove a point; for, in doing this, we sometimes miss the mark.

I am giving only one verse of Scripture, but it has enough dynamic power to blast the support from under every hypocrite on earth. Don't think I have a weak case, just because I haven't given more Scripture. God said, "Let there be light," just one time; and John 3:16 is not repeated either.

Galatians 5:21 states, "Envy, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Here among the works of the flesh, Paul gives revellings. According to Webster and Thorndike, dancing is a form of revelling. Notice that Paul gives the word in the plural which includes every form of revelling. Notice what Paul says in the latter part of the verse: "... I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

If this does not settle the question, "Is it wrong to dance?" I don't know what will. If Paul ever made a more dynamic statement I don't know where it is.



# A Modern Story of Faith

**T**HE First Free Will Baptist Church of Raleigh, North Carolina, has purchased the complete church and educational building as pictured on the cover. This purchase is the result of prayer, faith and sacrifice by the members of the church.

## EARLY HISTORY

The church was organized on June 4, 1948, at the home of Mr. and Mrs. J. D. Ballance under the direction of Rev. Herman Wooten. The church began with ten charter members. In a few weeks the

group purchased the property known as Governor Aycock's home on North Bloodworth Street. This was an old building with about twelve rooms. After removing several partitions, a small assembly room was arranged. The other rooms served as classrooms.

After a few years of good growth, the church underwent a time of crises. Interest failed, offerings diminished, and the active supporting membership of the church was reduced to the original number of



Here the Trustees of the First Free Will Baptist Church of Raleigh and the Trustees of the Christian and Missionary Alliance Church, with the pastors, are signing the contract whereby the Free Will Baptists are purchasing the Alliance Church property for the sum of \$35,000.

charter members. They were without a pastor, facing a staggering debt, and did not know where to turn.

Some who had left the church said to the few remaining, "Why don't you quit? It's no us trying to salvage this church." But the faithful remnant had a staunch faith in the power of prayer. They met faithfully, even though there was no one to preach nor lead in the services.

## A NEW START

In desperation, the members turned to

the Executive Board of the Cape Fear Conference for guidance. Realizing that the need of Raleigh church would fit into the "Go Forward Program" recently adopted by the conference, the Executive Board took immediate steps to safeguard the Free Will Baptist investment in Raleigh. The church was completely reorganized, the title to the property was vested jointly in the trustees of the church and the trustees of the conference, and the membership took courage in a brighter prospect for the future.

The Cape Fear Conference Mission Board and the North Carolina State Mission Board each appropriated \$50.00 per month to help the church in its budget expenses. In May of 1952 the church called Rev. Herman L. Hersey as full-time pastor. Three rooms in the rear of the church building were converted into an apartment and on July 1, 1952, Mr. and Mrs. Hersey moved to Raleigh. Mr. Hersey is the present pastor of the church.

The Church Finance Association helped the membership in refinancing its debts. With the help of the Cape Fear Conference, the North Carolina State Mission Board and the National Home Mission Board, the church gradually progressed until it became financially independent after 15 months.

One of the greatest handicaps to growth was the physical property of the church. The auditorium seated only 100 people (under crowded conditions) and classroom space was limited. Again faith and prayer led the congregation to victory. In January of 1955 it was deemed necessary to have two morning worship services to accommodate the attendance. These two services have continued to the present. With the advent of the second service on Sunday morning, the church's growth accelerated in every department. The Sunday school was reorganized with four departments. The Sunday school attendance reached a record of 164. Four circles were added to the program of the woman's auxiliary. A weekly program of visitation was inaugurated. Ten per cent of all worship offerings were sent to denominational causes and this amount was raised to twelve per cent this year.

A brick parsonage was purchased in March of 1957. The operating budget of the church for the current year is \$14,000. There are 186 on roll in the Sunday school and 157 active members in the church.

## A LOOK AT THE FUTURE

In May of 1957 the church learned that the property occupied by the Christian and Missionary Alliance Church was for sale. This was a direct answer to prayer. The members knew that a new church had to be built—yet did not know what the Lord wanted them to do. In the purchase of this property they are getting three times (very conservative estimate) more floor space than they could get in new construction for the same money. The purchase price for this property is \$35,000.

The auditorium is of frame construction and seats about 300. Plans are to brick veneer and remodel the auditorium as soon as possible. The educational building is brick and has 16 classrooms, a basement auditorium seating over 100, a church office and pastor's study. These Free Will Bap-



tists will take possession of the new property on or about June 1, 1958. The new church is located at the corner of East and Lane Streets.

Evangelist Bobby Jackson will conduct revival services in the new building beginning June 16 and lasting for two weeks. All Christians are asked to pray that our Raleigh church will be able to enjoy even greater growth in an improved building.

#### FINANCING THE NEW PROPERTY

The Raleigh church is being financed through the sale of a \$30,000 First Mortgage Bond Issue. This in itself is an act of faith. The church believes that God's people have money they can invest toward the purchase of this property. These bonds are a sound program of investment. Here are facts about this bond sale:

These are ten year registered bonds, bearing simple interest at five per cent, payable semi-annually. Interest is payable at the main office of Wachovia Bank and Trust Company, Raleigh, North Carolina. The principal is payable at the office of the church.

These bonds are secured with first mortgage on real property, the Church Finance Association, Incorporated, Trustee.

Bonds are issued in the following denominations: \$50, \$100 and \$500. No one will be allowed to hold more than \$10,000 worth of bonds. The church should be notified immediately in case of a lost certificate.

The church reserves the right to redeem any or all of these bonds at any interest paying date, without penalty, by payment of principal and earned interest.

These bonds are non-negotiable but may be transferred. All bonds are dated February 1, 1958, (your money will draw interest as of February 1, 1958) and will be delivered in person, when possible, or sent by registered mail.

#### DETACH AND MAIL

First Free Will Baptist Church  
P. O. Box 11173  
Raleigh, North Carolina

Dear Sirs:

Enclosed is my (money order, cashier's check or certified check) in the amount of \$\_\_\_\_\_, as full payment to purchase one of your ten-year registered bonds. This bond is to be registered in the name given below.

\_\_\_\_\_  
(Name, to be Signed)

\_\_\_\_\_  
(Name, to Be Printed)

\_\_\_\_\_  
(Mailing Address, Please Print)

# The Backsliding Heifer

Dorothy W. Meacham

**T**WO very determined cattlemen were intent upon persuading Flossy the bossy up the ramp to the truck and thence to the slaughter house. Flossy, equally determined, was otherwise minded and expressed her disapproval of the whole proceedings, by sitting solidly on her haunches and refusing to budge an inch. Stubborn little Flossy was presenting a colorful example of the backsliding or backholding heifer and doing a pretty effective job of it too!

God must know all about heifers. He made them. In Hosea 4:16, God testifies of His own people, Israel, "For Israel slideth back as a backsliding heifer: . . ." Now backsliding means literally backholding or holding back. It is not so much a gradual slipping back as a stubborn refusal to go along.

God must know pretty much about you and me. He made us too. He knows what a backholding heifer that *old man* in us is, and how he stubbornly refuses to go along to the slaughter. For to die is the only honorable thing the *old man* can do. But like deceitful Agag, he will approach delicately, pretend to be very pious and submissive if only he may be spared.

It is so with the unyielded believer. The

Millions are spent each day in the purchase of bonds to finance the great projects for the progress of those things which are only earthly, and will last for a short time. You can invest your money in this worthwhile project, and reap a high, stable return on your time, but for all eternity!

old man, the flesh, is not dead and is in constant conflict with the will of God. He resists the Spirit (Galatians 5:17), has little or no delight in the things of God, ". . . neither can he know them, for they are spiritually discerned" (1 Corinthians 2:14). There are two wills clashing and there is no peace. Such a believer has just enough salvation to make him miserable, but not enough to make him happy and useful. He finds it difficult to give up this or that thing. It seems so harmless; besides, he doesn't want to be narrow-minded or have a one-track mind. His eyes are fascinated with the gaudy baubles this world has to offer. His hands are filled with pretty marbles, and he has not so much as caught a glimpse of the precious jewels, the eternal riches God is offering him, if he will only let go of his trinkets. He feels he must spare the more attractive things of the flesh, as Saul spared the best of the sheep and oxen. The result? He is double-minded and unstable in all his ways, as he vainly attempts to serve two masters; and he is completely missing the deep peace and joy that is the daily portion of the yielded believer.

It is true that such a believer has been saved from the penalty of sin, and he has the divine nature within him. The Holy Spirit is there, but He is not in the place of control. It is written, "Then came Amalek, . . ." (Exodus 17:8). When did Amalek come? Amalek, type of the flesh, appears on the scene immediately after waters gushed from the stricken rock, which typifies the giving of the Spirit. Until after the Holy Spirit is given and takes up His abode in the heart of the new-born believer, that one cannot possibly discern Amalek, the flesh. But from the moment the Holy Spirit exposes him, war is declared. Paul, in Romans 7, vividly describes the old man and the renewed man in a deadly combat. There can never be peace between them. This was prefigured in Moses' words, ". . . the LORD will have war with Amalek from generation to generation" (Exodus 17:16).

Paul, in despair because of this unceasing inner conflict, cries out, ". . . who shall deliver me from the body of this death?" (Romans 7:24). But he triumphantly shouts the victory in Verse 25, and Chapter 8:2-4. "I thank God through Jesus Christ our Lord. . . ." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak

(continued on page fourteen)



# NEWS NOTES

## **Annual Revival Set for 3rd District Of N. C. Eastern Conference**

This is to notify Free Will Baptists of the Eastern Conference of North Carolina that the date for the annual revival for the Third Union Meeting District will be held in the assembly building on the Beulaville and Pink Hill Highway. This revival will begin on Monday night, August 18.

All churches of this conference are asked to try to arrange meetings so they will not conflict with the date set for the annual revival.

## **New Sunday School Class At Free Union Church**

On Sunday morning, April 20, a new Sunday school class for young married couples under the age of thirty was organized at Free Union Church, Greene County, North Carolina. The following officers were elected: Mrs. Melvin Cunningham, president; Mr. Carson Harrison, secretary; Mrs. Russell Letchworth, treasurer and reporter.

There were thirteen people who became members of this new class, but there are high hopes of others joining in the near future. This class was organized to meet the needs of a growing Sunday school and better graded classes. A regular teacher will be elected in the near future.

## **Washington, N. C., Church Announces Revival Services**

Revival services will begin at the First Free Will Baptist Church, Washington, North Carolina, on Monday night, May 5. These services will continue through May 10, with the services beginning each evening at 7:30. The Rev. Billy Jackson of Greenville, North Carolina, will be the guest speaker.

The public is cordially invited to attend and pray that many souls will be saved.

## **The Rev. Alton Hines to Conduct Croatan Church Revival**

Revival services will begin at the Croatan Free Will Baptist Church, Craven County, North Carolina, on Monday night, May 5, with the Rev. Alton Hines of Cove City, North Carolina, as the guest speaker. These services will continue through May 10.

The public is cordially invited to attend the revival. All Christians are requested to pray that souls will be saved.

## **Musical Messengers to Be At Reedy Branch Church**

A week-end evangelistic series featuring the Musical Messengers Quartet in song and sermon is being planned for Reedy Branch Free Will Baptist Church, Winterville, North Carolina, May 30-June 1.

The quartet will open the series on Friday night and hold services Saturday night, Sunday morning and Sunday night. Special arrangements of old hymns of the church and gospel songs will be a nightly feature.

This will be the first visit by the quartet—Milton Worthington, Jerry Ballard, Melvin Worthington and R. J. Kennedy—in the Reedy Branch Church and will also be the first evangelistic series for the group as they begin their summer schedule.

Piano and organ accompaniment is supplied by Dave Cochrane of Long Island, New York. All members of the quartet are from the Greenville, North Carolina, area.

## **Prospect Church Reports Successful Revival**

The Rev. Earl Glenn, pastor of the First Free Will Baptist Church, Wilson, North Carolina, recently conducted a ten-day revival at Prospect Free Will Baptist Church, Route 3, Dunn, North Carolina. The Rev. Ed Taylor is pastor of the church.

During the revival there were thirty-three decisions for Christ, with twenty additions to the church. There was good attendance at each service and many souls were blessed.

## **All-Day Sing to Be Held At Camp Mount Bethel**

Everyone is cordially invited to attend the all-day sing at Camp Mount Bethel located four miles north of Ashburn, Georgia, on Route 41, which will be held on May 4. All singers are invited to come and participate in the program. There will be dinner for all.

## **Thomas Memorial Church Reports Successful Revival**

The Thomas Memorial Free Will Baptist Church of 522 Buffington Street, Huntington, West Virginia, has just closed a successful revival of two weeks, ending April 20. There were approximately forty conversions. The Rev. George Eldon Paulley of Brilliant, Alabama, was the evangelist. The Rev. Carl Vallance is pastor of the church.

## **Grant's Chapel to Celebrate Home-Coming on May 4, 1958**

Grant's Chapel Free Will Baptist Church near Seven Springs, North Carolina, will observe its annual home-coming on Sunday, May 4, 1958.

The all-day service will begin at 10:00 a.m. with Sunday school, followed by the worship service with the Rev. Wesley bringing the message. A picnic lunch will be served at 12:30 p.m. A song service will be held in the afternoon. The public is cordially invited to attend.

## **Novice or Leader?**

Mrs. J. W. Arnold, Whitesboro, Texas

**T**HE meaning of the word novice is a beginner, or a person new at something; such as a new Christian, or one who is just starting out. We might quote a Scripture here to show that one can be a Christian a long while and still be somewhat of a novice in trying to carry on the business and the Christian work in God's house. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe" (Hebrews 5:12, 13).

Many churches are divided and ruined because of many people who are trying to carry on the work of God, but who are completely unqualified. "This is a true saying, If a man desire the office of a bishop, he desireth a good work" (1 Timothy 3:1). In this chapter it tells what a deacon or bishop must be: "... of good behaviour, ... no striker, ... not a brawler, ... not a novice."

Then who would be qualified to carry on God's work? "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Hebrews 5:14). Also we find that Paul admonished Timothy who was a bishop to, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). If it were so necessary in Paul's day to have men of good report to be over the churches, is it not just as necessary to have men who have studied to show themselves approved unto God over our Sunday schools and churches today?

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).



## Suggested Itinerary For Rev. and Mrs. Carlisle Hanna



REV. & MRS. CARLISLE HANNA AND FAMILY

The suggested itinerary of Rev. and Mrs. Carlisle Hanna was sent in by the Rev. Raymond Riggs, promotional secretary-treasurer of the Free Will Baptist Foreign Mission Board. The itinerary includes churches in South Carolina and some in North Carolina. Listed below are the churches together with their pastors:

May 29—Marion Church, Rev. J. E. Floyd, Marion, North Carolina, pastor.

May 30—Arcadia Church, Rev. J. E. Raper, Box 28, Arcadia, South Carolina, pastor.

May 31—Cramerton Church (evening service), Rev. Roy Rikard, Cramerton, North Carolina.

June 1—Cramerton Church (morning service), Rev. Roy Rikard, Cramerton, North Carolina, pastor.

June 2—Sand Hill Church, Rev. Hoyt E. Powell, Pamplico, South Carolina, pastor.

June 3—Popular Hill Church, Hemingway, South Carolina, Rev. Edison D. Kirby, Route 1, Box 96, Lake City, South Carolina, pastor.

June 4. Williams Hill Church, Mr. Walter F. Scott, Route 2, Hemingway, South Carolina, clerk.

June 5—Happy Home Church, Rev. Hoyt E. Powell, Pamplico, South Carolina, pastor.

June 6—New Prospect Church, Rev. W. R. Stone, Route 2, Pamplico, South Carolina, pastor.

June 7—Tabernacle Church, Coward, South Carolina, Rev. H. W. Richburg, Turbeville, South Carolina, pastor.

June 8—Bethany Church (two services), Rev. W. L. Jernigan, Timmons ville, South Carolina, pastor.

June 9—South Side Church, Rev. Clarence Lambert, Darlington, South Carolina, pastor.

June 10—Lockhart Church, Rev. A. F. Lawter, Lockhart, South Carolina, pastor.

June 11—Chester Church, Rev. Sherman Branch, 94 White Oak Street, Chester, South Carolina, pastor.

June 12—High Point Church, Rev. Carl Shook, Route 4, Lancaster, South Carolina, pastor.

June 13—Clover Church, Rev. Arson Dixon, 307 Valley Avenue, Clover, South Carolina, pastor.

June 14—High Hill Church, Lake City, South Carolina, Rev. Fred S. Powers, Route 1, Timmons ville, South Carolina, pastor.

June 15—Horse Branch Church (two services), Rev. I. J. Blackwelder, Turbeville, South Carolina, pastor.

June 16—White Savannah Church, Mr. L. P. Brown, Conway, South Carolina.

June 17—Mt. Airl Church, Conway, South Carolina, Rev. McCloud Strickland, Tabor City, North Carolina, pastor.

June 18—Bay Branch Church, Rev. B. Morris, Timmons ville, South Carolina, pastor.

June 19—Manning Church, Rev. M. Reedy Severance, Timmons ville, South Carolina, pastor.

June 20—New Town Church, Lake City, South Carolina, Rev. Thomas Mellette, Turbeville, South Carolina, pastor.

June 21—Camp Branch Church, Lake City, South Carolina, Rev. M. M. Mellette, Turbeville, South Carolina, pastor.

June 22—Charleston Church, Charleston, South Carolina, Rev. Keith Boyd, c/o Columbia Bible College, Columbia, South Carolina, pastor.

## Prayer and Praise Items

### PRAISE

1. For the five-day convention conducted by M. Matthews (Indian Christian, who is going to Africa as a missionary). There were four saved and 21 rededications.

2. For Jacob (one of our deacons), who has given up smoking. His smoking was a hindrance to some of our young people.

3. Two other Christians who gave up smoking and two women who gave up chewing. Two women who gave up the movies.

4. For forty Hindus who made decisions Monday night, March 3, in a nearby village, Kil-Kotagiri, when M. Matthews spoke there while here with us.

5. The largest offering in history of church March 2. Our speaker, Mr. M. Matthews, was amazed. But we know the Lord is the answer to all the blessing here.

6. For government recognition of our new school, Gopalapuram, at Aruvankadu. has many heavy responsibilities and is such a valuable man in our work here.

7. For the birth of a son to both R. John Raju and Wilson Raj.

8. For the unusual interest in our Sunday schools.

9. For the fearlessness of Mr. K. S. Avaran, the Mohammedan, who was baptized here New Year's Day. He knows he will face persecution but he is not afraid.

10. For completion of our parsonage. It was dedicated February 22.

### PRAYER

1. For Mrs. K. S. Avaran mentioned above. Pray also that the wife may soon become a believer.

2. For our Sunday school work. We need at least two more teachers very badly. Also for our evangelistic efforts pray much.

3. For the four new converts and twenty-one rededications.

4. For the restoration of Joseph Rangaraj and victory for Mr. J. Paul.

5. Salomi Amma, our Bible woman, who is now 65 years of age. We need at least two Bible women other than Salomi.

6. The possibility of one of our group  
(continued on page fourteen)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Will you please point out and explain Scriptures that prove that we are immortal? —P. J.

**ANSWER:** I do not remember any time since I have been a Christian that I have seriously questioned the fact that I shall spend eternity in a conscious state somewhere. The reading of and meditating upon God's Word from my early years unto the present has kept this conviction actively alive in my experience; furthermore, the Scriptures have always taught me that the just would be in comfort and happiness while the wicked would be in misery and torment, a place of eternal fire and agony. Besides this constantly abiding personal view the most dedicated Christian men and women, both ministers and laymen, have thus believed; and this belief has been the compelling force that influenced them to live the life of consecration and sacrifice, which has distinguished them as being actively evangelistic and sacrificial as they have devoted a life of love and service to God in behalf of those for whom Christ died.

Jesus has told us in John 8:51 that those who keep His sayings shall never experience this thing called death in the Bible. This death He is speaking of is separation from communion and fellowship with God. This experience was what Adam and Eve suffered when they first disobeyed God. Compare Genesis 2:17 with Genesis 3:6-24. Adam and Eve entered into a state of death the very first time they disobeyed God. This was the penalty God announced at their beginning. They, with everyone of their descendants, have stayed in this state of separation until this very moment except for the atoning blood of Jesus Christ. Every person that has reached the age and mental state of responsibility must either personally confess his sins and acknowledge Christ as Saviour and Lord or remain in his lost state, which as we have seen is alienated from God and also from all the people who are righteous and in a state of eternal rest. Compare Romans 6:23 with 1 John 1:7-9. "For all have sinned, and come short of the glory of God" (Romans 3:23). Compare Isaiah 53:6; 1 Peter 4:18. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except

a man be born again, he cannot see the kingdom of God. . . . Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). Read Luke 16:19-31. Here, Lazarus, who has lived in poverty, suffering unto the end of his eternal life, finds himself in a conscious state of happiness and security while his body is somewhere on the earth and in a state of decay, perhaps buried in potters field; whereas, the rich man, who feasted and fared royally all the time he was here, having the honor of a funeral in the end with all the pomp and splendor that accompanies a rich man, went to a place of torment. His earthly career ended, probably with his estate spending more for his funeral than was spent by Lazarus throughout his life; but that did not prevent the fact that *in hell he lifted up his eyes* and it did not hinder him from seeing Lazarus afar off resting at ease in Abraham's bosom. The picture that we have placed before us of both of these men make us keenly aware of the conscious state of both. The rich man would give no bread to hungry Lazarus, and God will not let Lazarus give him any water throughout all eternity. He just has not so provided.

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire, and every sacrifice shall be

salted with salt" (Mark 9:42-49). See Isaiah 56:24.

It seems to me that these Scriptures are sufficient to convince anyone that there is an eternal destruction for the wicked as well as a place of eternal enjoyment for the saved. As you consider these that depict the eternal destruction of the wicked, go back and review again such passages as Romans 10:9-11; John 3:36.

Dr. James M. Gray says in his book *Bible Problems Explained*, Page 94, "The wages of sin is death." Death, however, is not annihilation or nonexistence but continued existence in a state of conscious eternal punishment. Christ bore the sins of the whole world when He died on the Cross. He died on account of sin that they who believe on Him might not die. He was forsaken of God for a moment that we might not be forsaken forever. But this God-forsakenness is the lot of that man who dies in his sins. It is awful to contemplate. It makes the hand tremble to write the words. But unless men know the truth they will not fly for refuge to Him who is 'the Way, the Truth and the Life.'"

All Christian like him ought to tremble with such horror that they miss no opportunity to warn all that it's possible to reach.

Dr. R. A. Torrey, in his book *Questions Answered*, says on Page 83, "In 1 Corinthians 15:22 we are told that 'as in Adam all die, even so in Christ shall all be made alive.' If we deal fairly with these words, one 'all' is as comprehensive as the other. Every one that loses existence in Adam, who returns to the dust (Genesis 3:19; 5:5), is raised from the dust in Christ. The whole race gets back in Christ what it lost in Adam. But whether this existence, this resurrection life, that we get in Christ, shall be a resurrection unto life or a resurrection unto judgment and everlasting shame and contempt (John 5:28, 29; Daniel 12:2) depends entirely upon what we do with the Christ in whom we get it. Every man's endless existence becomes an existence in unspeakable blessedness if he accepts Christ, but that existence becomes an existence in unspeakable misery if he rejects Christ. It is the second death (Revelation 21:8), a part with the devil and his angels in the lake of fire prepared for them when there is no rest day nor night forever and ever (Revelation 20:10)."

Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

Every book in the New Testament was written by a foreign missionary.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

Still wrote with the burning pen of faith  
its higher mysteries.

I can list that good man yonder, in the  
gray church by the brook,  
Take up that marvelous tale of love, of the  
story and the Book;  
How through the twilight glimmer, from  
the earliest dawn of time,  
It was handed down as an heirloom in al-  
most every clime.

How through strong persecution and the  
struggle of evil days,  
The precious light of the truth ne'er died,  
but was fanned to a beacon blaze;  
How in far-off lands, where the cypress  
bends o'er the laurel bough,  
It was hid like some precious treasure, and  
they bled for its truth, as now.

He tells how there stood around it a pha-  
lanx none could break,  
Though steel and fire and lash swept on,  
and the cruel wave lapt the stake;  
How dungeon doors and prison bars had  
never dampened the flame,  
But raised up converts to the creed whence  
Christian comfort came.

That housed in caves and caverns—how it  
stirs our Scottish blood!  
The convenanters, sword in hand, poured  
forth the crimson flood;  
And eloquent grows the preacher, as the  
Sabbath sunshine falls  
Thro' cobwebbed aisle and checkered pane,  
a halo on the walls!

That still 'mid sore disaster, in the heat  
and strife of doubt,  
Some bear the gospel oriflamme, and one  
by one march out,  
Till forth from heathen kingdoms and isles  
beyond the sea,  
The glorious tidings of the Book spreads  
Christ's salvation free.

So I cling to my mother's Bible, in its torn  
and tattered boards,  
As one of the greatest gems of art and the  
king of all other hoards,  
As in life the true consoler, and in death  
ere the Judgment Call,  
The guide that will lead to the shining  
shore where the Father waits for all.

—From a Very Old Scrapbook.

*"My son, hear the instruction of thy father,  
and forsake not the law of thy mother"*  
(Proverbs 1:8).

Give not from the top of your purse but  
from the bottom of your heart.

It is not work that kills but worry.

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### IT WORKS

In Romans 8:28 the Bible says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." You have heard it said by those who did not understand, that *all things work together for good*. They would stop there and convey the thought that all things which happen to people happen for their good. An uncomplete quotation of Scripture is often misleading and fails to convey the complete truth. No one should be content to think all of the things of life happen to them for good until he has first examined himself in the light of the Scripture.

One must observe that the persons in whose behalf all things work for good are they who love God and who live in the spirit of obedience. While they are working God's providence is working, His Spirit is working and they are working together with Him and between the two, God's plans are being carried out. Whatever troubles and afflictions or persecution may arise, God presses them into service and they are caused to contribute to the general good of the person who now loves God, and who is working and living by faith and love under the influence and operation of the Holy Spirit. Those who say sin works for good to them do not do justice to the Scriptures. The person who is entitled to the promise can never be found committing, or in the act of committing sin, but must be forever pursuing the will of the Lord. It is possible for a person to be conscientiously right and be wrong, suffer hardship because of being wrong, yet God would not order such. Yet, in another sense, it would work out for good if the recipient would allow it to be a lesson.

The latter part of the verse above should explain without question what the apostle meant when he said, "To them who are the called according to his purpose." In the light of other Scriptures we should observe this phrase. In Isaiah 43:7 we observe, "Even everyone that is called by my name: for I have created him for my glory, I have formed him; yea I have made him." In Ephesians 2:10 Paul says, "For we are his workmanship, created in Christ Jesus into good works, which God hath before ordained that we should walk in them." In Ephesians 4:24 we see, "And that ye put on the  
(continued on page fourteen)

### PARENTS—THE BIBLE AND YOUTH

*"My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life"*  
(Proverbs 6:20-23).

Our thinking this week and next will deal more particularly with the relationship of the Christian mother and her children. I am giving a number of quotations, both verse and prose, which I hope will lead to a greater love and respect for the mothers of the land. These will be especially appropriate since the last one will be in the issue before Mother's Day.

#### THE BIBLE MY MOTHER GAVE ME

Give me that grand old Volume, the gift  
of a mother's love,  
Tho' the spirit that first taught me has  
winged its flight above.  
Yet, with no legacy but this, she has left  
me wealth untold,  
Yea, mightier than earth's riches, or the  
wealth of Ophir's gold.

When a child, I've kneeled beside her, in  
our dear old cottage home,  
And listened to her reading from that priz-  
ed and cherished tome.  
As with low and gentle cadence, and a meek  
and reverent mien,  
God's word fell from her trembling lips  
like a presence felt and seen.

Solemn and sweet the counsels that spring  
from its open page,  
Written with all the fervor and zeal of the  
prophet age;  
Full of the inspiration of the holy bards  
who trod,  
Caring not for the scoffer's scorn, if they  
gained a soul to God.

Men who in mind were God-like, and have  
left on its blazoned scroll  
Food for all coming ages in its manna of  
the soul;  
Who, through long days of anguish, and  
nights devoid of ease,



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## What Our Sunday Schools Can Do

### FOR MOUNT OLIVE JUNIOR COLLEGE

The Rev. W. Burkette Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, presented the following seven challenges to the North Carolina State Sunday School Convention in its session at Morehead City, North Carolina, on April 24, 1958; the report was adopted unanimously by the convention:

1. *Fifth Sunday Offerings*: An increasing number of Sunday schools are sending their fifth Sunday offerings to Mount Olive Junior College. We believe that each Sunday school in the state could do this without jeopardizing its local program. These fifth Sunday offerings have contributed greatly to the progress of the college, but we need the co-operation of every Sunday school in order to meet the growing higher educational needs of our youth. Fifth Sunday offerings are needed in addition to appropriations through the church budget.

2. *Special Prayer*: We would like to request a special prayer for Mount Olive Junior College each fifth Sunday before the offering is taken. The need for divine guidance is no less important than financial support.

3. *Scholarships*: We need 20 Sunday schools that will each give a \$100 scholarship to a worthy and needy student at Mount Olive Junior College during the 1958-1959 school year. We have many deserving students, and Free Will Baptists should be willing to offer their youth the same financial assistance in furthering their education that other denominations are willing to offer. These scholarships should be in addition to the fifth Sunday offerings. Ask your Sunday school if it will not give a \$100 scholarship to a student at Mount Olive Junior College next year. If your school cannot give \$100, work toward \$50 or even \$25. Send these gifts marked "scholarship fund."

4. *Annual Youth Day*: Observe an annual youth day in your Sunday school, and invite a faculty member or student from Mount Olive Junior College to teach the

senior class. Also write the college for literature to be distributed in your Sunday school on this date.

5. *Visit the College*: Many Sunday schools are near enough to Mount Olive that the entire senior class could visit the college and attend Sunday school and church services with the college students. The class could also have lunch in the cafeteria. Such a visit each year by the senior classes would serve to acquaint our youth more fully with the educational opportunities available at Mount Olive Junior College. Sunday school classes planning to visit the college in a group should advise us in advance in order that proper arrangements can be made for this accommodation.

6. *Lord's Acre Project*: An entire Sunday school, a separate class, or individual pupils could use the Lord's Acre Project as a means of raising funds for Mount Olive Junior College. Such projects as an acre of corn, wheat, potatoes, or a calf, pig, or chickens could be designated for the college and when sold the proceeds could be given. In this manner the children in the Sunday school would know that they were daily having a part in the building of a Christian college which they would one day attend.

7. *Vacation Bible School Offerings*: In some churches the vacation Bible school is sponsored by the Sunday school, and by designating their vacation Bible school offerings to the college the children will be helping Mount Olive College.

## An Open Letter

An open letter to Free Will Baptist high school seniors:

I know that you are anxiously looking to graduation in a few weeks, and I want to congratulate you on your educational accomplishment.

Surely you are thinking seriously about your future. Regardless of what your life's work may be, you will want to continue your education. As a Free Will Baptist student, I think you will be especially interested in Mount Olive Junior College, Mount Olive, North Carolina.

Mount Olive Junior College is a co-educational, liberal arts college sponsored by the North Carolina State Convention of Free Will Baptist Churches, but students

outside of North Carolina are admitted on the same basis as those from this state. From a beginning with 22 students in 1954, the college has grown to 102 students for the current school year. Our two main emphasis are: (1) a Christian atmosphere for study, and (2) high academic standards. We seek only those students who wish to attend this kind of college.

Mount Olive Junior College offers the first two years of general courses basic to most vocations, including teaching at all levels, the Christian ministry and missions, business, law, medicine, office work and others. The college is approved by the State Department of Education so that credits earned here may be transferred to four-year college and applied on an A.B. or B.S. degree.

Expenses to the college, including tuition, room, board, and all fees, are \$720 per school year. A number of self-help positions which earn \$100, \$200, and \$300 are available to those who need financial aid. The college also has student loan funds for those who wish to borrow. We will welcome an opportunity to help you in working out plans to attend Mount Olive Junior College.

If you desire additional information, write:

W. Burkette Raper, President  
Mount Olive Junior College  
Mount Olive, North Carolina

## The Whaleys Write From Alaska

General Delivery  
Anchorage, Alaska

Dear Ones:

We arrived in Anchorage on Sunday p. m., April 13, 1958. We could feel the hand of the Lord upon us as we traveled northward which assured us that you were praying for our safety.

The long drive up here has given me a great challenge for home missions in the western United States, British Columbia and the Yukon Territory, as well as in Alaska.

The chances of getting a work started here in Alaska looks good, but I need your co-operation in making contacts. I would appreciate your giving me the names and addresses of those living here who you think want to get a work started in Alaska. You could also write them and encourage them to contact me.

May the Lord bless you real good as we work together for souls in Alaska.

Yours in Christ,  
D. L. Whaley



# NOTES — AND — QUOTES

By J. C. Griffin



## SINCERITY CANNOT SAVE A SOUL

Not too long ago a gentleman said to me, "Why bother people who are in other lands about their religion?" and then he went on to say that they were sincere and should not be bothered. But my answer is that a man can be sincerely wrong. A man can go to hell-fire while he thanks that he is all right and sincerely so. And there are millions here at home who are sincerely following in what they think is the right way to reach heaven.

The apostle, Paul, was as sincere when he was persecuting the Church of the Lord Jesus as he was after he was saved. He was a devout religionist, born and reared in religion. He was strict to what he believed, but he was sincerely wrong as he admitted. After Paul was saved and was made an apostle in the preaching of Christ, he said, "... I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Corinthians 15:9). Christians have been persecuted by those who were sincere religionist. Such persecution is going on today in Spain, Mexico and several places in South America. The church that is dominant in these countries persecute Protestants; burn and destroy property. They do this because they are sincere in their religious belief. But sincerity does not make it right. Here in the United States, we have freedom of worship. But the question is "How long would we have religious freedom if one church got to control the government? It is said, "Rome never changes." The South, in war against the North, or the United States Government was just as sincere as the President and his forces, but sincerity on either side did not make it right to kill mankind and that is true in all wars. We cannot judge an act to be right because someone thinks it right.

While traveling through the mountains in another state, I took the wrong road, and was sincere in doing so. After traveling a few miles, I saw an old gentleman standing near the road and stopped and asked him the way to the place that I was going. He said, "The sign is back up yonder where you left the right way, and any fool ought to have seen it." I did not ask him anything more, but turned around and drove back and saw that he was

right and I was wrong. Had I continued as I was going my sincerity would have cost me a considerable loss of time and finance.

Yes, the *heathern*, as we call them, are sincere, but they are sincerely lost. Christ said, "... Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). Millions and millions are lost because they have not been born again. Get your Bible and read all of the third chapter of John, and then read all of Romans, Chapter one and also Chapter ten, and learn how important it is to have the *truth*.

I am giving to you, my readers, a tract which is published by the Good News Publishers of Westchester, Illinois, which shows that sincerity may be and often is destructive. The title of this tract is "Sincerity Is Not Enough." You can get this tract by writing to the Good News Publishers, 99th and Roosevelt Road, Westchester, Illinois.

"Carbon dioxide, instead of oxygen, was administered to a patient in a hospital in the state of New York, and death resulted almost instantly. The tragedy occurred while the patient was being prepared for a minor operation. A trained anaesthetist was administering a controlled mixture of oxygen and anaesthetic gas when the tank of oxygen because exhausted, and a new tank labelled Oxygen was substituted. Almost immediately, according to the police report, the patient died. The attending surgeon and hospital officials suspected some kind of accident and called the coroner. The autopsy revealed carbon dioxide poisoning. Upon examination the oxygen tank was found to contain carbon dioxide. The tank had been mislabelled before it reached the hospital. All is being done that can be done to discover how such a serious mistake happened.

"The manufacturer was sincere, the hospital authorities were sincere, the anaesthetist was sincere, the surgeon was sincere. No one wanted the tragedy to happen. All were sincere about the oxygen.

"The incident demonstrates that sincerity is not enough. Certainly must be coupled with sincerity. There is a Scripture which says: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

"Too many people are saying: 'As long as I am sincere, I'll come out all right in the end,' but they are sincerely mistaken. One must be absolutely certain regarding eternal verities, as well as in matters pertaining to health.

"Too many things are mislabelled, *Salvation, Forgiveness, Life, Peace, Security and Satisfaction*. How can one be absolutely certain in such all important matters? By taking the Lord at His word. No one is

greater than He—no one is truer than He.

"He said '... I am the way, the truth, and the life: no man cometh to the Father, but by me' (John 14:6).

"There is every reason to believe Him, for He loved us to the point of dying on the Cross for our sins. He now lives in the power of an endless life and saves all who come unto God by Him. All who make Him their Lord and Saviour can say with the apostle, Peter, 'We believe and are sure ...' (John 6:69)."

There is a way to be sure. Just take the Word of God for what it says. Man's interpretation is often wrong. It is written, which says: "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him" (1 John 2:27).

Again Jesus said: "But when the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Then it is written: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord" (James 1:5-7).

We should weigh all the teaching of man, and when it is backed by the Word of God, we should heed the Word. So when false teachers come along trying to sell me a book to explain the Bible, I say, "The Bible explains itself, if you ask God to show you the meaning." When I get through with the Book the pamphlet sellers are ready to leave. If you cannot get rid of the representatives of Russell, the founder of those who call themselves *Jehovah's Witnesses*, ask them to pray with you, and pray for their salvation. They are sincere, but sincerely wrong. Pray for their salvation through Faith in Christ's Word.

## God Wants You!

God wants you! He wants your gifts. He wants your influence. He wants all you have, but He wants most of all—you! you! Every one of you! Will you obey? Will you rise and follow? Will you face whatever it is He calls you to face? Listen to the voice within. Face God and say, "Yes" or "No!" Face Him. Embrace the Cross; sacrifice whatever it may be. Say, "Lord, I will arise and follow Thee just now."—Catherine Booth.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Jimmy Makes a Decision

Ruth Taylor

**J**IMMY went into the drugstore. He got the medicine for Mrs. Mooney, and started to deliver it.

When he got to the bicycle shop, he stopped and stood looking through the large plate glass window.

There were several bicycles in the window, but Jimmy was looking at only one. It was a bright blue bicycle with lots of shiny chrome.

It cost fifty-nine dollars and ninety-five cents. Jimmy couldn't see the price tag. He didn't need to. He had looked at the bicycle many times and had already learned the price.

He had been saving his money to buy it for months. He now had forty-five dollars saved. Forty-five dollars which he had earned mowing lawns and running errands for neighbors.

Jimmy had never owned a bicycle. His mother had wanted to get him a bicycle for Christmas for the past two years. But year before last, Jimmy had broken his arm just before Christmas, and last year his sister Susan had to have her tonsils out. Mrs. Hall just couldn't afford to buy a bicycle after all the extra expense.

Jimmy understood. He knew how hard his mother had worked since his father's death. She took in sewing to earn a living for Jimmy, Susan and herself.

Now Jimmy felt like he was getting old enough to help out.

"If nothing happens, I can have enough money saved to buy my bike in about three months," Jimmy figured as he started on. Three months can seem like a very long time to a boy of twelve.

"When I get my bike I can run more errands and I can help Mom with the expenses," Jimmy thought.

"I'll run an ad in the paper." He could imagine he saw the ad:

"JIMMY'S ERRAND SERVICE"

Phone PR-80953

Just then he saw something lying on the sidewalk. It looked like—yes, it was—a wallet. Jim picked it up and looked inside. There was a ten dollar bill, a five dollar bill and some papers—fifteen dollars. Just the amount he needed to buy his bicy-

cle. Then he saw the name, Charles Dean. Why it belonged to Mr. Dean, the drug-gist.

"Fifteen dollars wouldn't mean much to Mr. Dean," he thought.

He glanced around quickly. No one had seen him pick up the wallet so he quickly slipped it into the hip pocket of his blue jeans and hurried on to Mrs. Moon-ey's.

"Mr. Dean wouldn't miss fifteen dollars and it would mean so much to me. I could earn a lot more money if I had a bicycle, and I could help Mom out and she wouldn't have to work so hard," he thought.

He delivered the medicine to Mrs. Moon-ey and went home. Mrs. Hall had dinner ready. She had all the things he liked best—fried chicken, gravy, fluffy biscuits and lemon pie.

Most boys of twelve are always hun-gry, and Jimmy was no exception. But that night he just picked at his food.

Mrs. Hall noticed he wasn't eating. "He must be coming down with a cold," she thought. Putting her hand to his fore-head to see if he had a fever, she asked, "Don't you feel good Jimmy?"

"I'm O. K., Mom. I'm just not hun-gry."

After awhile Jimmy went to bed, but he didn't sleep very well. He tossed and turned all night. He dreamed he owned the beautiful blue bicycle. At first he was very happy about it. Then he saw the look in his mother's eyes. It was a hurt, ac-cusing look. "You lied to me Jimmy. You are not only a liar, but also a thief," her eyes seemed to say.

Jimmy woke up, and stayed awake a long time. Finally he went back to sleep, only to dream the same thing over again. He was glad when morning came and it was time to get up.

Jimmy still wasn't hungry at breakfast. He made a pretense of eating, but the food seemed to stick in his throat.

"What on earth can be bothering him?" Mrs. Hall wondered, but she didn't say any-thing. "He'll tell me when he gets ready," she thought.

It was Saturday, so Jimmy went out to mow their lawn. He was almost through when his mother called. "Mrs. Smith wants you to go to the drugstore for her, Jim."

"O.K., Mom, I'm almost done."

When Jimmy got to the drugstore, Mr. Dean was alone in the store. Jimmy gave him Mrs. Smith's order.

Suddenly he could stand it no longer. He pulled the wallet from his pocket. "I found this yesterday," he said as he handed it to Mr. Dean.

Mr. Dean's face lit up. "Wonderful! I was just going to call the paper and put an ad in the lost and found column. I have some very important papers in there. Here is the money that was in the wallet. Take it for a reward."

Jimmy hung his head, "I'm sorry, but I don't feel like I deserve a reward. I only did what was right, and besides I started to keep the money," he blurted. Jimmy didn't know why he told Mr. Dean, but now that he had, he felt better.

"Jimmy, I need a boy to make deliveries and to help me in the store after school and on Saturdays. I need someone I can de-pend on. I think you are that boy. Will you work for me?"

Jimmy was so surprised he couldn't an-swer him for a minute. "Will I! I sure will. But I'll need a bicycle won't I?"

"Yes, it would be better if you had one."

"I don't want a reward, but would you loan me fifteen dollars, and take it out of my wages?" Jimmy explained about the bicycle.

"I'll be glad to Jimmy. Can you get your bicycle and start to work after school, Monday?"

"I sure can." Jimmy took Mrs. Smith's package to her, and then hurried home to tell his mother about his new job.

He told her the whole story. "Are you terribly ashamed of me, Mom?"

"Of course not. I'm proud of you."

"Proud?" Jimmy could hardly believe his cars. "Why?"

"We all have temptations. It's when we give in to temptation that we hurt our-selves and others. But when we meet temptation and overcome it, we become a stronger, better person."

Jimmy was glad that he had found the courage to return Mr. Dean's wallet.—My Pleasure.

An optimist is a man who thinks he can untangle a traffic jam simply by blowing his horn.

When a man finds no peace within him-self it is useless to seek it elsewhere.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Cape Fear Auxiliary Convention of N. C.

The Cape Fear Woman's Auxiliary Convention of North Carolina convened with Pleasant Grove Church near Erwin, North Carolina, on Wednesday, April 9. Those present enjoyed a wonderful day in the services of the Lord. We were happy to have Miss Laura Belle Barnard, our first missionary to India, with us. She brought a report on missions in India and a message on bearing the yoke that is put upon us willingly and courageously for the cause of Christ and His glory. We know Miss Barnard is bearing her yoke for His glory for she has been serving Him in India for twenty-three years and doing a marvelous work.

We also had declamations from Dorean Langdon, Hopewell Church; Margie Benson, Raleigh; Linda Higgins, Smithfield; and Genevieve Johnson, Smithfield. Each of these was very interesting and everyone enjoyed them.

We were happy to have three of our state officers with us: Mrs. J. C. Moye, Mrs. L. E. Ballard, and Mrs. Carl Dudley, state president. The Rev. Burkette Raper brought greetings and announcements from Mount Olive Junior College. The Rev. J. R. Davidson brought a report on the Free Will Baptist Bible College, Nashville, Tennessee. The Rev. R. H. Jackson spoke in behalf of home missions. We appreciated these remarks on our colleges and the mission work.

We appreciate all that was done for the convention. Everyone showed so much interest. We ask that everyone pray for us as we strive to do that which the Lord would have us do. We praise God for each one who attended our meeting and also ask God's blessings on you.

Mrs. Clarence Woodall,

Program and Publicity Chairman

Lowland, N. C.—The Woman's Auxiliary of Warden's Grove Church met at the church on Monday night, April 21. The meeting was opened with group singing. Mrs. Lucy Lupton led the opening prayer, followed with devotions by Mrs. Allie Potter.

The topic of the lesson was "Watch the Stone Rolled Away." Those participating in the program were Mrs. Nelia Wat-

son, Mrs. Pearl Lewis and Mrs. Adelaide Ross.

The roll was called with ten members present. Plans were discussed concerning the daily vacation Bible school. The meeting was closed by the members repeating the watchword together.

Newport, N. C.—The G. T. A. of Sound View Church met Friday night, April 18. The president called the meeting to order, and the secretary called the roll. Those present answered the roll call by repeating verses and telling the location in the Bible. There were twenty members present and one visitor. The minutes of the last meeting were read, and the dues were received. A chorus singing period was then held.

Hettie Anne, Renee, Lennie and Annie Marie Taylor volunteered to serve refreshments at the next meeting. Project plans were discussed, but nothing was decided upon.

Sylvia Taylor read John 1:1-9 as the devotions, and led the group in sentence prayers. Those presenting the program were Sylvia Taylor, Lennie Taylor, Brenda Taylor, Annie Marie Taylor, Lorine Henderson and Hettie Anne Taylor. The program chairman then assigned the topics for the next meeting.

The president adjourned the meeting, and everyone then enjoyed refreshments.

Effingham, S. C.—The Woman's Auxiliary of the Lebanon Free Will Baptist Church sponsored an Easter program which was very timely and enjoyed by all. An offering was taken for foreign mission work.

The auxiliary also met on April 8 at 7:30 p. m. in the home of Mrs. Morrell Defee. There were fifteen members present at the meeting which was called to order by the president, Mrs. Ed Mackelvene. The pastor, the Rev. O. M. Hilburn, led the ladies in the opening prayer.

During the business session, the group discussed the daily vacation Bible school. Following the business session, Mrs. O. M. Hilburn, program chairman, took charge. Several ladies participated in the program which was enjoyed by all. Mrs. Jack Haynes led the ladies in prayer following the conclusion of the program. The hostess, Mrs. Defee, then served delicious refreshments.

The auxiliary reports that it had good reports coming in from the Y.P.A. and

G.T.A. The group solicits the prayers of all who read this report that it may be led of the Lord.

Walstonburg, N. C.—The Woman's Auxiliary of Spring Branch Church met Friday night, April 11, in the home of Mrs. Ray Doc Gay with Mrs. R. E. Owens as co-hostess. The meeting was called to order by the president. Mrs. Robert Bynum was in charge of the devotional period. Mrs. Marvin Holloman, Mrs. Frank Dail, Mrs. John Craft and Mrs. Tom Wheeler presented the program which dealt with the people of Cuba.

After a short business period, the meeting was adjourned and dismissed with prayer. Delicious refreshments were then served and enjoyed by all.

Fountain, N. C.—The Woman's Auxiliary of Dilda's Grove Church met Monday night, April 21, at the church. The meeting was called to order by the vice-president, Mrs. Martha Corbett. The devotions were read and followed with prayer. The program was then read and discussed. The roll was called with sixteen members and two visitors present. Following the business session, the Rev. R. L. Norville rendered the benediction. The hostesses, Mrs. Anna Ruth Hinson and Mrs. Edna Horton, served refreshments.

## THE MAIL BOX

### TO WHOM IT MAY CONCERN

"I am writing in behalf of one of our young men whom I know to be worthy in every way. He is rare among our denomination in that he is educated in the music and educational field, and is eligible for work in one of our churches as music director or educational-music director combination. His wife is also talented in music; she plays both the piano and organ.

"This young man will graduate from college the last part of May this year. He may be wearing a pin that states, "Use me or lose me," to our churches. He is Don Clark, 211 North Chatman, Shawnee, Oklahoma. If there is a church that is interested, he may be contacted at the above address. God has given him a wonderful singing voice and a good personality. Don sang at the National Association in Spartanburg, South Carolina.

"The Southern Baptists and the Assemblies of God want this talented young man and have made him some offers. Please let's try to keep him. He wants to work with our denomination in which he has served the Lord for several years."—A Concerned Party.

Many Christians are still seeking the things the Apostle Paul gave up.

The feeblest knock may open heaven's door.



# MISSIONS

(continued from page seven)

over the Tamil Baptist Church at Coonoor.

7. For our pastor, Mr. D. Dorairaj, who

8. For both John Raju and Wilson Raj in their evangelistic efforts.

9. For the Union Convention to be held here March 19-23 by Rev. G. M. Hamby, Florence, Alabama. We're asking the Lord for showers of blessing during this convention. Pray for the interpreter of Mr. Hamby's messages.

10. For Mr. and Mrs. M. Matthews as they make final preparations to leave for British East Africa.

11. By all means much prayer for me.

I trust that all goes well there and that you'll have a wonderful Bible conference at end of the month. We shall be remembering same here.

How richly the Lord is blessing here! May He keep all of us out of His way so that He may bless in an even greater way.

If you receive this letter in time, we would appreciate special prayer for the Union Convention to begin here on the 19th and go through the 23rd. On the 24th Mr. Hamby wrote he might be able to go with us out to our new school where there are mostly Hindus. We're trusting that he'll be able to go. I had not planned to entertain him and the interpreter here in the home, but all our dear Indian friends are beseeching me to do so. If he should stay here, I know he'll be a particular blessing to all of us in the home and in our group. God has graciously given revival in most of the places where Mr. Hamby has spoken here in India. He's a man of God and has an unusual burden for the lost millions of this earth. May God indeed come before him here and prepare us and him for this convention.

Volena Wilson

Kotagiri, South India

## Missionary Revivals In Kentucky a Success

During the month of March it was my privilege to visit in the state of Kentucky in the interest of foreign missions and the salvation of lost souls.

A missionary revival was held in the Second Free Will Baptist Church in Ashland, Kentucky, where Rev. Reford Meadows is the pastor. This is a young church and has a wonderful future and the vision of the people is what is necessary to give them the evangelistic fervor.

There were two definite decisions for Christ in this meeting. Also the church gave \$201.78 for foreign missions.

After this meeting we moved to the Pikeville Free Will Baptist Church in Pikeville,

Kentucky. Twenty decisions for Christ resulted in the first week. An offering of \$118.45 was given for foreign missions. Also the church pledged \$893.00 for foreign missions to be paid during this year.

Then too, it was a real joy to visit with Floyd County Conference where Rev. Douglas Burkette is moderator. This is quite a large conference of Free Will Baptists and I thoroughly enjoyed the fellowship with the Kentucky brethren. The conference received an offering for foreign missions which amounted to \$88.03.

All in all there was \$1,363.36 in cash and pledges for foreign missions. This is indeed a great area among our people. I trust that more of our preachers will find it possible to visit the brethren in the eastern part of Kentucky. I have never met a more warm-hearted folk and I thoroughly enjoyed my visit. I hope that I may return ere too long.

Raymond Riggs

## Till You're Well Again

(continued from page nine)

new man, which after God is created in righteousness and true holiness."

Every Christian knows, or should know, that sin, in a measure, separates from God and causes trouble. This is why it is written in 1 John 2:1-6 "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked." With these Scriptures it is easy to understand that many things happen to us that contribute to the difficulties of life which we encounter. Man is weak and often charges God with his own neglect when it comes to correctly interpreting Romans 8:28.

There is one purpose in life for all those who know the Lord. This purpose is to observe, live and pursue the direct will of God. When this is done in every detail one can rightly claim the promise in Romans 8:28. God has a place in life for each person. He is not going to judge men as to whether they appeared to be great, successful or famous, but did they pursue His will and as best they knew in the light of the Scripture cleave to the right through all of the trials and difficulties of this life.

## The Backsliding Heifer

(continued from page five)

through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The flesh cannot defeat the flesh, nor can self overcome self. Paul found the victory only when the struggle was taken over in his behalf by the Holy Spirit.

This secret of victory for the believer was also foreshadowed in Exodus 17:11, "And it came to pass when Moses held up his hand, Israel prevailed: and when Moses let down his hand, Amalek prevailed." How aptly this pictures full contact with God, and a complete dependence upon Him. Note that this attitude had to be maintained to insure sustained victory. Both of Moses' hands were uplifted to God, signifying that all of his powers were yielded to God, and that his expectation was from Him alone. Here is the secret of peace and victory! To have no confidence in the flesh, but to hand the job over to God, and to realize that *the Lord shall fight for you, and ye shall hold your peace.*

One of the most valuable services the heifer can render to mankind is to lay down her life in sacrifice, to die, that she may provide food for the hungry. So the believer, who voluntarily lays down his life (his own hopes, plans and ambitions) at the feet of his Lord, will receive it back again from Him, multiplied a hundredfold in fruitfulness and blessing. He thus becomes a *heifer that is accustomed to the yoke and loveth to tread out the corn.* He finds the rest and freedom Jesus promised when He said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matthew 11:29, 30).

To take up Christ's yoke in one's youth before the habits have become fixed, and self has become settled in its stronghold, is a great advantage, and one recognized by Jeremiah, the prophet: "It is good for a man that he bear the yoke in his youth" (Lamentations 3:27).

In true yoke bearing, all other yokes become secondary or tributary to His yoke. All other interests must contribute to our Lord's interest or go. As Charles E. Spurgeon expressed it, "It is not squandering the life upon a dozen pursuits, but making them all to focus upon one." As the apostle, Paul, put it, "This one thing I do." This is the happiest and most satisfying life, and this is the life that counts for God.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## When God's People Worship

(Lesson for May 11)

Lesson: Exodus 35:20-26; 40:34-38.

Golden Text: Psalm 96:8.

### I. INTRODUCTION

The close of the book of Exodus is indeed worthy of the greatness of its subject. It ended, as the history of the world will end, with the descent of God and His glory to dwell with His people. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:3). This tabernacle is a forecast or a shadow of that which is to come. That which is perfect has not yet been realized by men, but it will be, by and by. The tabernacle of God will be with men and God will dwell among them. When that which is foreshadowed by the tabernacle comes, men will be able to endure, yea, enjoy the glory of God. "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Revelation 21:22-27).—*The Advanced Quarterly* (F.W.B.).

### II. HINTS THAT HELP

1. The secret of success and acceptability of our offerings to the Lord lies in the willingness of our spirits (Exodus 35:21).
2. Many false religions bar women from participating in worship, but the Lord welcomes both men and women (Vs. 22).
3. The Lord never asks anyone to give

anything he does not have, but He expects us to give what we have (Vs. 23).

4. Jewels and other ornaments of gold seem more desirable, but there is also a place for articles of lesser value (Vs. 24).

5. The Lord may not ask the same thing of women as He does of men, but He asks for whatever they are able to give and to do (Vs. 25).

6. Sometimes we can bring gifts just as they are to the Lord; sometimes He expects us to make them more useful (Vs. 26).

7. After we have yielded ourselves and our possessions wholly to the Lord, He will come and take possession (40:34).

8. When the Lord is in complete possession there is no room for ourselves or any other human being to interfere (Vs. 35).

9. God's infilling is not merely intended to give us an exultant feeling, but to serve the practical purpose of guiding us (Vv. 36, 37).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. We are told that Moses, in obedience to a divine command, spake unto the Israelites and asked those who were of a willing heart to bring an offering to the Lord, gold and silver and brass and fine linen and goats' hair and the skins of other animals and shittim wood and oil and precious stones. Then in the chief section of our printed lesson we are told how the people responded liberally with gifts of many kinds. They also responded with willing labor. A large number of articles were needed which money could not buy, for it was impossible to buy supplies in the desert. These were furnished freely, for the people were filled with enthusiasm for the new undertaking. Women who did not have much silver or gold to give did spinning and weaving and produced curtains and linen. Just before leaving Egypt the Israelites had asked the Egyptians for jewels of gold and silver and they had been freely given. Good use was now made of this jewelry by melting it up and using it in the furnishings of the tabernacle. It was fitting that the national sanctuary where God was to dwell should embody the best and most beautiful materials that the people possessed. Thus their sanctuary would be in keeping with the dignity of their God.—*Selected*.

2. J. F. Perrin tells about a man that did not attend church. It was his boast that he let his wife and children carry the religious responsibilities for the family. One day a church officer who met him in a grocery store parted from him with the kidding remark, "So long, George, I'll be seen' you in church!"

"Oh no, you won't, not me. I send my wife and children; that's enough for our family!"

"Do you let your wife and children eat your supper for you too?" asked a customer in the store. The remark went home and recurred often to his mind. The man began to attend the church and to realize that public worship was starting to fill a spot in his life that had been gathering cobwebs and dust for too long a time.—*Selected*.

3. God honors the gift and blesses the giver when the giver is prompted by a genuine love for God and for a desire to advance His cause. People are stimulated by a number of unworthy motives in their giving to church causes. Let us consider some of them: (1) Some people give for political reasons, such as to receive the praise and favor of men; (2) some give in an attempt to ease a guilty conscience, as if they could purchase forgiveness from God for their sins; (3) some give in an attempt to purchase material blessings and well-being in his life; (4) some give to keep others from appearing to be more liberal than they; (5) some give to build fine buildings and administer an impressive church program so that they can boast to other church groups of what they are doing; (6) some give to keep from paying higher income taxes. Is it possible that God can honor gifts made from even one of these motives? We need to be reminded that God will stir the hearts of believers, when the gospel is preached, to give enough money out of the acceptable motive to finance the work of His kingdom.—*The Bible Teacher* (F.W.B.).

4. Years ago a poor blind girl in England brought to her minister thirty shillings for the missionary cause. This was a large amount of money for any girl to give, and the minister did not want to take it. He said, "You are a poor blind girl and you cannot afford to give so much."

"I am indeed blind," said she, "but I can afford to give these thirty shillings better, perhaps, than you suppose. I am a basket maker and can work as well in the dark as in the light. I have saved the money which I would have paid for candles to work by if I could see—money such as other basket makers pay. So please take my gift." Surely that was a great sacrifice for that girl to make and God must have been pleased.—*Selected*.



# "Let's Go"

IT'S CONVENTION TIME

May 2, 3, 1958—Wilson, North Carolina  
First Free Will Baptist Church

## Look

WHAT'S ON THE PROGRAM

- MUSIC—to thrill you. Belfryette Quartet; The King's Messengers Quartet from Free Will Baptist Bible College; Mount Olive College Chorus.
- MESSAGES—to inspire you. Billy Jackson, Greenville. Miss Laura Belle Barnard, returned missionary from India. George Stevenson, medical missionary student.
- PANELS and FORUMS—to inform you. Mike Pelt, Mount Olive College; Raymond Sasser, Tarboro; Chester Phillips, Smithfield; Earl Glenn, Wilson. Ray Turnage, Promotional Secretary National F.W.B.L. Board, Nashville, Tenn.
- RELIGIOUS DRAMA by St. Mary's Leaguers, New Bern.
- STATEWIDE SWORD DRILL—directed by Leah McGlohon.

PLAN NOW to attend. Free rooms for those staying overnight. Each person responsible for own meals.

OPENING SESSION—Friday night, May 2, 7:30 O'clock.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 7, 1958

955  
MAY 7 1958



## NO GIFT

I haven't a gift for my mother today;  
Only a word or two I will say;  
Only a smile and a hug for her, too;  
Only the words, "Mother, dear, I love you."

But I know my mother, and gold could not buy  
A gift to my mother—the price is too high.  
She'll cherish a smile and word from me more  
Than any fine gift from the five-and-ten store!  
—Grayce Krogh Boller.



# EDITORIAL

## A VIRTUOUS WOMAN

In this Mother's Day issue let us turn our thoughts to woman, God's twice refined product of creation. We shall notice in the very beginning that, in perfecting her creation, God did not take some dust of the earth to form her as he did in creating Adam. Instead, He made her from a part of Adam's flesh and bone, "And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man" (Genesis 2:21, 22). Women should realize that, by virtue of the particular manner of their creation, they are refined creatures; therefore, they should not degrade themselves by climbing down from the exalted position which God gave them.

The solemn responsibility of every woman is to fill the place for which God created her, just as it is the sacred duty of every man to fulfill his trust from God. Good women of all generations have accepted this challenge and given their best in filling their places in the plan of the ages. Godly women have gone to the Bible to find information and inspiration for the task. They have observed that the highest earthly ambition of Bible heroines was to marry, bear children and rear them in such a manner that they might go forth to serve God and be a blessing to mankind. Multitudes have been inspired by the noble desire and sacrificial heart of Hannah, the mother of Samuel. When the burden of her heart had been lifted in answer to her prayers, she took her precious child and "... lent him to the LORD; ..." (1 Samuel 1:28). They have been inspired by the faith and courage of Jochebed, the mother of Moses, who defied the commandment of Pharaoh of Egypt and, "... hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink, And his sister stood afar off, to wit what would be done to him" (Exodus 2:2-4). Among the many other examples of true motherhood, they have thrilled at the purity, faith and obedience of Mary, the mother of Jesus. When she said to the angel, "... Behold the handmaid of the Lord; be it unto me according to thy word. ..." (Luke 1:38), she was accepting the stigma of shame in the eyes of the ignorant and uninformed public in order to receive the reward of being the mother of the Son of God.

In Proverbs 31 King Lemuel, believed by some to be Solomon and by others to be an Arabian king, gives a description of a virtuous woman. Concerning this chapter, Clarence E. Macartney, in his book, *Great Women of the Bible*, says, "I knew of a minister who used to tell me how his father would sometimes read this chapter at family worship, then close the Bible before kneeling in prayer and, looking around the family circle, say, 'Boys, there's your mother.'" In this chapter the Holy Spirit inspired King Lemuel to say some things that every woman should consider. Let us note:

*A virtuous woman is a tower of strength in the home.* He could not conceive of a good woman apart from marriage, home life and motherhood. Of course, there are some good women who are deprived by providence or some other influence from one or more of these institutions. However, the general rule is that woman is created for participation in all of these noble activities. Let every woman know beyond doubt that if she wilfully refuses

these solemn responsibilities she is denying her God-given heritage and is a sinner in the sight of God.

She is inseparably linked with the success and happiness of her husband for "... The heart of her husband doth safely trust in her, ..." (Vs. 11). In the first place, she is true to the marriage vow. The supreme need of every man, if he is to be happy, secure and successful in his work, is to have implicit faith in God. And next to this is faith in his wife. He needs to be assured that she is not deceiving him and just waiting for the time when she, as a despicable opportunist, may desert him or practice infidelity to him in sexual immorality. Furthermore, she must never stoop beneath his ideal of purity in matters of conversation or activity. Next to God, she is his greatest spiritual inspiration on earth.

An understanding wife will listen patiently to her husband as he unfolds the emotions of his heart in words that he would not speak to any other human being. She will help him as he grapples with his daily problems and pray with him for the triumph of God's will in his undertakings, "She will do him good and not evil all the days of her life" (Vs. 12).

A good woman is an inspiration, a great delight and an abiding influence for good to her children, "Her children shall arise and call her blessed; ..." (Vs. 28). What son or daughter might not be justly proud of a mother who stands for everything that is pure, good and spiritual? The son will say, "I want a wife just like the woman who married my father," and the daughter will say, "I want to be the same kind of wife and mother as my mother." What greater tribute could be paid to any woman? These children can look back upon her love and sacrifice for them despite their ungratefulness at the time. They can think of the times she denied herself for their sakes; the times she gave them counsel and advice that was void of any thought of herself and well-being, but was altogether based on what would be good for them; and the times that she had wrestled with God in prayer for their success and happiness. Surely children can call that kind of mother a blessed person.

A virtuous woman is a courageous and industrious person. Of her industry King Lemuel says that she "... worketh willingly with her hands" (Vs. 13); "She riseth also while it is yet night, and giveth meat to her husband, and a portion to her maidens" (Vs. 15); "... her candle goeth not out by night" (Vs. 18).

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# No Room for Old Mother

L. B. Cake

## MODEL OF HONOR

Dorothy C. Haskin

**C**AREFULLY Christina unpinned her corsage and placed it on the lower shelf of the refrigerator. She hoped it would last several days. She smiled ruefully, realizing that Mother's Day was the only time during the year when she was given a corsage by the family. So this was a special treat. Indeed it was, and she caught her breath at the thought that she had been given a medal of honor!

Slowly she closed the door; and leaning against the sink, she wondered, "Do I deserve it?" Her thoughts turned to her favorite Bible passage, "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, . . ." (Proverbs 31:10, 11). And her musings might well be the musings of any mother.

The most important realization that can come to any woman is that Mother's Day is founded on her relationship to her husband. That relationship is the foundation upon which the home is built. However, it is not always easy for the two to become one in spirit.

As the years went by in her marriage, Barbara grew ashamed of her husband's habit of wearing his clothes until they were obviously dirty. A couple of times she remonstrated with him, but when he didn't respond immediately, she bottled her resentment within her. When she was full, she began making snide remarks to him. She forgot that one mark of a virtuous woman is that " . . . in her tongue is the law of kindness" (Proverbs 31:26). No doubt it would have taken many a tactful discussion to persuade him to be cleaner in his appearance. Instead, she nagged. Her children grew up to feel sorry for him and to have little respect for her. Her Mother's Day corsage was a form, bringing little warmth to her heart.

Alice didn't nag, even though her husband was stingy. Her attitude was, "There's no need to ask him for anything. He

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a smile on the careworn face. The lips moved. She bent down to hear.

"I'm doing it for Mary and Martha. They'll take care of me sometime."

She was dreaming of the days in the little cottage—of the fond hopes that inspired her, long before she learned, with a broken heart, that some day she would turn, homeless in the world, to go to John.—*Epworth Herald*.

**G**OING north, madam?"

"No, ma'am."

"Going south, then?"

"I don't know, ma'am."

"Why, there are only two ways to go."

"I didn't know. I was never on the cars. I'm waiting for a train to go to John."

"John? There is no town called John. Where is it?"

"Oh, John is my son. He's out in Kansas on a claim?"

"I am going right to Kansas myself. You intend to visit?"

"No, ma'am."

She said it with a sigh so heart-burdened the stranger was touched.

"John sick?"

"No."

The evasive tone, the look of pain in the furrowed face were noticed by the stylish lady, as the gray head bowed upon the toil-marked hand. She waited to hear her story; to help her.

"Excuse me—John in trouble?"

"No, no: I'm in trouble. Trouble my old heart never thought to see."

"The train does not come for some time. Here, rest your head upon my shoulder."

"You are kind. If my own were so I shouldn't be in trouble tonight."

"What is your trouble? Maybe I can help you."

"It's hard to tell it to strangers, but my old heart is too full to keep it back. When I was left a widow with three children, I thought it was more than I could bear; but it wasn't bad as this . . ."

The stranger waited till she recovered her voice to go on.

"I had only the cottage and my willing hands. I toiled early and late all the years till John could help me. Then we kept the girls at school, John and me. They were married not long ago. Married rich, as the world goes. John sold the cottage, sent me to the city to live with them, and he went west to begin for himself. He said we had provided for the girls and they would provide for me now . . ."

The tears stood in the lines on her cheeks. The ticket agent came out softly, stirred the fire, and went back. After a pause she continued:

"I went to Martha's—went with a pain in my heart I never felt before. I was willing to do anything so as not to be a burden. But that wasn't it. I found that they were ashamed of my bent old body and withered face; ashamed of my rough, wrinkled hands—made so toiling for them . . ."

The tears came thick and fast now. The stranger's hand rested caressingly on the gray head.

"At last they told me I must live at a boarding house, and they'd keep me there. I couldn't say anything back. My heart was too full of pain. I wrote to John what they were going to do. He wrote right back a long, kind letter, for me to come right to him. I always had a home while he had a roof, he said. To come right there and stay as long as I lived. That his mother should never go out to strangers. So I'm going to John. He's got only his rough hands and his great warm heart; but there's room for his old mother—God bless—him . . ."

The stranger brushed a tear from her fair cheek and awaited the conclusion.

"Some day when I'm gone where I'll never trouble them again, Mary and Martha will think of it all. Some day when the hands that toiled for them are folded and still; when the eyes that watched over them for many a weary night are closed forever; when the little old body, bent with the burdens it bore for them, is put away where it can never shame them—"

The agent drew his hand quickly before his eyes, and went out as if to look for a train. The stranger's jeweled fingers stroked the gray locks, while the tears of sorrow and the tears of sympathy fell together. The weary heart was unburdened. Soothed by a touch of sympathy, the troubled soul yielded to the longing rest and she fell asleep. The agent went noiselessly about his duties, that he might not wake her. As the fair stranger watched she saw



# Mother's Prayers Are Answered

**I**T was in a common, dimly lighted beer parlor that our story begins. Two businessmen sat at a small table in a secluded corner of that questionable establishment.

"What's the matter, Earl?" one man asked playfully. "Why don't you cheer up?"

"I don't know," Earl sighed. "Guess I'm worn out or something. You know, Bob, I don't get a kick out of life that I once got."

Bob laughed heartily. It was a kind of forced laugh, Earl thought. "What are you drinking soda pop for, then, if you want a kick?" Bob lighted a cigarette. "I'd get that way too, if I didn't take a bracer once in awhile to make me forget my troubles."

Earl shrugged his shoulders. "Yeah, I know, but does that help? Are you any better off afterward?"

"That's not the point. I've got only one life to live, and I don't like to think about trouble. So—I just take the easy way out. And if I die in the process, I'll die happy!" Bob laughed heartily again as though he had really said something that ought to startle the wisest sage. Earl was not impressed with his reasoning.

"I suppose the thing that's bothering me is the training I had when I was a boy," Earl confided thoughtfully. "My dad and mother always emphasized that we should do the thing that's right. Well, I haven't practiced what I was taught and perhaps that feeling of guilt is getting hold of me."

"That's it," Bob insisted jubilantly. "You'll never get anywhere holding to some old-fashioned beliefs concerning right and wrong. The thing that gives you the most happiness and kick out of life is right as far as I'm concerned. A person can't afford to sit around trying to be his brother's keeper and get anywhere."

"I don't know about that," Earl admitted gravely. "I'm all mixed up. One thing I do know, though, I'm going to give this a lot more thought than I ever have before."

"I warn you, you'd better not spend a lot of time worrying about it," Bob said with his usual laugh. "You won't get anything but a headache. How about a drink with me?"

"No, thanks," Earl responded emphatically. "I'm off liquor today." He graciously

•  
Woodrow T. Young  
•

dismissed himself and left the smoke-filled atmosphere of the parlor.

"You're home a little early, Earl!" his wife exclaimed as he entered the front door of his home. "Dinner won't be ready for half an hour."

"Yeah, I didn't stop in town as long as usual," he replied casually. "Thought I'd come home and relax." She looked at him questioningly. He acted so differently. What was the matter with Earl?

In the meantime Earl changed to his house slippers, dropped into the big, easy chair and prepared to read the evening paper. His eyes scanned the headlines hastily, then, in spite of himself, he began mentally to dwell upon his problem. Why was he so upset? Why couldn't he go on in the same careless way he had for years? He was so dissatisfied with himself, with his family, with his business; as a matter of fact, with everything! What had happened?

The paper dropped upon his lap as his eyes stared into space, but his mind drifted back forty-five years when he was just a boy on the old home place. Those were happy days! His parents were poor, but there was a mysterious element that joined them together as one, and all of the five children were given the privilege of growing up in that unspeakably rich atmosphere. Earl remembered the day he left home for college, the sad partings, and the disappointment when he began his schooling. Things were different. The emphasis at school was upon intellect, he associated with social impurities and moral degradation for the first time in his life, and, as one might expect, he was terribly shocked at first. However, he soon took questionable conduct for granted, and, when he secured his degree, he was actually doing the same things.

Then he went to work for a business establishment, was promoted from a messen-

ger boy step by step until he was able to purchase holdings in the company. Ten years later he owned the business himself. And that was a thrilling day when he bought out the last partner! He was independent, he thought, and he had it all figured out how a person could become successful. That was outlined in a speech he had made before the local Rotary Club. Earl could quote the speech word for word:

"I'm not saying I am a success," he had had said to the hundred or more men, "but I think I have found the secret to success. First, mind your own business well, and, secondly, treat the other fellow as you would have him treat you. If I observe those two rules, I am sure the future will take care of itself."

Yes, that's what he had said, and he meant it then, but somehow these simple rules didn't work. Something vital was missing, and he knew that it was the same thing that was missing in the lives of other businessmen. They laughed, and seemed to have a gay time like Bob, but down in their hearts was a great void, and emptiness, and they usually tried to offset it with liquor, or a fast time, and then they suffered more than ever.

The strange thing about it was that his parents had that mysterious element in their home when he was a boy, and, upon subsequent visits he found the same abiding joy. Of late years, though, it had made him nervous when he was with his parents, because he didn't like for them to talk about those vital principles. At least half a dozen times his mother had introduced the subject of his need of something more enduring than a good business, and a home, and money; but he had laughed and changed the subject.

Finally, however, he came to realize that he had deliberately turned his back upon something of intrinsic value. Poor as she was, his mother knew the answer; for, since his father's death, she was still singing the old hymns of Zion.

Tears filled Earl's eyes as the wrinkled face and bent form of his mother came into his mental vision, and all at once he was unbearably homesick.

That's what he needed! he concluded.



He ought to see his mother. She'd know what to tell him!

He sat upright in the easy chair and smiled for the first time in days. His mind was made up! Six hours later, Earl had boarded a fast airlines plane and was winging his way to a city in the midwest fifteen hundred miles away. There he would catch a local bus to a small village, and then walk a dozen or more blocks to the little cottage where his mother made her home. She would be home, he was sure. She was always there.

Darkness had already settled over the countryside, and a chilly wind was blowing when the businessman turned through the tiny gate, walked briskly up the little walk to the porch. He tiptoed to the door and rapped. He was obviously nervous, but a smile spread across his face. What would she say when she saw him?

The thought had hardly time to register when the door opened and he found himself almost dragged into the small parlor with his mother clinging to his neck. She was weeping for joy.

"Earl! My precious boy! How did you get here? Where is Myrtle and the family?" She flung the questions at him without waiting for an answer.

"They're home, Mom. I just got homesick and came up on a plane. Can you put up with me for a day or two?"

"Well, I guess I can!" she exclaimed enthusiastically.

Earl knew she could, too, and he was aware of her lonesomeness. How it thrilled her when some of the children came home! And he could fill her shelves with a supply of groceries the next day.

From her own meager supply, she fixed him the most delicious meal. There were crisp hoe cakes, sorghum molasses, home-canned fruit and jelly; and a large glass of home-churned buttermilk. It was wonderful and Earl felt so quiet and restful in the little cottage.

They talked at length about things in general. Finally, Earl tactfully introduced the subject.

"I told you I was homesick, but there's really more to it than that, Mom," he explained smiling. "Frankly, I'll have to admit I'm beaten. I'm a complete failure. In spite of the fact that I've made lots of money, I have no peace, no real joy. Somehow I've missed the thing that's vital in a person's life. We have a nice house to live in, but Myrtle and I aren't happy, and I'm not the father to our children that I ought to be. You—you've got real peace in your heart, Mom, and—and your home has been such a help to me. "What's the secret? That's why I'm here. I need you to help me. I'm desperate! I don't know what to do!"

"God has answered my prayers, Earl. The last week or two I've prayed for you nearly every night and day, and now here you are! Oh, I'm so thankful!" Earl smiled sheepishly. So that's why he was so uncomfortable! God spoke to him in answer to his mother's prayers!

For perhaps an hour they talked confidentially.

"You need to know God, Earl," she said kindly, "and you should know Him as a Father and as a Friend. There's only one way to know Him, too, and that's through His Son, the Lord Jesus Christ. Let me show you something I found in the Bible."

She stepped over to a little table, picked up her worn, family Bible, and opened it tremblingly. It was the same old Bible they used when Earl was home! He had heard his dad read from it many, many times! After she found the place, she laid the holy Book in his lap with her finger under a verse that she marked long ago. He read aloud: "'Jesus said unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.'"

Earl just sat there looking at the yellowed pages of the old family Bible, and the doubts and intellectual difficulties of past years took wings and flew away. Once again he was just a little boy sitting in the front room with his parents as they read the Word of God and prayed in the old family altar. That was it! The mysterious clement that made the old home happy was a Person! God was present! Jesus Christ, the blessed Saviour, was a real personal Friend! And the joy that millions of people sought for hopelessly was written on his mother's face simply because she was wise enough to trust God to offer Him a home in her heart.

They prayed together, and for the first time in his life, Earl met God face to face, acknowledged that he was a sinner and trusted the Lord in the Person of Jesus Christ to blot out his sin. Some say it is merely a psychological reaction; others say it is just the emotions; but Earl knew that his experience was real. When he rose from his knees, he was a Christian!

After he was in bed with the picked quilts pulled up around his neck, Earl heard his mother moving around in the house.

"Mom!" he called. She hurried to his room. "You forgot to tuck me in."

She chuckled like she did forty-five years ago, tucked the covers in around him, gave him a pat or two on one arm, then leaned over and kissed him on the forehead. Almost before he realized it, she was gone.

And as Earl lay there on the old fashioned bed, tears coursed down his cheeks. They were strange tears, mingled with grief and joy; grief because he had wasted so many years, and joy in that he had found

## My Mother

When pain and sickness made me cry,  
Who gazed upon my heavy eye,  
And wept for fear that I would die?  
My Mother.

Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the place to make it well?  
My Mother.

Who taught my infant lips to pray,  
And love God's holy Book and day,  
And walk in wisdom's pleasant way?  
My Mother.

And can I ever cease to be,  
Affectionate and kind to thee,  
Who was so very kind to me?  
My Mother.

When thou are feeble, old and gray,  
My healthy arms shall be thy stay,  
And I will soothe thy pain away  
My Mother.

And when I see thee hang thy head,  
'Twill be my turn to watch thy bed,  
And tears of sweet appreciation shed.  
My Mother.

For God, who lives above the skies,  
Would look with vengeance in His eyes,  
If I should dare despise,  
My Mother.

—Selected.

## Mother's Day

Mother's Day is the second Sunday in May,  
For the President did agree;  
But every day is Mother's day,  
If she has a big fam-i-ly.

From early morn 'til late at night  
She must keep going and do what's right;  
Then there are worries both great and small  
It just won't do for me to tell them all.

She's there to dry our tear-dimmed eyes,  
And thus to ease our pain;  
She wants to teach us about the Lord,  
For heaven is her aim.

So, give her flowers all along,  
Don't wait 'til the month of May;  
For her love is yours for evermore,  
Not just one special day.

But when this day does arrive,  
And you are so sweetly blessed;  
It will fill your heart with joy  
To pin a red rose on your dress.

—Mrs. Sallie Carraway.

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the peace of God that passes all understanding.—Gospel Herald.



# NEWS NOTES

## **Rev. T. C. Smith Becomes Ill During Virginia Revival**

The Rev. T. C. Smith, pastor of Free Union Free Will Baptist Church of Sea Level, North Carolina, began a revival on April 1 at the Freddie Free Will Baptist Church, Van West, Virginia. However, Mr. Smith was forced to close the revival because of illness. He contracted pneumonia and returned home.

Mrs. Naomi Sitton of the Freddie Church states: "Mr. Smith is back home now and, we trust, still improving. He brought some wonderful messages and left us with a greater zeal to work for God. Our earnest prayer is that God will bless Mr. Smith in his work and strengthen him physically."

## **Greenville, N. C., Church Reports Successful Revival**

The Rev. Bobby Jackson was the evangelist for revival services March 20—April 12 at the Greenville, North Carolina, Free Will Baptist Church. There were twenty-nine persons saved, sixteen persons were reclaimed, and seven persons transferred to the church. A total of fifty-two came forward during the revival.

The Rev. R. B. Crawford, pastor, states, "The Holy Spirit was in every service as nightly there were decisions for Christ. Bible preaching, gospel singing, faithful prayers and fasting characterized the revival. Many persons were revived during the revival."

## **Central Conference Ordaining Council to Meet at Press**

The Ordaining Council of the Central Conference of North Carolina will meet May 15 at 10:00 a. m. at the Free Will Baptist Press, Ayden, North Carolina. All applicants for license or ordination examination are asked to please meet with the council on this date.

## **Core Creek Church Observes Home-Coming**

The Core Creek Free Will Baptist Church of Cove City, North Carolina, observed its annual home-coming on Sunday, May 4. The services began at 11:00 a. m., and lunch was served on the church grounds. All members, friends and pastors were invited to attend the special services. The pastor of the church is the Rev. A. L. Hines.

## **Rev. Arnold Woodlief Conducts Revival**



The Rev. Arnold Woodlief was the evangelist in a revival held at Traveler's Rest Free Will Baptist Church near Jay, Florida, April 12-20. The average attendance for the services was between twenty-five and thirty-five people. The young people presented special singing during almost every service, and fourteen young people were saved during the revival.

The Rev. Arnold Woodlief is available to any of our churches for evangelistic services. He may be contacted by writing to 410 West Milton Avenue, Marianna, Florida, or by calling HU-2-3070.

## **Oak Grove Church Reports Successful Revival**

On Sunday night, April 13, the regular spring revival began at Oak Grove Church, Bladenboro, North Carolina, Route 2. There was good attendance through the entire week.

## **The Hour of Inspiration Radio Broadcast**

*The Hour of Inspiration* may be heard each morning from 6:00 o'clock to 7:00 o'clock over Radio Station W I S P of Kinston, North Carolina, 1230 on your radio dial. This hour long program consists of the best type inspirational church music and a gospel message. The program is arranged and conducted by the Rev. Frank Davenport.

The program is sponsored by the best type business firms in and around Kinston. Any business in that area desiring publicity

through joint sponsorship should contact the Rev. Frank Davenport by phoning 71804. All church announcements will be made free of charge and should be mailed to *The Hour of Inspiration*, Radio Station W I S P, Kinston, North Carolina.

## **Report from Trinity Temple Church**

The following report was submitted for publication by Nancy Hancock, reporter, of Trinity Temple Church, Tulsa, Oklahoma:

"Trinity Temple Church is experiencing what we think is a healthy growth. We are few in number, but many are the meetings in sweet fellowship with the Holy Spirit.

"We received one new member in March and two in April. These three fine young people came on their own volition, without the persuasion of anyone, which we think is a very good indication that the Spirit of God is leading.

"Monday night, April 28, Boy Scouts of America had a *Court of Honor* at our church, in which one of our own boys, Melvin Junior Bingham II was awarded the highest honor of merit, the Eagle Scout Award. This is a double honor for this boy in that he is the first scout to be so honored in Troop 52 which meets in our church. He is the son of Scoutmaster Melvin Junior Bingham and grandson of our pastor, the Rev. Melvin Bingham. This award culminates six and one half years in Cub Scout and Boy Scout activities for both son and father.

"Easter attendance was 111 in Sunday school which is good for a church as small ours. Our pastor has instigated a very interesting and beneficial Wednesday night service. By his appointment each Wednesday night three different people take each a different book of the Bible and give a resume of the demonstrations of love recorded in the Book that the pastor has assigned him. We began with the book of Genesis and expect to go right on through the whole Bible. It is surprising how much love you can find when you begin to really search for it."

## **Revival Services at Mount Elon Church**

Revival services will begin at Mount Elon Free Will Baptist Church near Pamplico, South Carolina, May 11 and will continue until May 20. The Rev. Billy Morris, a graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and present pastor of Bay Branch Church of Timmonsville, South Carolina, will be the evangelist. Mrs. Morris will assist with the music.

The pastor, the Rev. W. B. Rodgers, extends a cordial invitation to all to attend.

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# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Letter to Home Missions Board

109 W. Grainger Avenue  
Kinston, North Carolina  
March 26, 1958

Rev. Homer E. Willis  
National Home Missions Board  
3801 Richland Avenue  
Nashville, Tennessee

Dear Rev. Willis:

Thank you for sending me the April issue of *Open Letters*, the home missions pamphlet. I have read the entire booklet with deep interest, and have derived much valuable information from it. In addition, the material has proved to be a blessing which I really needed.

Until reading the booklet, I had a gross misunderstanding of the purpose and work of the home mission board. I had been led to understand that the home mission board operated for the purpose of establishing more Free Will Baptist churches. Disdaining to investigate for myself, I had chosen to ignore what now appears to me a most important phase of our mission work. In fact, I see no difference in what is called foreign and home missions, except, of course, actual location.

When my friends have read this paper, they surely will be more concerned with your work. Thank you once again.

In Christ Jesus, our Lord,  
Alice Hall

in the Bible and the purpose of the law is made crystal clear. It was not offered at any time as a panacea for the world's ills. It outlines the reason for our trouble, not the cure.

The Bible says, "... by the law is the knowledge of sin" (Romans 3:20). The law is a moral mirror. It condemns but does not convert. It challenges, but does not change. It points the finger but does not offer mercy. There is no life in the law. There is only death, for the pronouncement of the law is: "Thou shalt die."

There are many people who say that their religion is the Sermon on the Mount, but the man or woman is yet to be born who has ever lived up to the Sermon on the Mount. The Bible says that all have sinned and come short of the glory of God.

There is only one way back to God, and that is the way of the Cross. That is where conversion comes in, for Jesus said, "... Except ye be converted, and become as little children ye shall not enter into the kingdom of heaven" (Matthew 18:3). Jesus demanded conversion. This is how to begin! This is your way back to God!

Actually, the word conversion means to turn around, to change one's mind, to turn back, or to return. In the realm of religion it has been variously explained as to repent, to be regenerated, to receive grace, to ex-

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White Oak Woman's Auxiliary, Bailey, N. C.	9
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Mrs. N. E. Matthews, Coats, N. C.	7
J. C. Griffin, New Bern, N. C.	9
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Mrs. Pearl Amon, Mount Olive, N. C.	6
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William Webster, Finetown, N. C.	9
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Mrs. W. D. Salter, Morehead City, N. C.	6
Velma Gray Morris, Vanceboro, N. C.	7
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Mrs. J. W. Hinds, Pamlico, S. C.	5
Mrs. F. A. Lewis, Lowlands, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Owen Thomas, Four Oaks, N. C.	5
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Mrs. Orin Aycock, Pikeville, N. C.	8
Mrs. Luther Kirby, Kenly, N. C.	5
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Mrs. C. F. Fields, Pikeville, N. C.	6
Woman's Auxiliary, Grifton Church, Grifton, N. C.	9
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## Coming Events

May 11—Mother's Day

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

June 2-7—Ministers' Conference, Rev. E. E. Edwards, Director, Cragmont Assembly, Black Mountain, North Carolina.

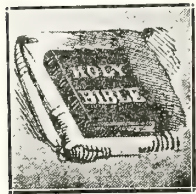
June 9-14—First Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain "And God said, Let us make men in our image, after our likeness: . . . So God created man in his own image, in the image of God created he him; male and female created he them" (Genesis 1:26, 27). Was this image and likeness moral and spiritual, or was the physical part of man also included in it? —Rev. Daniel Gaskins, Pinetown, North Carolina.

**ANSWER:** Almost all the commentaries I have read and all the scholars I heard expounding this subject until a few years ago thought this image and likeness to be confined to moral and spiritual, but that view never has exactly suited me. Webster gives the following definition of image: "A thing actually or seemingly reproducing another; a copy or counterpart; as she is the image of her mother . . . something that possesses or displays a given quality to such a degree as to living it vividly to the mind; a representative; a type; . . ." and this definition of likeness: ". . . a state or quality of being like; resemblance; similarity . . . that which represents something; a copy; an effigy; a portrait; as, it is a good, or bad likeness."

Dr. W. M. Evans, in his book *The Great Doctrines of the Bible*, has the following to say on Pages 127, 128: "Image means the shadow or outline of a figure, while likeness denotes the resemblance of that shadow to the figure. . . .

"Ephesians 4:23, 24; Colossians 3:10—It is clear from these passages that the image of God in knowledge, righteousness, and holiness; moral, not physical likeness."

This view is in agreement with that of Hodge, Thiessen, Fitzwater and others whose books are well received and whose views are generally accepted in fundamental circles; yet this view, though correct as far as it goes, never has impressed me as giving all the truth meant by the Holy Spirit at the time of writing when He used these words. This by no means is intended to suggest that I am in any way sympathetic to the Mormom, Swedenborgian or any other false view that suggests that God possesses the carnal defects that characterizes fallen man. What I do wish to say, however, is that the bodies that Adam and Eve were given were so constructed and equip-

ped that God was more perfectly displayed to the rest of creation in or through them than He could have been had the most minute detail in these bodies been in the slightest way or manner different from what they were. The Scriptures make clear to us that the one main purpose for God's creating man as He did was that God Himself might be glorified. Other less important purposes are such as keeping the garden dressed, having dominion over the rest of creation that is confined to this earth, etc. These, of course, are in harmony with and a part of that which honors and glorifies God. In contrast to what man was later, he had all that was needed, and this includes his body, to assign him to his place of dominion over all earthly creatures. Compare Genesis 12:6 with Isaiah Chapters 11 and 12. There is no question in the mind of the person who thinks according to all that is said in the Bible on the subject of man and his place on earth, but that the place of leadership and dominion belongs to him. Such a person will also acknowledge that love and harmony prevailed in this ancient economy and that when man through God's redemptive process finds himself completely restored to this position, it will be on this original basis of love and harmony. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isaiah 11:6).

The man Christ Jesus who has a glorified body, a body that was at one time shaped like Abraham's body, is one that will control and lead everyone and everything that has been returned to harmony and a right relation to God, hence a right relation to everything else. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . And there shall be an highway for the remnant of his people, which shall be left, from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt" (Isaiah 11:12, 16).

Man, in this renewed economy, will neither find an enemy among the carnivorous beast nor the poisonous reptiles such as the lion and the leopard, the viper nor the

serpent, and the poison will go from the dangerous reptiles such as the scorpion, the cobra and the rattlesnakes. This is not the condition now existing between man and the beast and has not been since the fall of man. After the flood, God restored man to his place of dominion. This time not in a spirit of love and harmony as at first, but in a spirit of dread and fear. "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered" (Genesis 9:2).

Many times when God spoke directly to man as observed in the Old Testament, He assumed a human form. "And the LORD appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (Genesis 18: 1, 2). Here we see Abraham being visited by three persons called angels; one is called the Lord in Verses 1, 13, 17, 20, 22, 26, 30, 32, 33. Two of these are called angels in 19:1, 15.

We also have a great deal said about the change that man's body is to go through before he comes into the fullness of the possessions that redemption assures him. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . . Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Romans 6:6, 12); "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24); "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Philippians 3:21); "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. . . . For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:11, 29); "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3: 18); "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

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## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### YOUTH AND MOTHER'S LOVE

" . . . Rebekah loved Jacob" (Genesis 25:28).

Next Sunday is Mother's Day. It will be a day in which those of you who have mothers will be remembering her and honoring her in a variety of ways. Those of us whose mothers are no more with us only in memory will be thinking of her in all the tenderness of the love she showed us through the years, and we will bless her memory.

The following article expresses what I want to write far more beautifully than I can in my own words:

#### A MOTHER'S LOVE

Think you because that beautiful matronly brow is silvered with the dews of time, that the heart is also grown old? Nay, apathy can never lessen a mother's love! Though her gray hairs fall over a brow all wrinkled, and a cheek all furrowed, there is a heart still beating with a pure and holy affection—a mother's love! Who can sound its unfathomable depths? Time has failed to do so, and eternity will bear witness to its sanctity.

Young man, love your aged mother. Her face is careworn, but her heart is ever warm. Years of trials and of sickness perhaps, have stolen the freshness of her life; but like the matured rose, the perfume of her love is richer than when in its first bloom. Washington loved his mother!

Young woman, love the tree of your existence! Sweetness is yours—lavish it upon the aged form of your devoted mother. Affection is a lasting debt—one that can never be overpaid. Pour nectar into her fainting heart; strew her path with your most grateful smiles; and smooth the downy pillow upon which rests her palsied frame. Her dying lips will breathe a prayer for your happiness; the world will admire and cherish your devotedness; and heaven will bless you! Flowers of joy will blossom in your path; friendship will ripen your harvest; and love will crown your existence!

"In whose principles . . ." said the dying daughter of Ethan Allen to her skeptical father, "in whose principles shall I die—yours, or those of my Christian mother?" The stearn old hero of Ticonderoga brushed a tear from his eye as he turned away, and

with the same rough voice which summoned the British to surrender, now tremulous with deep emotion, said, "In your mother's, child—in your mother's!"

Love your mother! Yes; and the very ashes of the sainted dead will pray for your welfare. A mother's love;—a mother's wealth of love—is so great that the power of death and the victorious grave cannot extinguish its quenchless flame!—Anonymous.

#### Nobody Knows—BUT MOTHER

Nobody knows of the work it makes  
To keep the home together,  
Nobody knows of the steps it takes,  
Nobody knows—but mother.

Nobody listens to childish woes,  
Which kisses only smother;  
Nobody's pained by naughty blows,  
Nobody—only mother.

Nobody knows of the sleepless care  
Bestowed on baby brother;  
Nobody knows of the tender prayer,  
Nobody—only mother.

Nobody knows of the lessons taught  
Of loving one another;  
Nobody knows of the patience sought,  
Nobody—only mother.

Nobody knows of the anxious fears,  
Lest darlings may not weather  
The storm of life in after years,  
Nobody knows—but mother.

Nobody kneels at the throne above  
To thank the heavenly Father  
For that sweetest gift—a mother's love;  
Nobody can—but mother.  
—Selected.

"Now there stood by the cross of Jesus  
his mother, . . ." (John 19:25).

## Till You're Well Again

" . . . My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### EFFECTIVE PRAYER FOR THE SICK

Some time ago I was visiting with another minister in the home of a man who was seriously ill with a heart attack. After a short visit, comforting words were offered to the man and he requested that we have prayer. His request was to the effect that if it was the will of the Lord he wanted to recover, but if it was not His will that he be made able to bear his affliction. The family and one or two of the neighbors were present and were invited in the room for the prayer. The writer was asked by the

other minister to lead in the prayer. When the prayer was begun there were several in the room who began to pray almost to the top of their voices. For about five minutes instead of being in an atmosphere of a sickroom we all seemed to be in a madhouse of confusion. The situation was not only confusion to me but was certainly annoying to the patient who was in need of firmly recognizing the undergirding of the everlasting arm of the Lord. To me this was the equivalent of calling the medical doctor to a patient and instead of trusting the doctor to prescribe the medicine and use the needle, each member present had grabbed a medicine bottle and a needle and was helping the doctor do his job without his advice in administering the medicine.

Prayer with, and for the sick, plays a great part in their recovery and comfort. In James 5:16 the Word says, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." For prayer to be effective as it should there must be an intellectual understanding by those involved. This seems to be the reason why James said to confess your faults, one to another, and pray one for another. Before one can confess his faults and pray for the faults and weaknesses of others there must be an intelligent approach to life in the fear of God and in the light of sin and salvation. Man is weak and frail in both mind and body. If he is to face life and measure up to the weakness therein he must be aware of the separation and weakness brought on by the Adamic sin. Because of sickness the body becomes weak at times and will finally return to the earth. The mind has been affected by sin. Observe in Genesis 2:19, 20; 3:8, 9 where Adam had knowledge of all God's creation and His perfect will but when he committed sin he only knew God with a confused mind and a resentful will. It is necessary to face the Lord through prayer with the reality of these things in order to be comforted in times of great distress.

Just as the Word and the preaching thereof is " . . . like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29) in order for the person to become convinced of sin and receive salvation, so effective prayer is necessary for him to become convinced that he is ever in the presence of the Lord and completely dependent upon Him. Sacred, effective and fervent prayer is necessary for two reasons. The first reason is to put one in the place to receive the blessing of the Lord. The Lord does not listen to ones petition very long after he puts himself in the place and position to

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# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## N. C. State D. V. B. S Clinic

For the fourth year in succession the North Carolina Woman's Auxiliary has sponsored a daily vacation Bible school clinic at Mount Olive Junior College, Mount Olive, North Carolina. The most recent session was held on April 26. Except for one department, the writers of the materials for the 1958 series "Bright and Morning Star," published by the Free Will Baptist Press, Ayden, North Carolina, had charge of the departmental groups for instruction.

The instructors present were:

Nursery Department—Mrs. N. B. Barrow, Lucama, North Carolina.

Beginners' Department—Mrs. Bobby Jackson, Greenville, North Carolina, served in place of Mrs. Robert B. Crawford who was present at the clinic, but, as president of North Carolina State Woman's Auxiliary Convention, had other duties which kept her from serving as teacher.

Primary Department—Mrs. Robert Bea-

mon, Snow Hill, North Carolina.

Junior Department—Mr. Earl Glenn, Wilson, North Carolina.

Intermediate Department—Mrs. T. E. Tyndall, Snow Hill, North Carolina, served in place of Mr. Durward Long, Lake Butler, Florida.

Illustrations and Crafts—Mrs. Carolyn Elliott, staff artist, Free Will Baptist Press.

Music—Mrs. Paul Braxton, Winterville, North Carolina.

Directors—Rev. C. H. Overman, assistant editor at Free Will Baptist Press; Rev. J. O. Fort, manager-editor at Free Will Baptist Press.

The Rev. W. Burkette Raper, president of Mount Olive Junior College, gives the following attendance figures and comments regarding the clinic:

"The attendance at these clinics has constantly increased every year since the first one. Counting all persons present at the 1958 clinic, there were approximately 500 people.

"Registrations were as follows: Nursery, 34; Beginners, 57; Primary, 78; Junior, 88; Intermediate, 73; Music, 43; Directors, 76; Total Registered, 449."

## MODEL OF HONOR

(continued from page three)

wouldn't give it to me, even if I did." She said nothing to him, but she made plenty of remarks to her friends about how penurious he was. She forgot that it was part of her job as wife to help build up the respect of others for her husband, so that he might be "... known in the gates, when he sitteth among the elders of the land" (Proverbs 31:23).

Her children acquired their mother's contemptuous attitude toward their father. Her Mother's Day badge of honor was worn as falsely as a medal of honor worn by a soldier who had not been loyal to his country.

Edna's husband died when her three children were still small. So if he had faults, she wasn't tempted to complain to others about them. Instead, she was always telling her children about the fine things he had done and what a splendid man he had been. One of her friends, who

had known Harry, remarked, "Edna, you have nothing but praise for him. You know that he was far from being a paragon of virtue."

"My dear," Edna replied earnestly, "I have to bring up the children without him, but there's no need to tell them of his faults. They will be better children if they respect their father."

When Edna received her Mother's Day corsage, she knew that she had earned it. Not only had she been a mother to her children, but she had also given them a father. Her conception of motherhood was not easy to fulfill—but medals are given, not for an easy life, but for faithfulness in a hard one. Have you earned your Mother's Day medal of honor?—Copyright, E.R.A., 1957.

This would be a better world if everyone was as good as he wishes his neighbor was.

Be patient with the faults of others; they have to be patient with yours.

## United We Stand – Divided We Fall

Rev. S. T. Shutes, Colquitt, Georgia

**A**S one who loves our cause, I want to submit this article; it comes as a direct result of one request I made in 1935 at Cofer's Chapel Church, Nashville, Tennessee. At the consummation of the labor and toil of some of the leaders of that day—some of them are still with us—these brethren paid most of their expenses, but they were looking to a big future for the denomination with the big, broad doctrinal principles such as our Lord died to establish.

This is a true story of what took place at the same date: A friend of mine came and told me that the committee was farther apart than when they entered the room. (This, of course, was the committee appointed to draft a treatise.) I then went to prayer and came up with this. At the close of the evening service, I asked the Rev. J. L. Welch, who was moderator, if I could make a request. He said, "Yes," so I related to the body as had been related to me. Then I asked for all who would to pray that night until every doubt was erased from their minds that the Spirit of the Lord would lead this committee to the treatise that our people can work under for the promotion of the program of our blessed Lord in its entirety. Then I asked all to stand who would enter into the agreement. Almost everyone stood.

The committee had this to say: "The Spirit of the Lord did manifest Himself to us for we could and did agree very readily on the treatise, then we rushed to the main auditorium for the submitting of it to the main body of the conference." This was so acceptable that a motion carried to adopt it without a reading. This motion was almost unanimous too. Those of us who are still here to tell the story well remember what a wonderful time of rejoicing there was.

Therefore may I continue this request to you, the brethren of our great denomination. I ask you to pray these eruptions out of the way. Let us, one and all, pray ourselves straight; then these wedges that are being driven in the ranks of our constituency will be removed from among us. We can then serve our triumphant Lord in being a bulwark in the cause that He gave Himself to establish. If we will maintain a solid hold on cardinal virtues of the incarnated Son of God, we can well embrace Isaiah 51:1 which states, "Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence

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# NOTES — AND — QUOTES

By J. C. Griffin



## SINCERE PERSECUTION

Last week in our discussion on *Sincerity*, we spoke of the persecution of Christians in Spain, Mexico and other places. We are now presenting some published statements as they appeared in various periodicals. May I say again that a man can be sincerely wrong. As this is true in material matters, it is also very true in Spiritual matters. I believe that there are many who are sincere in their religious faith and practice, but the real truth they do not know. Thus, as they try to work their way into the favor of God, they are in gross error. I believe that when Roman Catholics persecute and kill Protestants in countries where the Roman Catholic church is dominant in its powers, those perpetrating the destruction are sincere. They think it is perfectly right to kill the heretic. The following article published by *The Convert* will give you a partial glimpse of what Christians who believe in freedom of religion—freedom of speech and freedom of the press—have to suffer when they live among those who do not believe in freedom of religion:

"On October 29, in Saboya Boyaca, where there have been no political disturbances, Juan Coy, an evangelical believer, was shot to death on his farm. Coy was a farmer, 33 years old. He was a peaceful law-abiding citizen who had never been active in politics.

"On October 14, Coy and another Protestant, Pedro Moreno, a Bible institute student, had been arrested by the mayor of Saboya for holding private worship for a small group of relatives and friends in Coy's home. Coy was released on October 15, after paying a 30-pesos fine and promising to hold no more religious services. Moreno refused to pay the fine and was released on October 28.

"According to Moreno and Carmon Coy, sister of Juan, the priest of Saboya had for some time been preaching against Coy from the pulpit of his church, urging Catholics to throw stones at him if they saw him. The arrest of Coy and Moreno on October 14 took place with the consent of the priest who continued to speak against the two Protestants during the two weeks' imprisonment of Moreno. The murder occurred the day after Moreno's release from prison between 5:00 and 6:00 a. m.

"Celio and Carmon, brother and sister of Juan, did not witness the murder and were unable to find out from their dying brother who the murderer was. A government investigator was sent out on November 5, but thus far has revealed none of his findings. With the death of Coy, the number of Protestant martyrs in Columbia reaches 80."

## MEN ARE FREE MORAL AGENTS

A man is privileged to believe anything he chooses. That has been the custom of the human family. No man has a right to say what another shall believe or what he shall not believe. I am not a Protestant—I am a child of God saved by the grace of God. God did not force me to be His child, but God opened the door whereby I might get to be His child by accepting and confessing the Lord Jesus Christ as my personal Saviour. To accept Christ I must accept the record that God has given in His Word, the Bible.

I have no right to say that any man shall not be privileged to worship God according to his honest belief. I have no right to vote to take away the privilege of any person to be a Roman Catholic; neither does any government or official authority have the right to take that privilege from me. In America, the Constitution of the United States gives me the right to worship God with freedom. If I lived in Spain, I should have that right which enables me to express my honest convictions, according to the plain Word of God and win the lost to Christ. But according to news coming from that country, the right to do mission work and solicit converts to the Lord Jesus by Protestants is denied.

If a man chooses to be an infidel, he is at liberty to do so. If he wants to be a Roman Catholic, he is at liberty to do so. If he wants to be a Baptist, he is granted that privilege here in the United States. I hope that freedom will never be taken away from me. I would that everybody would be devout, consecrated, spirit-filled, believers in Jesus Christ; but I do not believe that it would be well pleasing to the Lord Jesus to force people to be that kind of Christian. The religion as given to us is a religion of choice. It is a religion that is at the pleasure of the individual. God wants us to be saved, but not against our own will. He wants us to be real Christians, but not against our own will. God wants us to be His children and, because we love Him, choose to give Him our best. Jesus said, "Come unto Me all ye that labor and are heavy laden and I will give you rest." It must be our willingness measured out in like willingness of His to obtain the joy of His fellowship.

I pity the man that obeys the law because he is afraid of the judgment of the

law. I cannot see where God is pleased with the individual who claims to be Christian because he is afraid of going to hell. I firmly believe that we should give our life completely unto Christ because we believe in Him as the Son of God and because we love Him as such and desire to have His fellowship. I believe that our motive for being a child of God should be higher than just a desire to go to heaven. I believe that we should give our life to God because rightly we belong to Him by creation and by purchase—we should love and adore Christ as Saviour and Lord; then we will never go to hell, but in the realms of glory we will dwell eternally. We will adore the One that we love. If we love the Lord with all our hearts, we will endeavor to meet every obligation and to take advantage of every opportunity to show to the world that our God is not like the gods of the heathen and many of those who claim to be Christian. We have people who carry the name, Christian, around like an emblem of some lodge or club for selfish benefits. Yes, I believe in the old hymn which asks, "Is your all on the altar of sacrifice laid?"

## Mother's Rainy Day

Sometimes there's a rainy day; an' then  
We lay off a spell, we men.  
Pa talks politics and reads the papers,  
An' we boys putter 'round and cut up capers,  
An' whittle, even down to little brother.  
But dunno as I recollect a rainy day for  
Mother.

Seems if she worked harder then than any  
other day,  
Trying to keep things straight and put away,  
Stirrin' up the fire so it won't seem dreary.  
Cookin' something extra then, makin'  
things more cherry,  
Pickin' up Pa's slippers, or something or  
another—  
I don't believe there ever was a rainy day  
for Mother.

But then she don't complain. Just keeps  
workin' on.  
Sometimes she has a pleasant word, some-  
times a bit of song,  
And lots of time I fancy she has a tired  
look,  
An' I'd feel lots better if she'd rest or read  
a book.  
An' then I wipe the dishes or do something  
or another,  
An' wish with all my heart there was a rainy  
day for Mother.

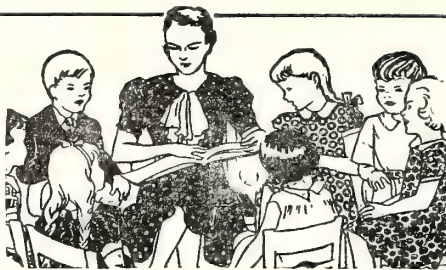
—Florence A. Hayes.



# STORIES

FOR OUR

## BOYS and GIRLS



### The Gift Did It

Helen E. Turnbull

**P**ENNY flipped her brown pigtails away from her coat collar, and stepped back from the table where she had set the groceries.

She continued with bubbling enthusiasm. "And Mrs. Stephens, do you want to see what Terry and I got Mom for her Mother's Day gift? Terry let me choose it, 'cause he said boys don't know nothing about fancy things like that. Aren't boys funny that way?" she wiggled, taking from the tan bag a thin square box.

Carefully she opened it, and picked up a fragile satiny pink scarf, sprinkled with pastel flowers of various hues, letting the soft folds fall out.

Can wear that tomorrow to the special Mother's Day service at church. It'll make

"There. Isn't that beautiful? Mother her old suit look almost new, won't it, Mrs. Stephens? Are you going to the service?" she chattered on, trying to fold up the scarf again.

On her way home Penny felt a bit disappointed that the neighbor hadn't made more fuss over the gift; but then, Mrs. Stephens was sort of odd. She never talked much. She always looked so sad and long-faced. And too, she never went outside the yard—not even to church.

Penny hid the precious gift under Dad's hat on the hall shelf. Later, when Mom wasn't around, she'd wrap it.

She bounced lightly to the kitchen.

"Deliver Mrs. Stephen's groceries?" Mother asked.

Penny nodded. "Mom, why is she so sad faced?"

"She's had great sadness in her life, dear," Mother explained. She had two little boys once, and they both died with infantile paralysis a few months apart. Today we call it polio. They didn't have the medicines then that we have now. Instead of opening her heart for the Saviour's comfort she closed it tight, and sort of crawled into a shell of her own making. She's very nice, so always be kind to her."

Penny skipped out to find Terry, but somehow she couldn't get Mrs. Stephens out of her mind. She wouldn't have a very happy Mother's Day.

"Terry!" she called, seeing him down the block.

The seven-year-old boy with rumpled blond hair and blue jeans came racing toward her. "Did ya' get it? What did you get?"

Supper time brought news. Mother was sober, but Penny thought she had a twinkle in her eyes.

"You've got a new baby cousin," she announced. "Aunt Kate has a baby girl. That'll mean I'll have to go to Uncle Will's tonight, and help with the other little ones. Do you suppose my big ten-year-old girl can manage with Daddy, till Grandma comes tomorrow afternoon to stay till I come back?"

"Oh, Mom! Do you have to go tonight?" Terry cried.

Penny put in, "Mom, can't you wait till tomorrow? What about the special Mother's Day service? If you go, we won't have a mother to take!"

Mother shook her head and explained. The disappointment was keen.

"I wish that baby'd waited to be born till after tomorrow, anyhow," Terry grumbled.

While Mother packed, Penny wrapped the gift, and put it under Dad's hat on the hall table. "You put it in the suitcase before you put it in the car," she told him.

Penny promised to wash up the supper dishes, and get their Sunday shoes cleaned, while Daddy and Terry took Mother out to Uncle Will's farm. They'd soon be back.

Penny always felt more grown-up when she was on her own. It wasn't long till the clean dishes were neatly piled in the cupboard.

What a shame their plans were spoiled! What would they do for a mother tomorrow? Father would be there, but he wouldn't do for a mother on Mother's Day. It had to be a mother. Who . . . ?

"I know," Penny snapped into action. "I'll ask Mrs. Stephens."

Mr. Stephens, a quiet, friendly man, let her in. His wife showed mild surprise at her entrance.

"Mrs. Stephens," Penny hesitated. "Do

you believe in helping a friend in need?"

"Why, yes, child, I suppose so." Sad blue eyes looked into hers under creased brows.

Then she told her their big disappointment. Mother's Day, with no mother!

"We've just got to have a mother for tomorrow. Will you be our mother, Mrs. Stephens?" she eagerly pressed her point.

The tidy little woman gasped, and caught her hands together. "Me? Oh, no!" she said quickly, "I couldn't!"

Slowly Penny walked home. She entered the front door only to find another disappointment. There on the table lay Dad's hat—and Mother's gift! Daddy had forgotten!

"Oh-h-h," Penny groaned, "Mother won't have a gift for Mother's Day now—but neither will poor Mrs. Stephens."

An idea struck her. She stopped. Why not? By the time Mom got home, they could get her another!

Impulsively picking up the small parcel, she raced over to the Stephens' house again.

Mr. Stephens answered. "No wonder Mrs. Stephens doesn't feel like Mother's Day when she's got no one to give her a gift. Here. Give this to her." She thrust it into the surprised man's hands. "It's from Terry and me, with our love," she added.

She hadn't said it very well, she thought once she was back home. Maybe she should have talked it over with Terry first. She'd just make him understand. Her eyes were blurred with tears. She felt like crying; so, being alone, she sat on the lower step and cried.

Next morning Terry was still out of sorts about Penny giving away Mother's beautiful gift, when the phone rang.

"You answer it, Terry," Penny ordered.

"Aw-w!" he grumbled.

"Hello! . . . Who? . . . Yes . . . O. K. . . Bye."

"What a telephone conversation!" Penny laughed, trying to introduce a note of merriment in the gloomy day. "Who was it?"

"Mr. Stephens," he announced glumly. "Wants us to stop on the way to church."

Penny couldn't help wondering what he wanted. Was Mrs. Stephens cross about the present? Maybe she was going to give it back!

Almost with fear and trembling she went up to the door, Terry tagging behind. She hesitated, then put out a trim gloved hand, rapped, and waited with bated breath.

The door opened. Penny expected to be confronted with a grim, unsmiling face. No! Here was a different woman, soft gray hair, shiny black straw hat, navy coat, and



lush pink silk satin scarf peeking out around her neck.  
Penny gasped. Was this Mrs. Stephens? The woman's eyes crinkled into a smile. "Will I do for a mother this morning?" Penny was speechless. The words got

stuck in her throat. She reached for the smiling lady's hand. "How come?" she asked bluntly.

"The gift did it! I couldn't resist the love tied up in that little box!"—*Gospel Banner*.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Let's Go Y. P. A.'s on our Bicycles for the MISSION STATIONS!

The National Y.P.A. project for 1957-58 is to purchase bicycles for the mission stations. What a wonderful way to help our missionaries! If you have not already started work on this project, begin now. There's no time to waste.

Perhaps your Y.P.A. could send \$40.00 to purchase a complete bicycle but you would like to contribute something. Here is what you are to do. Below is a price list of different parts of a bicycle. Surely you can send the money to buy at least one part, if not several.

To those who contribute to this project of purchasing bicycles for the mission stations, we are going to give special recognition at the G.T.A.-Y.P.A. Rally Day at Mount Olive Junior College, Mount Olive, North Carolina, May 17. So hurry and send your money to *Juanita Dunn*, 1604 Angier Avenue, Durham, North Carolina, before May 15 in order that you might have the name of your Y.P.A. tagged on the part of the bicycle that you bought. If you cannot mail it in bring it with you May 17.

Frame	\$15.00
Rear Wheel	13.00
Front Wheel	8.00
Front Fork	3.00
Fenders (Pair)	3.00
Handle Bars	1.80
Crank Assembly	4.00
Neck	2.00
Tires (Pair)	5.00
Tubes (Pair)	3.60
Seat	3.25
Pedals	1.50
Chain	1.50
Chain Guard	1.25
Handle Bar Grips	.50

Kick Stand	1.00
Headlight	1.65
Basket	1.55
Sprocket	1.75

(You will notice that you can buy a complete bicycle already assembled quite a bit cheaper than you can purchase individual parts.)

## Program for Y.P.A.- G.T.A. Rally Day MOUNT OLIVE JUNIOR COLLEGE May 17

### Morning Session

- 9:45—Registration
- 10:00—Devotions, Mount Olive College
- 10:20—"Who's Who," Mrs. Robert Crawford
- 10:25—"A Vision of G.T.A. Work," Mrs. Cecil Campbell
- 10:35—G.T.A. Declamation Contest
- 12:00—Picnic Lunch (Bring Your Lunch)

### Afternoon Session

- 1:00—Afternoon Devotions
- 1:15—"A Vision of Y.P.A. Work," Miss Juanita Dunn
- 1:25—Y.P.A. Declamation Contest

## G.T.A. Visual Aid Parade

The national G.T.A. project for 1957-58 is to purchase visual aid equipment for the mission stations. What better way could G.T.A.'s help the missionaries teach other boys and girls about Jesus! If you have not already sent in your offering for this project get busy at once. This money will be used to buy projectors and film, mimeograph machines, and flannelgraph materials for our missionaries.

Each G.T.A. which brings an offering for this project to Mount Olive Junior College, Mount Olive, North Carolina, May 17 will get to march in the "Visual Aid Parade." If all the members of your G.T.A. cannot be present send someone with your offering to represent your group.

*Dunn, N. C.*—The Y.P.A. of Robert's Grove Church met recently at the home of Harold Lee with eight members and one visitor present. The meeting was opened with devotions and prayer by the sponsor, Mrs. Sulie Spell. The program was presented by Martha Sue Tew, Harold Lee, Brenda Holland, Jerry Honeycutt, James Spell, Ted West and Tommy Tyndalle. The program was closed with prayer by Martha Sue Tew. The hostess then served drinks, peanuts, mints and cookies which everyone enjoyed.

*Selma, N. C.*—The Woman's Auxiliary of Selma Church met on Monday night, April 14, at the home of Mrs. Rouse Coates with Mrs. Herbert House as co-hostess. There were nineteen members present.

The president, Mrs. Albert Coates, called the meeting to order. The opening hymn was then sung, prior to prayer by Mrs. Leon Canady. Mrs. Canady also had charge of the program.

During the business session, the various chairmen gave reports. The benevolence chairman announced that the group would visit Johnston Boarding Home on Tuesday night, April 22, and take fruit and candy to the patients. Mrs. Kenneth Brown, delegate to the district convention, gave an inspiring report of the convention. She also pronounced the benediction. Delicious refreshments were then served by the hostesses.

*Beaufort, N. C.*—The Y.P.A. of Beaufort Church met Tuesday night, April 22, at the home of Sally Rolison. The topic for the night was "The Cross of Jesus."

During the business session it was voted to disburse the following: \$5.00 to Mount Olive Junior College, \$5.00 to the Bible College, \$10.00 to the African truck fund, \$3.00 for flowers for the church, and \$10.00 to Mrs. and Mrs. Dan Merkh.

After the meeting was closed the hostess served cookies, candy, potato chips and drinks. The next meeting will be held at the church on May 11.

## THE MAIL BOX

### AVAILABLE FOR PASTORAL WORK

"This is to notify our churches that I have resigned the pastorate of the First Free Will Baptist Church of Vanceboro, North Carolina, effective September 1, 1958. I shall therefore be available for pastoral work on first and third Sundays next year.

"Churches desiring my services may contact me at the following address. My phone number is 2152."—*Rev. C. J. Harris*, 601 East Ninth Street, Greenville, North Carolina.



# NEWS NOTES

(continued from page six)

The pastor states: "In each service the Spirit seemed to convey the message of salvation to hungry hearts. In most every service there were decisions made for salvation. On Friday night an invitation was given for baptism and church membership and fourteen people came forward making first decisions and requesting church membership."

The Rev. Allen B. Bryan of Pinetown, North Carolina, was the visiting minister who worked with the pastor, the Rev. A. L. Duncan. Oak Grove Church is Rev. Bryan's home church. It was here where he prayed his first public prayer, taught his first Sunday school lesson, was licensed for the ministry and delivered his first message as a licensed minister. This church is also the home church of the Rev. Wade Jernigan, the Rev. Carey Cheshire and the Rev. Everette E. Bryan.

## New Haven Church Host to Youth Rally

The New Haven Free Will Baptist Church located between Ernul and Aurora, North Carolina, will be host to a Youth for Christ Rally on Saturday night, May 10, at 7:30. The Rev. Alvin K. Pitt, pastor of the Tabernacle Baptist Church of New Bern, North Carolina, will be the guest speaker for the rally.

A cordial invitation is extended to everyone to attend.

## Youth for Christ Rally At Friendship Church

The Friendship Free Will Baptist Church, Johnston County, will be host to the Youth for Christ Rally of the Second Western District of North Carolina on Saturday night, May 10, at 8:00 o'clock.

Everyone is invited to attend the rally and to enjoy the Christian fellowship.

## Questions and Answers

(continued from page eight)

Christ did not only take a body like ours and work in it while here accomplishing our redemption, but when resurrected He still had the scars that were given Him when He was crucified. It was in that resurrected body that He returned to the Father and in it will He stand on the Mount of Olives in triumph.

When we are caught up in the clouds to ever be with Him, it will be in redeemed human bodies unto His glorious body.

Barns, in his notes on Genesis, has the following to say on Pages 89, 90: "As adequate a summary of all features involved

as any is that of Koenig in TAT, Page 226 ff. He lists the following items as belonging to the outward side of the divine image: (a) Man's countenance which directs his gaze upwards; (b) a capacity for varying facial expressions; (c) a sense of shame expressing itself in the blush of man; (d) speech. It cannot be denied that all these are physical features which are noticeably absent in all animals. To the inner side of the divine image the same author assigns the following items: (a) On the material side of man's inner make-up stands immortality; (b) on the intellectual side is self-consciousness, reason and *Vernunft*; (c) on the volutative-moral side is the ability of discern good and evil, the freedom of the will, conscience, and the right use of his moral capacities—the most important of all. We understand Koenig to make this last statement in the sense of the reformer's quoted above.

"To sum up from a slightly different angle we should like to append the thought that the spiritual and inner side of the image of God is, without a doubt, the most important one. It will hardly be safe to say that the body of man is also patterned after God, because God, being an incorporeal spirit, cannot have what we term a material body. Yet the body of man must at least be regarded as the fittest receptacle for man's spirit and so must bear at least an analogy to the image of God, an analogy that is so close that God and His angels choose to appear in human form when they appear to men (Strack). In fact, we are justified to go even so far as to say that whatever this man is said to have is in a far more real sense a reality in God. Here lies the basis for the propriety of all anthropomorphisms. If a man has a hand, an ear, an eye, a heart, not only may these also be possessions of the Almighty; in a far truer sense such potentialities lie in God. Yet, let it be well marked, in saying this we in no sense ascribe corporeality to the Eternal One."

## Till You're Well Again

(continued from page nine)

receive the blessing. Many are the times prayers go unanswered until a person comes to the place of trust and expectancy. Many prayers are so self-centered until if God were to answer them He would never receive the glory and praise for the blessing. Prayer is needed in the second place to request of God the things that we need. In order to obtain from God one should be very careful to request for the right things; that is, only those things which He can use for His glory and praise. This has reference to material blessings, mental under-

standing and physical fitness or health. It was Jesus who said, "The life is more than meat, and the body is more than raiment. . . . If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more will he clothe you, O ye of little faith? . . . For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things" (Luke 12:23, 28, 30). "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matthew 7:11).

Prayer has its place concerning sickness but many use it as they would security in going to the bank to make a loan—they put up as little security as possible and expect to have as good credit rating as the man who puts up his complete estate and needs only a small sum. Prayer is important. The Word seems to apply concerning prayer when says, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6). "Pray without ceasing" (1 Thessalonians 5:17).

## United We Stand – Divided We Fall

(continued from page ten)

ye are hewn, and to the hole of the pit whence ye are digged."

Brethren, we were hewn out from a real rock, and lifted from the treacherous teaching of those early days when people dared to cross those who were in authority. But thanks be to God, some real strong convictions came to the surface and started some fires that gained momentum from then until now. Let's pray that the fires will never die, but be going full blast when Jesus comes for His Church.

I have no ax to grind, no grudge against anyone, but I am in favor of being in unison in the bonds of the Spirit of the Lord and Saviour Jesus Christ. May God bless and lead us to a solid victory.

•  
The Christian can only find satisfaction where he found salvation.

•  
Prayer is the key of the day and the lock of the night.

•  
You can't control the length of your life but you can control the width and depth.

•  
Daily trust means daily peace.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## God's People Tested

(Lesson for May 18)

Lesson: Numbers 13:30—14:3, 19-24.

Golden Text: Hebrews 3:7, 8.

### I. INTRODUCTION

Our lesson for today is taken from the book of Numbers which gets its name from Moses' numbering of the Israelites that began at Sinai. From Sinai they journeyed to Kadesh-barnea. This part of their journey took about a year and three months. Their every need was supplied during this period of time, but they were discontented with the provisions which God was showering upon them. They grew tired of the manna and longed for the fish, cucumbers, melons, leeks, onions and garlic which they had enjoyed in Egypt. Also, during this period of time, the sedition of Aaron and Miriam took place in which Miriam was smitten with leprosy.

When they had reached Kadesh-barnea, twelve spies were sent to spy out the land of Canaan, "... all these men were heads of the children of Israel" (Numbers 13:3). They searched the land from the Wilderness of Sin unto Rehob and came to Hebron where, at the brook of Eshcol, they cut from a branch a cluster of grapes so large that it had to be born on a pole between two men. They spent forty days in searching out the land.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. It takes courage to bring a minority report, and to stand by it regardless of what others say (Numbers 13:30).

2. When there is doubt in the heart any kind of opposition will seem to be too big for us (Vs 31).

3. Grasshoppers appear like giants to the doubting heart, but giants appear like grasshoppers when there is faith in God (Vv. 32, 33).

4. The tears of self-pity are always unnecessary and are dishonoring to the Lord (14:1).

5. One of the easiest things in the world is to complain against a man to whom God has given responsibility (Vs. 2).

6. The individual is far from God when he actually begins to believe that he was better off before he began to obey the Lord (Vs. 3).

7. The believer is pardoned, forgiven and justified. Pardon removes the penalty, forgiveness the charge, and justification every trace of guilt (Vv. 19, 20).

8. Not even the giants of opposition and the discouragement of a self-pitying people can keep the glory of God from filling the earth (Vs. 21).

9. Those who have seen the working of the power of God have no cause for doubt in any further experiences (Vs. 22).

10. God has a perfect right to forgive, but He also has a perfect right to punish for disobedience (Vv. 23, 24).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. What a contrast between the behavior of the Israelites in last Sunday's lesson and the lesson today! Last Sunday we viewed them on the lofty heights of sacrificial giving, humble and holy laborers and devout, sincere worshipers of the God of their forefathers. Today, we view them in the depth of the valley of despair, unbelief, rebellion and bitter sorrow. People and nations are like this. Communities and churches experience wide differences in their behavior, also. One day a man is agreeable, faithful, helpful and good natured; the next day he may be quite different.—*The Advanced Quarterly* (F.W.B.).

2. It does not take disappointment long to lead to discontent. When the Israelites came to the conclusion that their venture was hopeless, they immediately began to look around for someone upon whom to lay the blame for their predicament. They followed the natural tendency to blame their greatest benefactors for the situation in which they found themselves.

3. Moses and Aaron's having risked their own lives in the court of King Pharaoh demanding the freedom of the Israelites from slavery meant nothing to them now. Moses' having stood between them and God when God had thundered the Ten Commandments from Mount Sinai was now forgotten. Even Moses' intercession with God for them when they had sinned and God would have destroyed them to a man was of no consequence to them in their present frame of mind.

4. They did not stop at blaming Moses and Aaron: they murmured against God Himself and accused God of leading them into a death trap. Why could they not

just stop and remember God's mighty manifestation of power in their behalf when He caused them to pass through the Red Sea on dry land, destroying the enemy that threatened them? Why could they not recall God's protection of them, His provision for them and His leadership of them up to that moment.—*The Bible Teacher* (F.W.B.).

5. Once there was a pastor who urged his young people to read the Scriptures each morning, find a thought, and pass it on to others in the course of the day. One night John came to the pastor's study. When the business of the call was dispatched, the pastor asked the lad if he had read his Scripture and found a thought for that day. He replied that he had, and the thought was from 2 Timothy 1:7: "For God hath not given us the spirit of fear."

"What was the thought from that?" asked the pastor.

"Well, if God has not given us the spirit of fear, and we have fear, where does it come from?" replied the lad. He thereupon explained to the pastor that if it did not come from God, it came from the devil, and if it came from the devil it was an intrusion in the life of a Christian.

After the boy had gone, the pastor was writing a letter to a foreign mission secretary and he added this: "I have just had an inspiration: 'For God hath not given us the spirit of fear.'" The mission secretary read the message just as he was leaving for the train to say farewell to two young missionaries leaving for China. On the back steps of the train he said to them: "Let me give you an inspiration that I just read in a letter from a friend: 'For God hath not given us the spirit of fear.'" It was an immediate source of help to them. Across the continent and then while on the ocean they repeated often the verse with its message of helpfulness.

Years after that, at a mission rally in the homeland, that same pastor who had received the inspiration from the lad, was listening to the message from a returned missionary, when he heard him say that the greatest single help that had come to him across the years was that which an incoming missionary had given him at the port: "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." That inspiration, invisible but vital, had girdled the globe and inspired many who diligently sought sources of power in their spiritual conquests. Truly the lad through his thought for the day started something very much worth-while.—*Dr. F. H. Leavell in The Master's Minority*.

The spirit of fear comes from the devil. Tell of the time Peter walked upon the water to illustrate.



## What Is Conversion?

(continued from page seven)

*perience religion, to gain assurance.*

True conversion will involve the total mind, the total affection, and the total will. There have been thousands of people who have been intellectually converted to Christ. They believe the entire Bible. They believe all about Jesus, but they have never really been converted to Him.

There is a vast difference between intellectual conversion and the total conversion that saves the soul.

Christ demands a change in the way you live—and if your life does not conform to your experience, then you have every reason to doubt your experience! Certainly there will be a change in the elements that make up emotion when you come to Christ; hate and love will be involved, because you will begin to hate sin and love righteousness. Your affections will undergo a revolutionary change. Your devotion to Him will know no bounds. Your love for Him cannot be described.

But even if you have an intellectual acceptance of Christ, and an emotional experience; that still is not enough. There must be the conversion of your will! There must be a determination to obey and follow Christ. Your will must be bent to the will of God. The only desire you will have will be to please Him.

In conversion, as you stand at the foot of the cross, the Holy Spirit makes you realize that you are a sinner. He directs your faith to the Christ who died in your place. You must open your heart and let Him come in. At that precise moment the Holy Spirit performs the miracle of the new birth. You actually become a new moral creature. There comes the implantation of the divine nature. You become a partaker of God's own life. Jesus Christ, through the spirit of God, takes up residence in your heart.

The converted person will love many things he once hated, and hate much that he once loved. There will even be a change of heart about God. Where you once may have been careless about God, living in constant fear, dread and antagonism to God, you will find yourself in a state of reverence, confidence, obedience and devotion. There will be a reverential fear of God, a constant gratitude to God, a dependence upon God, and a new loyalty to Him.

Conversion means a complete change in your life, and more important, your acceptance in the Kingdom of God through the finished work of Christ on the Cross.

Have you been converted? Make this decision *today!*—American Tract Society.

Folk who never change their minds usually have no minds to change.

Many a blunt word has a sharp edge.

You'll be a lot happier if you don't say what you mean if it is mean.

The Christian on his knees sees more than the philosopher on tiptoe.

An exaggeration is a truth that has lost its temper.

Character is what God knows you to be, reputation is what men think you are.

Trouble may drive you to prayer, but prayer will drive away trouble.

Many accept the Christ of the Cross but reject the Cross of the Christ.

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## DAILY VACATION BIBLE SCHOOL CLINICS

Camp Mt. Bethel, Ashburn, Georgia

MAY 15, 1958, 10:00 A. M.—2:30 P. M.

Howard's Grove Church, Cottonwood, Alabama

MAY 17, 1958, 10:00 A. M.—2:30 P. M.



SECOND SERIES IN A CYCLE  
COVERING THE WHOLE BIBLE  
DEALS WITH THE LIFE AND  
WORKS OF JESUS AS GIVEN  
IN THE FOUR GOSPELS

WRITTEN, EDITED AND PRO-  
DUCED FOR FREE WILL BAP-  
TISTS BY FREE WILL BAP-  
TISTS. PUBLISHED BY THE  
FREE WILL BAPTIST PRESS,  
AYDEN, NORTH CAROLINA

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### WHO SHOULD ATTEND?

Ministers, Sunday School Superintendents and Teachers, Woman's Auxiliary Officers, Prospective Daily Vacation Bible School Workers and Visitors

---

### WHAT WILL TAKE PLACE?

Complete Display of Vacation Bible School Materials — Instructions in Conducting Daily Vacation Bible School — Demonstration of Group Projects, Take-Home Projects, Publicity Materials and Supplementary Materials

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## WE URGE YOU TO ATTEND THESE CLINICS



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 14, 1958

DURHAM, N.C.

MAY 15 1958



## THIRTY PIECES OF SILVER LOVE OFFERING

The Sunday School of Edgemont Free Will Baptist Church, Durham, North Carolina, sponsored a special "Thirty Pieces of Silver Love Offering" on Easter Sunday, April 6, 1958. Pictured above the Rev. Ronald Creech, pastor, (center) along with Mr. Clyde Simonis, Sunday school superintendent, (left) and Mr. Arnold Goodman, assistant treasurer, (right) weigh the bucket containing bags of money. The weight of the bucket was 62½ pounds, and the total amount of money it contained was \$741.50.

For a more detailed story see the feature article in this issue entitled "Thirty Pieces of Silver Love Offering."



# EDITORIAL

## REPAIRING THE ALTAR

"And Elijah said unto all the people, come near unto me. And all the people came near unto him. And he repaired the altar of the LORD that was broken down" (1 Kings 18:30).

In the Bible an altar was a structure for the offering of sacrifices or the burning of incense. When Noah left the ark he built an altar (Genesis 8:20). From that time, in the Old Testament, the altar was used as a place of worship and sacrifice to God. In some instances, when God manifested Himself, altars were built in honor of His presence. The offering of sacrifices and the burning of incense are not essential to the dispensation of grace.

Needless to say, however, that there are many despondent, destitute souls who have never seen the need of a spiritual altar in their souls. Man may fall upon his knees or bow his head at will in any location, and thus establish a spiritual altar to God. Some have done this, to later forsake their covenant and thus neglect the need of the soul. The consequences have been deterioration and degradation of the spiritual altars.

The Scripture passage, from which the above verse is taken, tells the story of how Israel had forsaken God. Ten of the twelve tribes had revolted to Baal. Ahab, the most wicked king of Israel, had led in the revolt; but he had not carried his wicked purposes out without a knowledge of God's displeasure. More than once, Elijah the prophet, was to stand before him to remind him of his evils.

On this occasion the contest between good and evil would be the final test as to who the true God really was. Elijah stood alone for God, opposing 450 prophets of Baal who had agreed to his bargain that the God who would answer by fire would be the true God. The altar had been built, the sacrifice was upon it and the prophets of Baal began to call upon their god. All morning they prayed—until the time of evening sacrifice; but there had been no response from Baal.

They tried in every way possible to persuade Baal to hear their cries. They shouted, they danced, they leaped upon the altar, and they even cut their own flesh seeking to win the favor of their god. And what is the application in this our day? There are many who have forsaken the will of God and have turned to other sources, trying to satisfy the hunger of the soul; hoping to win His favor and approval by their selfish sacrifices and good merits.

### THE ALTAR WAS BROKEN DOWN

There are several reasons as to why the altar was broken down in this story. The application may also be made to the many who have suffered broken altars. May we note:

(1) The spiritual altar, erected for God's glory is the only one that will last. The altar of Baal had to fall in order to prove God's infinite power. When Jesus ended the Sermon on the Mount He spoke of building on the Rock which is the only sure Foundation. The prophets of Baal had built an already crumbling altar, or foundation—the worship of an idol.

(2) The worshipers of Baal had so aroused their emotions that their own physical energy had broken the altar. Man cannot be separated from his emotions, but he can keep them under his control. When out of control they agitate the feelings and sensibilities of man. Many persons have broken altars because of uncontrolled emotions.

(3) Neglect will lead to broken altars. To neglect the spiritual hunger of the soul is to suffer failure in following God. Israel was guilty of this time and time again. The result was always final

failure, and constantly God admonished them to return unto Him. Israel had neglected the true spiritual altar and they had built another. Their faith in a false God had crumbled before their very eyes.

### WHY REPAIR THE ALTAR?

After the prophets of Baal had exhausted every hope, they gave up. Elijah stepped forward, called the people unto him and *repaired the altar of the LORD that was broken down*. The action of Elijah was essential:

(1) Because of the pollution of sin. Their idolatry had contaminated the very air of true worship. Because of this pollution the altar had to be repaired. The spiritual altar has no effect upon the worshiper if he has contaminated his own spiritual soul with selfish designs and purposes. Many altars are in dire need of repair for this reason. Elijah was putting first things first.

(2) Because the altar as erected to Baal had lost its true meaning and purpose. It had been erected to a false god, a god who could not hear the cries of the people. Such altars must be made over to satisfy the desires for worship of God.

(3) Because spiritual altars must be built in the name of the Lord. This Elijah did, and he also repaired the altar with twelve stones, according to the number of the twelve tribes of Israel. By virtue of the ancient covenant with their fathers, they were still His chosen people. It was essential that the twelve become united in the worship of God. It was the desire of Elijah that all Israel worship the God who had the power to answer by fire.

### THE FIRE OF THE LORD FELL

Elijah met all of the requirements in preparation to call upon God's name. He repaired the altar, he placed the sacrifice upon it, and to further prove God's power he asked that water be poured upon it; so much that the water filled the trenches round about.

Then the man of God stepped forward and prayed one simple, short prayer of faith, and the *fire of the Lord fell*. The result must have been beyond explanation to those who beheld this miracle, for it consumed the sacrifice, the wood, the stones, the dust, "... and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: And they said, the LORD, he is the God; ..." (1 Kings 18:38, 39).

When the broken altars are repaired in man's heart, then the cleansing fire of the Holy Spirit will purge our innermost being. Man can be cleansed of all false ambitions and hopes, but only as an earnest effort is made to repair the broken altars.—C. H. Overman.

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Number 19

## THE FREE WILL BAPTIST

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# Our Debt to Higher Education

W. Burkette Raper, President  
Mount Olive Junior College

**E**VERY person who reads this article is indebted to higher education. By higher education I mean education beyond high school. I am writing this article for two reasons: Firstly, to call to our minds the benefits higher education has brought to all of us; secondly, because I believe Mount Olive Junior College, Mount Olive, North Carolina, is a channel through which we Free Will Baptists can pay our debt to higher education.

## SOME BENEFITS OF HIGHER EDUCATION

During the past few days, two of our children developed colds and last night did not rest well. This morning my wife carried them to a local physician who, after examining them, gave her a prescription. Tonight the children are able to sleep, which affords me an opportunity to do some writing.

The doctor to whom my wife carried our children is a graduate of a college and a medical school. The nurse who assisted him in the examination is a graduate of a school of nursing. The pharmacist who filled the prescription is a university graduate.

Moreover, the children were carried to the doctor in a car which was designed by college trained personnel. It used gasoline and oil that were refined according to methods discovered by college educated men in some laboratory. The roads and streets traveled were engineered by educated men also.

Furthermore, the medicine prescribed is doubtless the product of many years of study and research by men of higher education in numerous college and university laboratories. Our ability to properly use the medicine is based on our reading the directions on the bottle, and we were taught to read by school teachers who were college graduates.

The truth of the matter is that our children were brought into the world by the aid of hands skillfully trained in medical schools. Each of them has been nourished

and sustained through delicate months and years by milk formulas and foods developed by college trained men in university and hospital laboratories. By the use of vaccines discovered by college educated personnel our children have thus far been spared diseases that handicapped and even took the lives of children a generation ago.

I personally believe that medical science has been the means of prolonging my days on earth. For myself and my family, I feel a great debt to higher education. This debt is not solely due to medical science, but extends to every area of life. Almost every experience of every day is touched in some way by higher education, and I am thankful to God for gradually revealing to man a knowledge of himself and the world in which he lives.

## PAYING OUR DEBT THROUGH MOUNT OLIVE JUNIOR COLLEGE

Free Will Baptists, like everyone else in America, have cheerfully welcomed the benefits of doctors, nurses, lawyers, engineers, agriculturists, chemists, architects and others. We buy the products of modern science such as medicine, cars, household appliances, radios, telephones, television sets, and the newest fabrics in clothing. Like other citizens we use institutions such as hospitals, sanitoriums, and schools that are dependent upon men and women who are college graduates.

Because we depend upon higher education for the comforts and even necessities of life, we have an obligation to it. But there is an attitude among some of us Free Will Baptists that disturbs me. Some of us want the services and products of higher education, but at the same time we want to denounce the system that has made these benefits possible. We have no justification for our criticism of the colleges and universities that have educated the professional people whose services we daily depend upon. We could not be more inconsistent than to denounce a university on Sunday and

then to ask a physician whom it had trained to treat our sick body on Monday.

But the problem with us Free Will Baptists is deeper than inconsistency. Until we produce an educational program that can adequately train doctors, nurses, lawyers, engineers, agriculturists, chemists, architects and others, let us be grateful and charitable toward those institutions now performing this task.

It was this awareness—that Free Will Baptists, like everybody else, are dependent upon higher education—that helped me to make my decision to leave the pastorate and come to Mount Olive Junior College. As a pastor, I had to counsel with young people about their future plans, and in many cases the question of a college education came to the forefront. On the one hand, I sought to urge high school graduates going off to college to remain loyal to their Christian convictions and their denomination; but on the other hand, I had to tell these young people that our denomination had not provided for their professional education. In a few years when they wrote for their church letters, I felt that we, not they, were to blame.

If Free Will Baptists are going to accept the benefits of higher education, then we have an obligation to it. This obligation can best be discharged through our contributing to the cause of higher education with colleges of our own. When we send our children to college, the student fees only cover about one half the cost of their education; the other half must be assumed by the college and its sponsoring body. What right do we have to leave the burden of educating our youth to our sister denominations?

Mount Olive Junior College gives to Free Will Baptists an unparalleled opportunity to pay our debt to higher education. The two years of study offered by the college are preparatory for vocations in almost any field, including medicine, teaching, the ministry, business, law, music and business education. Approval of the college by the State Department of Education means that credits at Mount Olive Junior College carry general transfer credits.

Free Will Baptists are capable of having an educational program that is equal to that provided by any other denomination. Our youth are going to choose the best colleges available, and it is up to us to see that Mount Olive Junior College is second to none.

Because so many Free Will Baptist students have been educated in colleges supported by other denominations, admission to Mount Olive Junior College must not be restricted to Free Will Baptist students only. While the college will remain true

(continued on page fifteen)



# Not Disobedient

Oscar Webster, Pinetown, North Carolina

**A**ND ye are witnesses to these things." This forty-eighth verse of Luke 24 was the text the Rev. Raymond Riggs used to preach the sermon that ordained Hubert Randolph Cox Jr. to the gospel ministry.

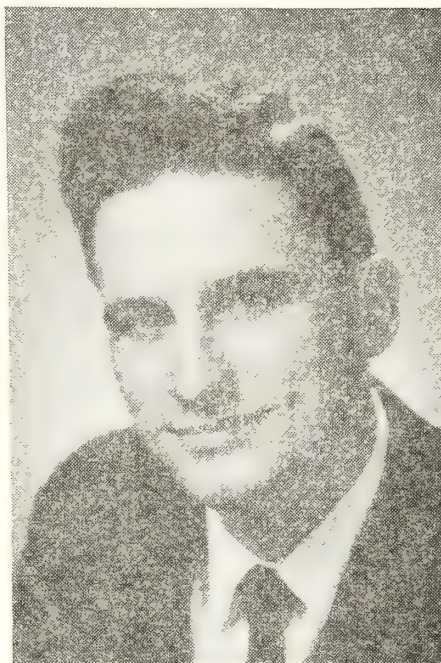
Twenty-five years ago and many miles away, this young man saw the light of day. In the town of Belhaven, on the eastern coast of North Carolina, his cries were first heard. To his parents, Mr. and Mrs. Hubert R. Cox Sr., two very young people, he was a bit of heaven come down. What devoted love they bestowed upon him! What wonderful plans they began to make for him! Why here could be a future President of the United States—well, certainly a man who will someday fill a lofty position of trust.

Now they sit quietly with a smile on their faces and a prayer in their hearts with humble hearts, overflowing that it pleased God to call their son into His service—thankful hearts, too, that this son accepted God's plan for his life.

"You are a preacher, yea a witness of God's revealed truth," said the man of God to this boy. "A boy grown tall and son crowned—tall in statue, yea, and tall in life, too." Full and varied have been these twenty-five years as life reached up and out, in wisdom, in stature and in God's favor.

Attending school at Bath, North Carolina; Great Bridge and Portsmouth, Virginia; and Washington High School, Washington, North Carolina, graduating from the latter in 1949, he was always the admirable and devoted son and friend to his associates. With a disposition that was quiet and serious by nature and emphasized by the illness of a mother to whom he was devoted, he was always mature beyond his years.

Randy, as he is known to family and friends, sat with his characteristic little smile playing around his lips. He was no doubt thanking God for His goodness. Perhaps he thought, "Mother is here, loving and devoted mother, that always had such high aspirations for me. God has blessed her to see and experience this moment. There's my devoted Daddy, too—Daddy that has



REV. RANDY COX

labored through the years, often under adverse circumstances for this moment. There's Jo, too, my wife, the companion of my bosom—a Christian helpmate that has been such a source of strength and joy and will continue to be as we move out in God's service."

"Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine," admonished the Rev. Leroy Forlines, as he gave the charge.

To preach the word; yes, that is the call Randy felt from the Lord a few months after giving his heart fully to God in September, 1952. Soon he was answering that call as a messenger of God.

Randy was reared in the church, for his parents were church folk. From a child he was active in the program of the church. Teaming with his sister, Cathy, they made the hearts of many glad with their singing. This singing team of Randy and Cathy was active for some time, appearing over several radio stations in Virginia and North Carolina with their own program and as a part

of a group, also in churches and different local programs offering clean and wholesome entertainment.

It was Randy's singing ability that formed the nucleus of his active Christian service. While stationed in Norfolk, Virginia, with the U. S. Coast Guard he became a member of a male quartet. This quartet, known as the King's Messengers, sang extensively in the Tide Water area of Virginia and eastern North Carolina. The quartet entered the Free Will Baptist Bible College, Nashville, Tennessee, in September, 1954. The King's Messengers, as such, sang for the Bible College for three years, visiting in that time some twenty-seven states in the interest of the college.

Completing four years of study at Free Will Baptist Bible College, Randy will graduate there this spring. His wife, the former Mary Jo Wall of Mount Hope, West Virginia, attended the college for three years prior to their marriage August 8, 1955.

Randy is widely known throughout the Free Will Baptist denomination, not only from his appearances with the King's Messengers, but he has preached in numerous Free Will Baptist churches. He is, at present, pastor of the Manchester Free Will Baptist Church, Manchester, Tennessee.

It was in the Manchester Church where Randy is laboring as God's servant that he was ordained. There with family and friends (brothers and sisters in Christ) Randy Cox was invested with the instruction of Brother Riggs that he "Be at witness for God." He was charged by Brother Forlines to be ever faithful to the gift that is within him. He was inspired and strengthened as Rev. Kenneth Walker presented the Bible and Rev. Jack Paramore prayed, "That God's hand be ever upon him as he yields himself to His holy will." He was set apart for God's services.

There are many noble professions and useful vocations in life but none so lofty as that of the preacher. "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things" (Romans 10:14, 15).

•  
The Church is a building and loan association to help you build a mansion in heaven.

•  
Nothing lies beyond the reach of prayer except that which lies outside the will of God.



# THE CHALLENGE FOR NEARLY 500 LEAGUERS

## Let Go--Let God

**T**HE greatest North Carolina Free Will Baptist League Convention to be held in recent years met at the First Free Will Baptist Church, Wilson, North Carolina, May 2, 3, 1958. The theme "Let Go—Let God," served to be a source of inspiration as the many delegates and visitors listened to the wonderful messages in word and music.

Approximately 500 persons registered for this convention—the largest in many years. Over 125 leagues, from over the state, were represented. The first service, on Friday night, featured the Belfryette Quartet from Greenville; the King's Messengers Quartet from the Free Will Baptist Bible College, Nashville, Tennessee; George Stevenson, a medical missionary student at Mount Olive Junior College; and Rev. Billy Jackson, pastor of Parkers' Chapel Free Will Baptist Church, near Greenville, who brought the evening message. Throughout the convention the congregation was inspired by the singing of the two quartets, and the devotional meditations of George Stevenson.

On Saturday morning the convention was privileged to hear Miss Laura Belle Barnard, returned missionary from India. Miss Barnard was the first missionary to go out under the direction and support of the Free Will Baptist Mission Board, over twenty years ago. As she spoke, each person was challenged to *let go and let God use him*. A panel discussion added more emphasis to the theme as the panelists discussed letting God use all that we have—our head or mind, our leisure, our talents and our possessions.

In the Saturday afternoon session a new feature was presented which is called the *brainstorming technique*. A group of about twelve persons were selected from the congregation to answer any problems relative to league work. The questions were directed at the selected group. Some of the questions were: How can we get our people to attend league? How can we keep the members? How can we get the boys to attend the league with the girls? the girls with the boys? How can we get the timid child to take part on the program? Perhaps during the convention next year, workshops will be held to offer help in solving the above problems.

Ray C. Turnage, executive secretary of the National Free Will Baptist League Board was present at the convention and presented some of the needs of our work

from the national level. Chief among these needs was the project of the national board to raise \$15,000.00 for equipment to furnish the kitchen of the Free Will Baptist Bible College.

One of the highlights each year is the intermediate sword drill. This year the winner was Vicki Proctor of the Saratoga Free Will Baptist Church. This is the second consecutive year that Vicki has won. Perhaps our state will have a winner at the next National League Convention which meets in 1959 at Fort Smith, Arkansas.

## THIRTY PIECES OF SILVER LOVE OFFERING

**T**HE Sunday School of the Edgemont Free Will Baptist Church, Durham, North Carolina, sponsored a special "Thirty Pieces of Silver Love Offering" on Easter Sunday, April 6, 1958. Each member was given a small plastic bag which contained a scarlet string and a name tag bearing these words: Judas' 30 pieces of silver was the price of betrayal—my offering of silver is an offering of love to my Lord. This name tag was to be tied securely around the neck of the plastic bag when the member had placed his money within.

Also included in this plastic bag was a letter which read as follows:

Dear Friend:

Judas betrayed the Lord for 30 pieces of silver. He sinned a great sin in so doing.

Let's all of us give Jesus 30 pieces of silver to celebrate His resurrection on Easter Sunday, April 6.

We are giving all our Sunday school members these plastic bags. You will have over 30 days before Easter. Try putting one piece of silver each day from now till Easter in your sack. Some can put 30 silver dollars (wouldn't that be wonderful if several did?), some can put 30 half dollars, some 30 quarters, some 30 dimes, some 30 nickels, and some can put 30 pennies. If you can't put 30, put what you can. Whatever you put, let's do it for Jesus.

On Easter Sunday morning we will all bring our 30 pieces of silver and present it to Jesus at the altar of our church. Don't miss this great day. Let's all start today and work hard.

Edgemont Free Will Baptist  
Sunday School

The convention was climaxed with a religious drama, "The Challenge of the Cross," presented by the leaguers of Saint Mary's Church, New Bern. There were six young people who responded to the invitation, "Let Go—Let God Have You."

The officers for the coming year were elected as follows: Rev. Henry Van Kluyve, president, Davis, North Carolina; Rev. Gene Outland, vice-president, Beulaville, North Carolina; Alton Cowan, recording secretary, Mount Olive, North Carolina; Leah McGlohon, corresponding secretary, Mount Olive, North Carolina; Rev. Adam Scott, treasurer, Saratoga, North Carolina; Shirley Graves, Bible drill leader, New Bern, North Carolina.

The convention will meet at Edgemont Free Will Baptist Church, Durham, North Carolina, in 1959.

The pastor of the Edgemont Church, the Rev. Ronald Creech, has the following to say concerning this special offering of love:

"It was quite a sight to see a big bucket in the hand of an usher on Easter Sunday morning collecting bags of silver in the balcony. It was also quite a sight to see two ushers come down the center aisle of the lower floor with a wash tub collecting bags of silver. When it was brought to the front and placed on the scales it weighed 62½ pounds. That many pounds of silver was \$741.50 worth. For this good offering we thank our God. We had nine families to give \$30.00 or more. They were as follows:

"Mr. and Mrs. J. G. Teasley, \$50.00; Mr. and Mrs. Howard Stegall, \$30.00; Mr. and Mrs. Bennett Honeycutt, \$30.00; Mr. and Mrs. H. M. Alford, \$30.00; Mr. and Mrs. Joe Lee, \$30.00; Mr. and Mrs. L. V. Williford, \$30.00; Rev. and Mrs. Ronald Creech, \$30.00; Calvin Griffin, \$30.00; anonymous, \$30.00.

"Several gave \$5.00, \$10.00, \$15.00, etc. We thank our God for all who did what they did for Jesus."

•  
The biggest cemetery is where unused talents are buried.

•  
The merry-go-round life doesn't get you anywhere.

•  
A loose tongue often gets its owner into a tight place.

•  
The Bible promises no loaves to the loafer.



# NEWS NOTES

## Youth for Christ Rallies Being Held at Arcadia, S. C.

The Arcadia, South Carolina, Free Will Baptist Church is serving as host to bi-weekly Youth for Christ rallies. These rallies began in February, 1958, under the direction of Thomas Johnson and assisted by Willis Meadows and Dennis Wiggs, who are North Carolina Free Will Baptist students attending Bob Jones University, Greenville, South Carolina.

It is reported that these rallies are reaching many young people for Christ and that several young people have accepted Christ as their Saviour. The next Youth for Christ Rally will be held May 24, 1958, at 7:30 p. m. The Rev. James Earl Raper is pastor of the Arcadia Church.

## Children's Home Report For April, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for April, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 395.02
Blue Ridge Association	44.64
Cape Fear Conference	47.44
Central Conference	1,059.15
Eastern Conference	849.27
French Broad Association	117.44
Jack's Creek Association	11.50
Pee Dee Association	25.87
Piedmont Association	18.00
Western Conference	360.82
Miscellaneous	1,806.43
Bedspreads	48.75
Dining Room Tables and Chairs	159.32
Clothing	420.00
<b>Total Receipts</b>	<b>\$5,363.65</b>

## Report of Revival Services At White Oak Hill Church

The Rev. Roy Rikard of Cramerton, North Carolina, was the evangelist for revival services held April 7-13 at White Oak Hill Free Will Baptist Church, Bailey, North Carolina. Mrs. Russell Lamm, reporter, states the following concerning the revival:

"The revival brought forth five decisions, one being a first-time decision, and climaxed with a Sunday morning rededication of

Christians and church members. At the close of Mr. Rikard's Sunday night message, this being his last scheduled service, the revival spirit was at such a peak that the Lord laid upon the heart of our new pastor, the Rev. Cary Watkins, to continue another week. This week of services, April 14-20, brought forth nineteen decisions, fifteen of which were first-time decisions.

"After two weeks of wonderful messages from God's Word by both Mr. Rikard and Mr. Watkins, there is now a spiritual awakening in the hearts and lives of individuals in the church and in the community which we feel will live on and bring forth more fruit in the future."

## Lowland, N. C., Church Announces Revival Services

Revival services will begin at Warden's Grove Free Will Baptist Church, Lowland, North Carolina, on May 17, 1958. The Rev. Charles Keith of Washington, North Carolina, will be the guest evangelist.

The public is cordially invited to attend these services. Christians are requested to pray that many souls may be saved.

## Rev. E. B. Ledlow Conducts Alabama Revival

The Rev. E. B. Ledlow of Sylacauga, Ala-

## Coming Events

May 17—North Carolina State Y. P. A. and G. T. A. Declamation Contests, Mount Olive Junior College, Mount Olive, North Carolina

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

June 2-7—Ministers' Conference, Rev. E. E. Edwards, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 9-14—First Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

bama, conducted revival services at St. James Free Will Baptist Church in Phenix City, Alabama, on April 20-25. The Rev. Walter E. Jones is pastor of this church.

During the revival there were twenty-seven conversions, seven rededications, and twenty-three additions to the church.

## National Superannuation Report for April, 1958

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month of April, 1958, as submitted by Mrs. K. V. Shutes of Thomaston, Georgia, who is secretary of the board:

Cash on Hand, April 1 \$2,052.94

### Receipts

#### From Cooperative Plan of Support

Alabama	\$ 2.67
Arkansas	6.73
California	7.81
Georgia	6.44
Illinois	9.74
Kentucky	2.80
Michigan	29.33
Mississippi	.27
Missouri	21.56
North Carolina	1.72
New Mexico	2.50
Ohio	.94
Oklahoma	13.30
Tennessee	28.73
Texas	31.70

North Carolina  
(Designated) 12.32

#### From States

Alabama	\$28.52
Michigan	21.94
North Carolina	18.13
South Carolina	5.72
Virginia	18.13

#### From Other Receipts

Premiums on Policies	173.17
Woman's National Auxiliary Convention	1.18
Dividends	10.38

Total Receipts 474.79

Total to Account For \$2,527.73

### Disbursements

Ministers Life & Casualty Union (For Premiums on Insurees' Policies)	\$313.97
Secretarial Service	75.00

Total Disbursements 388.97

Balance in Treasury, April 30 \$2,138.76

## North Carolina's State Ministers' Conference

The North Carolina State Ministers' Conference will be held June 2-7 at Cragmont (continued on page eleven)



# MISSIONS

**NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary**  
3801 Richland Avenue, Nashville, Tennessee  
**NATIONAL HOME, Rev. Homer E. Willis, Secretary**  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## WAID'S APPROVAL FOR JAPAN



At the last meeting of the Free Will Baptist Foreign Mission Board, Rev. and Mrs. Herbert Waid were approved as missionaries to Japan. They hope to be in Japan early in September to begin language study. Both Mr. and Mrs. Waid attended the Free Will Baptist Bible College, Nashville, Tennessee, where Mr. Waid graduated in 1956. Since graduating from Bible College he has been pastoring the Pine Level Free Will Baptist Church, Pine Level, North Carolina. He has resigned from the church to go to the mission field. He expects to do itinerant work during June

and July to raise his support while on the field. Mr. Waid is originally from the Highland Park Free Will Baptist Church in Detroit, Michigan, while Mrs. Waid (Geraldine Gay) hails from Wayne County, North Carolina.

As these laborers go forth, will you help to send them? Their three children are as follows: Nancy, Age 3; Peter, Age 1½; Darlene, Age 4 months. Send your offerings for their support to your state foreign mission department, or direct to *Free Will Baptist Foreign Mission Board, 3801 Richland Avenue, Nashville, Tennessee.*

Mexico (Billows)	390.14
Miami Latin Mission	54.26
Postlewaite	31.46
Lopez	14.50
Yeley	3.00
Melitino	2.00
Elliston	1.00
Inbody	—
Washington State	—
Building Fund	—
General Fund	902.15

Total \$2,398.51

### Receipts from States

Alabama	\$112.02
Arkansas	141.23
Arizona	5.00
California	27.34
Florida	19.00
Georgia	33.55
Idaho	—
Illinois	172.59
Kansas	2.50
Kentucky	58.48
Louisiana	—
Maine	—
Michigan	163.65
Mississippi	18.93
Missouri	368.60
Nebraska	—
New Mexico	14.77
North Carolina	266.11
Ohio	29.30
Oklahoma	177.28
Oregon	—
South Carolina	167.72
Tennessee	861.18
Texas	70.00
Virginia	131.52
Washington	15.23
West Virginia	23.15

\*Includes Co-Operative Plan check for \$581.91.

\*\*Total sent to East Wenatchee from special drive: \$606.32.

## NATIONAL HOME MISSIONS BOARD

### Financial Statement

April, 1958

Cash in First American National Bank, April 1, 1958 \$1,325.31

#### Receipts for April

Received from	
States	\$2,956.17*
Sale of Books	261.36
W.N.A.C.	66.78
Special Gift	10.00

Total Receipts 3,294.31

Total to Account For \$4,619.62

#### Disbursements

Old Mexico Missions \$310.25

United States Missions (English)	440.00
Spanish Missions in United States	150.00
Alaskan Missions	381.47
Church Extension (Washington State)	326.53**
Salary and Expense (Promotional Secretary)	500.00
Office Help	110.00
Postage	2.86

Total Disbursements 2,221.11

Balance on Hand \$2,398.51

#### Balance in Accounts

Alaskan Fund \$1,000.00

## Old Mexico—Our Responsibility

May 15, 1958

Dear Friends:

In the Alameda Park, Mexico City, there is a statue of a woman lying upon the ground. Her feet are shackled with heavy chains, her hands are cruelly bound behind her back. And yet, the figure is one of life. Against these chains is thrown the force of this woman's body. She strains tensely, her knees bent as if to rise and cast off the irons that bind her. There is nothing sullen in her eyes—rather the light of faith, a light that finally will triumph despite the heavy hands of the past and the shackles of the present.

(continued on page fourteen)



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** How do you explain, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Romans 8:28,29); in the light of what the Bible teaches on the punishment of the unsaved who are punished eternally according to the light they have sinned against; and the reward of the just is given according to the light that they have sinned against as well as the commandments obeyed?—J. L., Arkansas.

**ANSWER:** God has prearranged or predestinated all the events of a person's experiences according to His foreknowledge. He could not so plan and assure His creatures of this plan, as He does in the Bible, if it were not for His foreknowledge. Since He has such knowledge He is able in all details to do this.

We cannot do this, therefore our planning and our promising must all be either based on God's Word and what we ourselves have experienced personally or what we have known or been told that others have experienced. Business men and statesmen make plans for years in advance because they read and study the lives of others and their success or failure in making long range plans. Where there has been a failure in a plan in history the man who knows of it in making a plan will try to avoid the mistake of his predecessor. Where a particular feature in the plan caused special success that feature is generally included; all other things being in agreement.

When a farmer plants a particular crop the first time, if he uses wisdom, he consults people who have been successful in the planting and marketing of that crop. Generally his success and outcome with such a project depends upon how well he sought out information and followed rules in the experiment, but not always, for sometimes unforeseen mishaps come in the form of freaks in nature. Perhaps he planted for the first time a truck crop, the growing and marketing of which was expensive and generally the outcome lucrative, but he did not foresee a drought that caused the crop not to grow, or perhaps an unex-

pected storm at harvest time that depleted the field so that there were no beans to pick, no potatoes to dig or no corn to gather. Again, he or his informants may have never heard of potato bugs, bean beetles or corn borers so they came along in an unusual number, devouring all the profit. All this loss comes in the lack of foreknowledge.

God has this foreknowledge so He assures us that *all things work together for good* (only) to those who know Him and are His called ones filling His purpose or performing His will. All things work together for ill, even their birth and birthplace, to those who do not know God nor are acting in or according to His call which has come to all men in such Scriptures as Isaiah 1:18; Matthew 11:28-30; Matthew 14:17; Acts 16:31.

Such Scriptures as Romans 8:28 are given so as to encourage people to heed God's invitation to salvation and to encourage them to live upright lives. When all has been said and done is presented, then man has no right to question God. The only prudent thing for him to do is accept God's offer, trust Him and exercise the faith He has been given in learning and carrying out God's will.

Dr. R. A. Torrey, says, on Page 61, of his book, *Questions Answered*:

"This means that the actions of Judas and the rest were taken into God's plan, and thus made a part of it. But it does not mean that these men were not perfectly free in their choice. They did not do as they did because God knew that they would do so, but the fact that they would do so was the bases upon which God knew it. Foreknowledge no more determines a man's actions than *after* knowledge. Knowledge is determined by the fact, not the fact by knowledge.

"Practically the same explanation applies to Romans 8:29, 30; 'Whom He did foreknow He did also predestinate to be conformed to the image of His Son.'"

There are quite a number of Scriptures which unmistakably teach God's foreknowledge of all things. "Known unto God are all his works from the beginning of the world" (Acts 15:18). See Ephesians 1:4; 1 Peter 1:20.

All the watch care God exercises over His

creatures knowing when each hair from our head shall fall, and each sparrow's fall from the tree is based on His foreknowledge. See Matthew 10: 29, 30.

Dr. Paul C. Erdman, in *Epistle of Paul to the Romans*, Page 93, says:

"All things work together for good not by inherent force, not by fate or chance, but by divine control. Thus not only does the divine Spirit help us in our weakness, but divine Providence works with us *for good in all things*. This comforting conviction is strengthened by experience and observation, but it is founded upon faith in the constant care of a loving Father. The *all things* refers first to sufferings, and the *good* to future glory; but we need not restrict the meaning. No experience incident to human life should be regarded as beyond the permission and power of God, or incapable of being used by Him to promote our truest good.

"There is one restriction, however. This good is *to them*, or this co-operation for good is with them only *that love God*. All things worth mentioning are against those who do not love him."

God had the same degree of foreknowledge concerning Pharaoh of the oppression, of Judas Iscariot and of Ananias and Sapphira of Acts 5, as He does of His own children. In the case of Pharaoh, God showed Himself to be the God of those things Egypt worshiped as gods and thereby invited Him to acknowledge Himself and come in line with His plan, but when this was refused God made the wrath of man to praise Him. Judas was in line in every way to be seen by man until Satan entered his heart. God used him and his wicked deeds to bring Christ to the Cross for our sins. In the case of Ananias and Sapphira God taught us a lesson against hypocrisy. Each case was foreknown to God and He arranged to use each of these before either was born.

## THE MAIL BOX

### AVAILABLE FOR PASTORAL OR SPECIAL WORK

"I am available for pastoral work, revival services or any other service that any church would like for me to conduct. At the present time I am serving one church half time. I can be contacted by phoning Enfield 3114 or by writing to the following address."—Rev. Robert N. Rollins, Route 1, Box 124, Enfield, North Carolina.

### EDWARDS MUCH IMPROVED

"I am out of the hospital now and wish to express my sincere appreciation to all who remembered me in prayer. The other remembrances by letters, cards, flowers and visits were also deeply appreciated and were extremely helpful in my recovery."—Rev. E. E. Edwards, Chocowinity, North Carolina.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### YOUNG PEOPLE AND STRONG DRINK

"Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

This quotation is from God's holy Word and is sufficient to convince every person on the face of the whole earth that intoxicating beverages are wrong, for when God declares a thing we may know that He is right, and means what He says. God knows, and He wants us to know about the things that are harmful to us. His Word ought to be authority to us on anything.

I have refrained from writing on this subject until now, even though I have felt that I should, because the drinking habit is so distasteful to me that I like to think about it as seldom and as little as I possibly can. However, because of the growing practice among our young people, I feel that I have duty to point out the dangers of it.

The sin of drinking is placed high on the list of sins mentioned in the Bible. Few sins are spoken against more often, or denounced more severely by God's Word. *Whosoever is deceived thereby is not wise* is just one of the many denunciations against strong drink.

Not only is God's Word against strong drink, but common sense and reason are against it. Nature is against it. When liquor is taken into the stomach it disturbs the digestive organs, the brain, the heart, the nerves and the whole system. Nature does not welcome anything so disturbing and so dangerous.

It has been said that all that alcohol is fit for is to kill the living and preserve the dead. It will certainly do that very thing. Alcohol has a dreadful, fearful and destructive history. God only can know the millions of lives it has destroyed and the multitudes of souls it has sent to a devil's hell. Anything that is so tremendously dangerous and destructive should be let alone by everybody. The only safe thing in regard to liquor and all other intoxicants is to be a total abstainer. Let them alone. *Touch not, taste not* is the only safe way.

Young people, for God's sake, for the sake of your health, your peace, your happiness, your influence, your country, your fellow man, your welfare in body, in mind,

soul and spirit, let liquor and all intoxicants entirely alone, because whosoever is deceived thereby is not wise. So many, many young people are enslaved by this cursed habit, and it is grievous to God and to His people.

Many homes throughout the land are being destroyed by liquor. Some of our Christian young people have to live in homes where fathers, and sometimes mothers, live almost constantly under its influence. God pity the parents who will bring this shame and disgrace upon their families. I hope all young persons who read this will determine that the homes they build will be absolutely free of the influence of strong drink.

Don't throw yourselves away through this or any other destructive, sinful habit. If you ever expect to amount to anything worth-while you must let liquor absolutely alone. To convince yourself of this truth just take a look at the drunkards who live in your community!

And now a final word of warning to close with. Young women, be afraid of the boy who drinks. Don't court and marry him. He will cause you trouble. And don't think you can reform him. That's been tried too many times with failure and heartbreak. It's too risky. Instead of you reforming him he usually drags you down. Young man, flee from the girl who takes a drink. You can't depend on her. She is not fit to be your wife and the mother of your children. She will most likely bring trouble upon you and curse your life and your home and community.

"At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:32).

## Till You're Well Again

"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### TRUST AND OBEY

*When we walk with the Lord, In the light of His word,*

*What a glory He sheds on our way!*

*While we do His good will, He abides with us still.*

*And with all who will trust and obey.*

The Lord surely will be with those who firmly trust and sincerely obey Him. The poet was right when he pinned the words above. John, the apostle, seems to bring out more clearly when he says, "But if we walk in the light: as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). When one trusts and obeys the Lord there are three

effects created thereby: First, there is the Christian walk in the light of truth. Second, there is fellowship created between God, man and other Christians; and thirdly, there is the work of cleansing from all sin by the blood of Christ. Too many times there are those who do not know why it is necessary to trust and obey the Lord in order to receive His benefits.

If the first effect is to be evident in one's life there must be the continuous walking in light and truth. Jesus said in John 8:12, "... I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." When Jesus was baptized (Luke 3:22). "... the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." To walk in the light as one should he must walk in obedience to the written Word. He must walk in the Spirit as in Galatians 4:6, "... because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." In Galatians 5:16 it is written, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

The second effect as stated is fellowship. When one comes into light and spiritual truth, fellowship is created between him, the Lord, other Christians and spiritual things. In 1 John 1:3, 6 we read, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. ... If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." To have fellowship with other Christians, love and devotion for the church, and love for the cause of Christ is a natural reaction caused by ardent fellowship with God. As the Scripture puts it in John 15:4 "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

In the third place, the cleansing effect is created. It is interesting to note that the cleansing effect is caused to work by the faith and action of the believer. *Trust and obey—walk in the light as He is in the light—continue in fellowship with God, His program and His people.* Then cleansing is certain to be effective. If Jesus were standing in person among His people today He would endorse eternal life on this method, and say, "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

You are as near to God as you are far from self.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## SCIENCE CLUB HONORS COLLEGE PHYSICIAN

The Henderson Science Club of Mount Olive Junior College, Mount Olive, North Carolina, recently honored Dr. C. C. Henderson, college benefactor, at a special dinner held at the college.

Dr. Edward J. Mead, research chemist in the Dacron division of DuPont, Kinston, North Carolina, was the main speaker. George W. Stevenson also of Kinston and a pre-medical student at Mount Olive Junior College, presided over the meeting and presented Dr. Henderson with a citation from the Science Club.

Mrs. Lorelle Martin, head of the science department of the college, explained that the thought of honoring Dr. Henderson originated with the students and was designed as an expression of appreciation to the local physician for his philanthropy to the college. His gifts to the science department of the college last year enabled Mount Olive Junior College to bring its laboratory up to required specifications and to obtain the approval of the State Department of Education and the North Carolina College Conference.

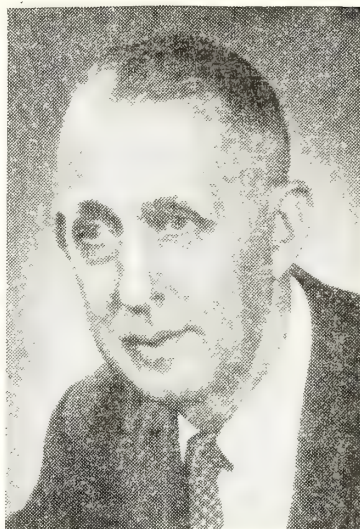
The certificate follows:

HENDERSON SCIENCE CLUB  
CERTIFICATE OF APPRECIATION  
to  
Dr. C. C. Henderson

The Henderson Science Club of Mount Olive Junior College is happy to present this certificate of appreciation to Dr. C. C. Henderson in recognition of a man, who is not only the beloved and loyal college physician, but the friend and the benefactor of the college science department. Because of his interest in this area of study and research, our students of today and tomorrow will have better and more enriched opportunities of growth and development.

For this unselfish service in the realm of the tangibles and intangibles of life, we are exceedingly grateful; and, we hereby deem it an honor and a joy to declare officially Dr. C. C. Henderson an honorary member of the club with all rights and privileges.

Dr. Henderson, the Henderson Science Club proudly salutes you. We acknowledge with deep appreciation your distinguished service and unselfish interest in the stu-



DR. C. C. HENDERSON

dents and the future of Mount Olive Junior College. Certainly a portion of your vision will be reflected in the lives of our students. It therefore seems appropriate to terminate this tribute with the words of Lyley, "Excellent always are the gifts which are made acceptable by the virtue of the giver."

Respectfully yours,

George W. Stevenson, President  
Jimmy R. Bass, Vice-President  
Martha A. Thomas, Secretary  
(Mrs.) Lorelle F. Martin, Advisor

## Twenty-Three to Receive Degrees

Twenty-three seniors, the second largest group in the history of Free Will Baptist Bible College, will receive B.A. degrees at graduation exercises May 29.

All of the men students except one are training for the ministry with eight men and women listed as missionary candidates. Included in the graduates will be one member of the college board of trustees, who has recently completed his final work in earning his award.

In addition to the seniors graduating from the B.A. course, eight students will receive Christian Workers Bible Course diplomas as awards for this three-year course of study.

Candidates for B.A. degrees are as follows:

Josie Baker, Farmville; Molly Barker, Morehead City; Luther Burns, Pinetown; Randy Cox, Washington; Leroy Cutler, Pantego; Billy Ray Livesay, Tarboro; Ann Johnson, Jacksonville; Sterl Dixon Paramore, Winterville; and Ronald Thomas Peele, Durham, North Carolina.

Ellis Cravens, Mountain Grove; Theodore Davis, Monett; and Billy Sherrill, Flat River, Missouri.

Donald Hollingshead, Cordova; and Wilma Ann Jones, Leeds, Alabama. Willie Jean Deeds, Monticello; and Patsy Swann, Pochontas, Arkansas.

Moses Earnshaw Deeds, Oilton; and Paul Wayne Inbody, Tulsa, Oklahoma; J. B. Fletcher, Jr., Manchester, Tennessee; Ralph Hampton, Modesto, California; Luther Ray Morgan, Huntington, West Virginia; Kenneth Walker, Wheelersburg, Ohio; and Luther Daniel Gibson, East Tupelo, Mississippi.

Candidates for the Christian Workers Bible Diploma are as follows:

Mary Ellen Rice, Morehead City; Mack C. Owens, Fountain; and Kirby Joe Godwin, Dunn, North Carolina; Naudja Collier, Pine Creek, West Virginia; Willie M. Gardner, Norfolk, Virginia; Bobby Luther Poole, Clarksville, Tennessee; Robert Shockey, Catlettsburg, Kentucky; and Kay Whitaker, East Tupelo, Mississippi.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## Resolutions of Respect

Whereas, our heavenly Father in His infinite wisdom and tender mercy, has seen fit to call our sister, Eliza Pollard, to her heavenly reward, we the members of Piney Grove Church, Pitt County, North Carolina, submit the following resolutions:

First: That though we are saddened by her passing, we bow in humble submission and due recognition to His holy will in calling the spirit of our sister to be forever with Him.

Second: That we extend to her family our deepest sympathy and love during the hours of their bereavement, and also assure them of God's consolation by placing their trust in Him.

Third: That a copy of these resolutions be sent to the family, a copy to *The Free Will Baptist* for publication, and a copy be kept for the minutes of the church.

Committee on Obituaries,  
Piney Grove Church



# NOTES — AND — QUOTES

By J. C. Griffin



## ROBBING GOD

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Malachi 3:8). Here God accuses His elect people of robbing Him. These Israelites were robbing God of that which rightfully belonged to the Lord. Jesus said that they ought to tithe, but there was a time when the whole nation had robbed God.

In Matthew 23:23 it is recorded that the Jews were strict tithers when Christ was on earth, but they were robbing God in other ways. While they were placing their tithes and offering in the treasury, they were guilty of robbing God in judgment, mercy and faith. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye have done, and not to leave the other undone" (Matthew 23:23). Be it understood that God wants our money for the work of the church, but He wants something more—God wants our entire life and all we possess. We cannot know the full joy of real life as long as we give only a part of our life to the Lord. Our *all* must be laid on the altar. Every day of our life belongs to God. Are we giving God the service that belongs to Him? Or are we robbing God?

## OUR TIME BELONGS TO GOD

God demands one seventh of our time for special worship. Under the Jewish law the seventh day was observed in memory of the day of rest that God made when He finished the creation. But today Christians observe the first day of the week in memory of His resurrection. That which was written on stones was done away with in Christ. Paul says, "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away" (2 Corinthians 3:7). Remember that the Sabbath was written on stones. It was glorious, but was to be done away with. "For if that which is done away was glorious, much more that which remaineth is glorious" (2 Corinthians 3:11). So our Lord's resurrection is more glorious than the crea-

tion of the universe. "And not as Moses, which put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished" (2 Corinthians 3:13).

So the seventh day of rest was abolished. The man who tries to observe the seventh day is bound to the whole. He is under the curse of the law. "But their minds were blinded: for until this day remaineth the same veil untaken away in reading of the old testament; which veil is done away in Christ" (2 Corinthians 3:14).

## MORE THAN OUR MONEY BELONGS TO GOD

A goodly number of people who place the tenth of their income in their church treasury rob God of *time*. They go to Sunday school and place the tithe of their week's work in the offering and then go home as soon as Sunday school is over. Thus they rob God of worship that belongs to Him. If they stay for the morning worship, it is just too much for them to go to worship at the evening worship hour.

A goodly number will get out to league, but they would rather go home and watch television, go to the movies, or perhaps go over to a neighbor's home instead of staying for the evening worship service. They often keep their neighbor from the evening service by their visit. They think it is just too much to stay for the worship of the Lord. Perhaps they feel that they do not need to worship God but one time a day; therefore they become robbers of the time that belongs to God.

## SUNDAY NIGHT IS GOD'S NIGHT

The following message was written by Loulie Latimer Owens and appeared on the backs of the last fourth Sunday bulletin which our church used:

"Will a man rob God? Oh, oh, you're already an honest tither, eh? This time we are talking about stealing God's time, not His money. You go to church every Sunday morning, you say? Never miss Sunday school and warm your pew at every morning service? But not on Sunday night? Then you're just half a robber.

"The Bible says that the seventh day is the Sabbath of the Lord, thy God. Since New Testament days, Christians have observed the first day of the week, as Paul described. Same thing, it's still God's day. It's still God's day *all day*. Now a good Sunday school and evening worshiper isn't likely to attend a night club or a gambling joint instead of returning to church on Sunday night. He most likely visits his parents, visits his new grandson, visits his garden, sits around with friends or sits, or just plain stays home. (Check which one you do.) What do these activities profit you? What does God think about it?

"Why don't you give God all of His

day? Come back for league and worship tonight."

## LET US GO INTO THE HOUSE OF THE LORD

The Psalmist David said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1. My friend, are you glad when you can go to the house of the Lord? Or had you rather go on a pleasure trip, go fishing, or go to the ball game on the Lord's day? What do you do with Jesus on Sunday? Do you rob Him? Remember you have got to meet God one day to answer for your life's work.

# NEWS NOTES

(continued from page six)

mont Assembly, Black Mountain, North Carolina, with the Rev. E. E. Edwards as the director. The Rev. Clyde Cox will serve as music director. The following is the scheduled program for the conference:

## Monday Evening

7:30—Fellowship Hour

8:00—Message, Rev. Wayne Smith

## Tuesday Morning

9:00—Message, Rev. N. D. Wiggs

10:00—Message, Rev. J. O. Fort

11:00—Message, Rev. R. N. Hinnant

## Tuesday Evening

7:30—Message, Rev. S. A. Smith

## Wednesday Morning

9:00—Open Discussion

10:00—Message, Rev. Cecil Campbell

11:00—Message, Rev. Melvin Everington

## Wednesday Evening

7:30—Election of Officers

8:00—Message, Rev. C. D. Hamilton

## Thursday Morning

9:00—Message, Rev. L. L. Parker

10:00—Message, Rev. W. Burkette Raper

11:00—Message, Rev. J. A. Evans

## Thursday Evening

7:30—Communion Service, Led by Rev. J. C. Griffin

## Friday Morning

9:00—Message, Rev. H. N. Minchew

10:00—Message, Rev. Walter Carter

11:00—Lunch

When God measures men He puts the tape around the heart, not the head.

True faith never returns home with an empty basket.

Excuses are crutches upon which weak Christians lean.

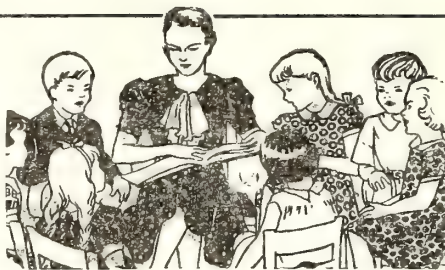
If we have an attack of real religion it will be contagious.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Side Car

Betty Swinford

**A**L ROBINS stuffed both fists into his pockets and walked slowly away from Main Street. His brown eyes looked straight ahead and he was frowning a little. He had promised to meet his pals, Bud and Lucky, and there was something he must tell them. Yet . . .

"What makes it so hard?" he asked himself. "Why can't I just up and tell them that I accepted Jesus as my Saviour last Sunday morning in Sunday school? I want them to know—and I'm not ashamed of Him, but . . ."

He glanced up. Bud and Lucky were just ahead of him, waiting. They both called to him at the same time and he ran up to them.

"Hi, fellas! Where are you going?"

Lucky was excited. "They left a lot of railroad cars down on the siding. Let's go see what's in them!"

"You think we should?"

"Sure?" Bud cried eagerly. "We'll just look around. We won't take anything!"

Once at the railroad tracks they looked along the six cars on the siding. The last car had only one door open. Beyond it the tracks sloped a little and at the end of the siding was a steel barrier that served to stop the cars.

"Let's go in here," Bud suggested, "Makes it more exciting with only one door open!"

The three boys climbed inside. It took a few minutes before they could see in the dim light, and when they could there was really very little to see. The car was empty except for some scraps of food and a ragged coat left by tramps. Still it was fun to explore, and when they spoke their voices sounded so loud and hollow.

Al was more quiet than usual. Several times he tried to get up courage to tell his friends about Jesus and ask them to go with him to Sunday school, but the words just wouldn't come out.

Then suddenly there was the sound of a train close by. Lucky went to the big open doorway to look out.

"What are you doing?" Bud asked.

"Just letting off some more cars," he said as he turned back to them.

They sat down on the floor to listen to the sound of the cars rolling back toward them. Then something happened. The cars hit those in front of the boys and they rolled back to bump hard against their own car. Slowly at first it began to roll down the siding. Then it gathered a little speed and the boys stood to their feet, not knowing what to do. A moment later it hit against the steel barrier, knocking the three boys to the floor.

Bud scrambled to his feet. "Hey! It bumped so hard that the door went shut!"

In an instant the boys were all at the heavy steel door, tugging with all their strength. But, try as they would, the door was wedged shut!

"Well—what are we going to do?" Lucky asked.

"They might not find us for days!" Bud cried out. "Sometimes the cars are left on the siding that long!"

"But we—we'd be—dead by then!"

Al clamped his jaws together hard and his heart was praying a silent prayer. At last he spoke. "I know a way out," he said quietly.

"You're crazy!" Lucky exclaimed, "There's no way out of here!"

"Yes, there is. I don't know what it is, but I do know that if we pray and ask God He'll get us out. You see," he went on slowly, "last Sunday I gave my heart to Jesus and asked Him to take away my sins. I've wanted to tell you and ask you to go to Sunday school with me."

For a time neither boy spoke, and then; "Well, Al—would you pray?"

And twenty minutes later the heavy door was forced open. A railroad worker stood there in the sunlight. "Saw you kids come in here, and I was afraid something like this might happen."

On the way home the three boys were silent. Then Bud said quietly, "I guess God knew where we were all the time," he said. "I think I will go with you Sunday, Al!"

"Yeah," Lucky murmured, his voice husky. "Me, too!"—Selected.

### Taken Captive at His Will

Kay Stardter

**B**OBBY stopped on his way home from school to watch Old Joe. He had learned many interesting things from this Indian with whom he had made friends since his father came to the reservation as a missionary. He welcomed the excuse to stop and to rest awhile for it was a long, lonely walk home from the log school over a half-broken bush trail and he was tired from plowing through the drifted snow.

Old Joe was making a sort of fence about six inches high along one of the many rabbit paths which crisscrossed through the bush. He had a pile of twigs and small branches which he was arranging along both sides of the rabbit path for about five feet. Very carefully, he made an arch of branches from one side to the other near the middle of his brush lane.

"What are you doing?" Bobby asked curiously.

"Snare him for rabbit," Old Joe told him and made the arch a bit higher after standing off to squint at it thoughtfully.

"Where is the snare?" Bobby asked when Old Joe put on his mitts as though he were through.

"No snare now," Old Joe said, studying his handiwork with satisfaction. It was a neat job and he had been careful not to disturb the rabbit tracks which made a path through the snow.

"Why don't you finish it? Haven't you any snare wire? I've got a piece if you want it," Bobby offered for they really were good friends. He wanted to help and could see that Old Joe had put a lot of time into making his small fence.

Old Joe said with a grin that showed all his stained front teeth, "Rabbit, him first get used to brush. Wait week for him to run through and no scared no more—then you wait see. Old Joe him catch rabbit every night." This was a long speech for Old Joe, but he had been pleased with Bobby's offer to share his wire.

"You're quite a tricky fellow," Bobby said with a laugh. "You fool the silly rabbits into thinking they are safe, eh?"

Old Joe grinned even wider, and then grew thoughtful. Your father him say the devil plays tricks like that on Old Joe. Him get Old Joe to think all right and no harm, then him set trap." After a minute, he mumbled as though to himself, "Old Joe, him no want to get caught like fool rabbit."

As Bobby walked thoughtfully the rest of the way home, he was remembering the last verse his father had read that morning



at family prayers. He could not get all the words right, so he looked it up when he got home.

"And that they may recover themselves out of the snare of the devil, who are taken

captive by him at his will," he read and added as he pictured a rabbit caught between the harmless fence, "I guess Old Joe is right and that's the way the devil works, all right."—My Pleasure.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## District Workshop of Little River Association of Georgia

The District Woman's Auxiliary Workshop of Little River Association met at Ozias Church, Pearson, Georgia, on April 19. The theme for the workshop was "The Regions Beyond." The Rev. Mance Cason let the opening prayer, followed with devotions by the Rev. J. E. Wood. Mrs. W. M. Wilson gave the welcome, which was responded to by Mrs. E. C. Morris.

The business session was then held with Mrs. Tim Mizell, president, presiding. Mrs. Riley Giddens gave a report on India. Valdosta Church had charge of the report on Africa, and Waycross Church the report on Japan. Following a singspiration period, the Rev. E. C. Morris brought the message.

During the afternoon session Mrs. Laura Corbitt had charge of the devotions. The Tifton Church was responsible for the report on Brazil. The Ozias Church gave a report on the missionaries in language school. The Corinth Church gave a report on Cuba.

The Rev. E. C. Morris then showed a group of mission slides. Mrs. Fred Baker dismissed the workshop with prayer.

Mrs. J. E. Wood,  
Study Course Chairman

### Thirty-First Annual Session of

### THE NORTH CAROLINA STATE WOMAN'S AUXILIARY CONVENTION

Free Union Free Will Baptist Church  
Greene County

Thursday, May 22, 1958

THEME: "... I have set thee a watchman ..." (Ezekiel 33:7).

#### Morning Session

9:30—Registration

10:00—Devotions, Mrs. Paul Thigpen

—Welcome, Mrs. Albert Proctor,  
President Central District

## N. C. State Woman's Auxiliary Convention

The North Carolina State Women's Auxiliary Convention will convene with the Free Union Church in Greene County on May 22. The church is located near Walstonburg, North Carolina. The highway leading to the church is unmarked, therefore signs will be posted on nearby numbered highways to lead to the church.

Those coming by way of Snow Hill will follow Highway 258 (northwest) and will find signs about one-half mile out of town.

Those coming by way of Farmville will go to Walstonburg and follow signs from there.

Those coming by way of Tarboro will follow Highway 258 through Farmville to a crossroads known as Lizzie and follow signs from there.

Those desiring to spend the night prior to the convention will contact Mrs. F. L. Walston, Route 1, Walstonburg, North Carolina, telling her what time you expect to arrive and she will meet you at the church.

Mrs. Carl Dudley,  
President

- Response, Mrs. Lonnie Davenport, President Albemarle District
- "Watchmen in Action," Mrs. Carl Dudley, President
- Who's Who
- Business Period
- Special Music, Local Church
- "Echoes from the Children's Home," Mrs. J. C. Moye and Mrs. S. A. Smith
- Congregational Hymn
- "The Imperative Need of Watchmen," Rev. Robert Edwards

12:30—Lunch

#### Afternoon Session

1:30—In Memoriam, Mrs. J. K. Rhodes

—Youth Challenges, Mrs. Robert Crawford

—Business Session

—Installation of Officers, Miss Juanita Dunn

3:30—Benediction

Mrs. J. C. Moye, Music Director  
Officers of the Convention

Mrs. Carl Dudley, President

Mrs. L. E. Ballard, Vice-President

Mrs. Raymond T. Sasser, Secretary

Mrs. M. A. Woolard, Treasurer

Mrs. Walter Carter, Enlistment Chairman

Mrs. Robert Crawford, Youth Chairman

Mrs. J. C. Griffin, Study Course Chairman

Mrs. Archie Willoughby, Program-Prayer Chairman

Mrs. Albert T. Coates, Benevolence Chairman

Mrs. J. C. Moye, Children's Home Chairman

Mrs. Hattie Adcox, Field Worker

Cragmont Assembly, Incorporated  
Stockholder's Representing Convention

Mrs. J. C. Moye, 1960

Mrs. Walter Carter, 1959

Mrs. L. E. Ballard, 1958

Beaufort, N. C.—The Woman's Auxiliary of the Beaufort Church held its monthly meeting on Monday night, April 28, at the church, with twenty-four members and one visitor present. Mrs. Jean Eubanks, president, called the meeting to order; and Mrs. Lucy Hodges led the group in prayer.

Those participating in the program were Mrs. Letha Dudley, Mrs. Hales, Miss Eula Jones and Mrs. Lucy Dudley. Each gave an interesting talk on Cuba. The group prayed that all Free Will Baptists will join in earnest prayer for the island of Cuba and our missionaries.

The program chairmen made their reports for the month, followed with prayer. Refreshments were served by the Lennoxville Circle and the door prize was won by the visitor, Mrs. Holly Beacham.

Washington, N. C.—The Woman's Auxiliary of Mizpah Church on River Road held its April meeting at the home of Mrs. Walter Hill. The meeting was opened with prayer by the president, Mrs. W. C. Spruill. Mrs. Ernest Clayborne, program chairman, had charge of the devotions. She also gave an interesting talk on Cuba.

The roll was called by the secretary, Mrs. Walter Hill, with nine members present. Mrs. W. C. Spruill gave an interesting talk

(continued on page sixteen)



# MISSIONS

(continued from page seven)

This statue is a picture of the newly-awakened people of Mexico. Rising from the slavery of the past, they are shaking off the chains which have long bound them through the centuries. The Roman Catholic Church has represented the only religion, since they were conquered by the Spanish. For an Evangelical Christian to testify for His Master, the Lord Jesus Christ, was not an easy task, and bitter opposition and persecution continues even to this day.

May I mention a few events which have happened recently. A young believer, a lad of sixteen was stoned to death before a Roman Catholic Church, by the congregation as they left the church. Their anger had been lashed into fury by the priest, whose sermon was an attack on all Protestants. Rural churches, and mission halls have been dynamited. A group of families who professed faith in their risen Lord had to leave their village, losing their homes, cattle and belongings. A family who used their home as a meeting place for prayers and Bible study returned home from market one day only to find their house in ashes and ruin. Two other Christians narrowly escaped death at the hands of a priest-incited mob. In each of these cases freedom was promised if they would return to the Roman Catholic faith, but another faith burned too strongly in their hearts to be snuffed out by the fear of death. They preferred martyrdom to the betrayal of their convictions.

Friends, you may ask me why the dominant church in Mexico, like that in the days of Christ, takes such action to silence harmless believers and followers of our blessed Lord? Let the apostle, Paul, answer for these modern martyrs. "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, . . ." (1 Thessalonians 2:13). These simple words of testimony, telling of the Christ or the gospel story, touch the depths of men's hearts. On the one hand they bring men into the fellowship with Christ, and they dedicate themselves to God even at the cost of their lives. And, on the other hand, a group will reject it vigorously even to the point of shedding blood.

A single line from the Bible has been the means of changing many lives. The first chapter of Romans, changed Martin Luther from a Romanist to a true follower of Christ. Recently a man came into a mission, where we were holding services. He had in his hand a Scripture portion that

had been given him a year ago. He had read it and reread it, until the message of God created a desire in his heart to know more. Packing up a little food and a blanket, he walked five days over the mountains to attend a service. He was just in time to hear the last of a series of messages on Salvation, and found Christ that night. The change wrought in his life by the Holy Spirit, and the joy of the assurance of sins forgiven, was so real that he begged us to accompany him back to his village, that all the people there might know Christ.

Wherever the gospel story is proclaimed, friends, it has proved itself to be the power

of God unto Salvation to everyone that believes. It has the same power in Latin America as in North America; the same virtue in Africa, as in Europe whether to nations of hoary traditions, or to people in naked and primitive savagery. The problem is the same—sin. And Christ is the only cure for sin."

This information shows us anew that we must send more workers into Old Mexico. Your support is greatly needed.

H. E. Willis, Promotional Secretary  
National Home Mission Board  
3801 Richland Avenue  
Nashville 5, Tennessee

## HISTORY OF FOLKSTONE, N. C., CHURCH

Mrs. Susie A. Hansley

**T**HE Folkstone Free Will Baptist Church, Folkstone, North Carolina, was organized in 1909 in a school building that was located in Mr. Pearson's yard. The place is now known as the Dick Everett home. Mr. Nick Edwards, a licensed minister, served the church which had nine charter members. These nine charter members were as follows: Miss Nellie King (first clerk), Mrs. Marinda Parker, Mr. Lawrence Parker, Mr. Walter Midgett (first deacon), Mrs. Sudie Ketchem, Mrs. Essie Parker, Mr. Bouregard Rhodes, Miss Liza Rhodes, Mrs. Lucy Yapp.

Since Mr. Edwards was not ordained, the church called the Rev. John Alford of Morehead City, North Carolina, to baptize the first candidates. Mr. Edwards was soon ordained and served the Folkstone Church as pastor for seventeen years. Every member of the church loved this strict servant of the Lord Jesus Christ. Mr. Edwards resided in Goldsboro, North Carolina, when he passed away.

Ministers who have served the church since Mr. Edwards' death are as follows: Rev. Redin Procter, Rev. George Kennedy, Rev. Solomon Duff, Rev. Lamm Pater, Rev.

Lloyd Vernon, Rev. Robert Kennedy, Rev. Linwood Parker.

The Rev. Linwood Parker is pastor of the church at the present time. The church has grown in number from the first nine charter members to the present membership of 213. In the year of 1938 Mrs. Susie A. Hansley bought a lot of land near the old church and presented it to the church. The Rev. Robert Kennedy was pastor at the time, and through his help, the people built a new church on this lot.

Several ministers have come forth from the Folkstone Church, having been reared in the church. These ministers are as follows: Rev. David Hansley, Rev. Carroll Bryan Hansley, Rev. Ornan Bryan Everett, Rev. Linwood Parker.

Present deacons of the church are as follows: Chesley King, Buran Hines, Earnest Henderson, Dallas Bryson, Malcom Duff.

The church celebrated its home-coming services on May 11, and experienced a great day in the Lord's service.

Still water and still religion freeze the quickest.

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# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Living By God's Law

(Lesson for May 25)

Lesson: Deuteronomy 6:1-3; 11:18-21, 26-28.

Golden Text: Deuteronomy 6:4, 5.

### I. INTRODUCTION

Today's lesson is taken from the book of Deuteronomy. This book is often referred to as the second book of the law. The only new history in it is the death of Moses in the closing part of the book. The former laws are repeated and commented upon, explained and enlarged. Perhaps the basic reason for its being repeated is that all of those who first heard it were dead. As the student will remember, the generation which came out of Egypt died in the wilderness, with the exception of Caleb and Joshua. This was a new generation.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The teachings of God's Word are not merely to be known and memorized, but to be done (Deuteronomy 6:1).
2. A proper appreciation of the Word of God will result in reverence for Him and obedience to His will (Vs. 2).
3. We may not gain earthly blessings for obeying God, but it certainly will be well with us in the present and in the hereafter (Vs. 3).
4. The Word of God in the heart insures power over sin in the hour of temptation (11:18).
5. The Word of God in the soul insures an appreciation of its holiness and beauty (Vs. 18).
6. The Word of God between the eyes insures proper discernment and judgment of what is right (Vs. 18).
7. The best children are those who get the best start by believing and obeying the best Book (Vv. 19, 20).
8. Blessed are those children whose parents are conscientious in the spiritual instruction of their offspring (Vs. 21).
9. The personal decision of the individual human being will determine whether God's curse or God's blessing will rest upon his life (Vv. 26, 28).
10. Whenever any human being chooses to disobey the commandments of God, he thereby shows allegiance to other gods (Vs. 28).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The events of this lesson occurred toward the close of the forty years of the Israelites' wandering in the wilderness, just before they finally entered the promised land. Moses was then around 120 years old—he was approaching the day on which God would send him to Mount Nebo to die. Ussher gives the approximate date of these happenings around 1451 B.C., the same year of Israel's entering the promised land. The place of the occurrences is reckoned to be just east of the Jordan River.

2. Comparatively little is said in the Word about what happened to the Israelites during the thirty-seven years of their wilderness wandering after they left Kadesh-barnea. However, one significant event is found in the sixteenth and seventeenth chapters of Numbers. Take notes on this incident and be prepared to tell it to the class.—*The Bible Teacher* (F.W.B.).

3. When Christians refer to the Law they usually mean the entire Old Testament. This is viewed as the legal part of their faith. To the Jew the Law referred, in general, to the Pentateuch, the first five books of Moses. Within that scope the heart of it was the Book of the Covenant (Exodus 20:22, 23; 33) and this was narrowed again to the Ten Commandments (Exodus 20:3-17; Deuteronomy 5:6-21). After the last reference it is not surprising to find the context of our lesson, for spiritual power for life comes by living by God's law.—*The Gist of the Lesson*.

4. Supposed Blessings through Lineage—"We have Abraham to our father." The extravagant ideas of many Jews as to the blessings which would come to them because of their lineage is illustrated by the following quotation from the rabbis: "The fire of Gehenna has no power to consume even the sinners of Isarel, but they go down only to be frightened and slightly singed for their bad actions. Then comes Abraham, who kept all the precepts of the law, and through his own merit brings them up again."

There is not the slightest hint of the truth of this teaching by Jewish rabbis to be found in our lesson. John the Baptist warned his hearers of the danger facing them if they trusted to their relationship to Abraham for salvation. In the words of Jesus in Luke 16:19-31, there is no reason for thinking that the rich man would be

delivered from punishment after he had been singed for a time. Abraham's words gave the rich man no reason to believe that the great patriarch could deliver a sinning Jew or Gentile from God's wrath if they had died without repenting.

5. A woman of nervous temperament visited the world-renowned physician, Dr. Howard A. Kelly. The cares of life threatened her physical strength and even her reason. Having told her symptoms to the physician, she was greatly astonished at his prescription: "Madam, what you need is to read the Bible more!" "But Doctor," began the bewildered woman. "Go home, and read your Bible an hour a day," the great man reiterated with kindly authority. "Then come back to me a month from today." At first the woman was inclined to be angry. But she reflected with a pang of conscience that she had neglected the daily reading of God's Word, and the secret place of the most High where formerly she communed with her Lord. When she came back to her God and His Word, the joys of her salvation returned! When she presented herself to the doctor a month later, he said, "Well, I see you have been an obedient patient. Do you feel as if you needed any other medicine now?" "No, Doctor, I feel like a different person. But how did you know what I needed?" Taking up his own worn and well-marked Bible, the doctor said, "If I would omit my daily reading of God's Word, I would not only lose my joy, but I would lose my greatest source of strength and skill. Your case called not for medicine, but for a source of peace and strength outside your own mind. My prescription, when tried, works wonders!"—*Selected*.

The late Dr. H. A. Kelly was one of America's greatest physicians and also a true Christian. The world would be vastly improved, if all our leaders had Dr. Kelly's faith in God and His Word.

## Our Debt to Higher Education

(continued from page three)

to the doctrine and heritage of our denomination, our doors are open to any student who wants to attend and can meet our qualifications.

I believe that God has given Mount Olive Junior College to Free Will Baptists as a means by which we can assume our responsibility and pay our debt to higher education. If we are to meet the challenge of Christian higher education, we need the prayers and support of all Free Will Baptists. We shall appreciate a letter from you assuring us of your interest.



## Woman's Auxiliary

(continued from page thirteen)

on the convention held at Elm Grove Church, Ayden, North Carolina, on March 26. A business period was held, and those present decided to conduct a vacation Bible school June 9-13. The hours for the school were set as 9:00 a. m. through 11:30 a. m. The auxiliary purchased four mattresses for the church nursery. The members voted to send \$8.75 to the missions boards, which is the quota for the church per quarter.

The meeting was closed by praying together the Lord's Prayer. A fellowship period was then enjoyed by the group, and refreshments were served by the hostess, Mrs. Walter Hill. The May meeting will be held at the home of Mrs. Minnie Winstead.

Plymouth, N. C.—The Woman's Auxiliary of Mount Olive Church held its monthly meeting on May 3, at 7:30 p. m. in the home of Mrs. David Ange. The opening hymn was sung, prior to the Scripture reading and prayer by Mrs. Alexander.

Those participating on the program were Mrs. John Walters, Myrtle Ange, Minnie Ange, Mamie Ange and Olivia Wynn. The report for the evening was as follows: members present, 15; offering, \$9.20; sick visits, 17; trays, 13; cards, 11; family altars, 6; giving money, 5. The group was dismissed with prayer, and afterwards enjoyed a social period and refreshments.

## Mount Olive Junior College to Be Host to YPA-GTA Rally Day

Mount Olive Junior College, Mount Olive, North Carolina, will welcome to its campus the Go-Tell Auxiliaries, the Boys' Auxiliaries and the Young People's Auxiliaries of the Free Will Baptist denomination throughout the state of North Carolina, Saturday, May 17, at 10:00 a. m.

There will be several outstanding features of the day's program.

A state-wide declamation contest will be conducted for both the G.T.A.'s and the Y.P.A.'s. The winners of these contests will be sent to the National Woman's Auxiliary Convention in St. Louis, Missouri, in July to compete in the National Declamation Contest.

The program also calls for a visual aid parade. The members of the G.T.A.'s

and B.A.'s who bring contributions to the National Visual Aid Fund for Missionaries will march in a parade to make their offerings at the altar.

The national project for the Y.P.A.'s is to buy bicycles for the missionaries. Each Y.P.A. in the state who sends an offering to buy a bicycle or a part of a bicycle will have its name tagged on the bicycle which will be on the platform that day.

Not the least item of interest will be the picnic lunch which the young people will bring themselves and spread together on the campus lawn.

Mrs. Robert Crawford, state youth auxiliary chairman, Greenville, North Carolina; Mrs. Cecil Campbell, state G.T.A. sponsor, New Bern, North Carolina; and Miss Juanita Dunn, state Y.P.A. sponsor, Durham, North Carolina, state that they expect this to be an outstanding day of activity, interest and inspiration among Free Will Baptist young people of North Carolina.

Storms make a strong tree—suffering makes a strong saint.

Never be afraid to trust an unknown future to a known God.

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## DAILY VACATION BIBLE SCHOOL CLINICS

Camp Mt. Bethel, Ashburn, Georgia

MAY 15, 1958, 10:00 A. M.—2:30 P. M.

Howard's Grove Church, Cottonwood, Alabama

MAY 17, 1958, 10:00 A. M.—2:30 P. M.



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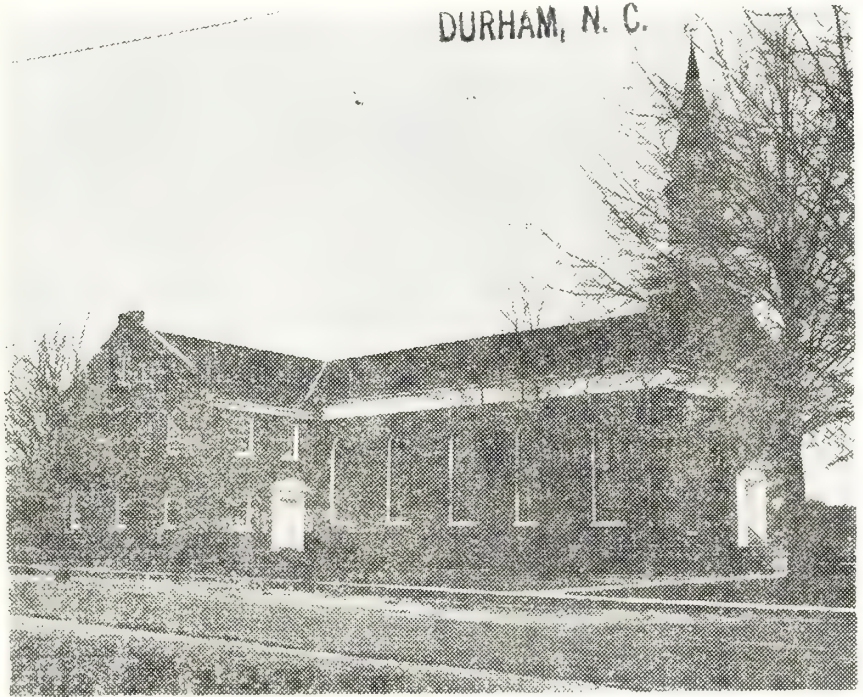
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DURHAM, N. C.

## Elm Grove Church and Parsonage Dedicated on Easter Sunday

Ayden, North Carolina

Dedication services of the Elm Grove Church and parsonage, Route 1, Ayden, North Carolina, pictured to the left, were held on Easter Sunday, April 6, 1958, at 11:00 a. m. The present pastor, the Rev.



James C. Lynn, a native of Durham, North Carolina, delivered the sermon. Mr. Lynn has served the church for five years, during which time the new parsonage has been constructed.

Mr. Harry Jarvis read the church history during the dedication services, and Mrs. J. C. Moye rendered special music. The dedicatory prayer was offered by the Rev. J. C. Moye, a former pastor, who led the church to erect the new church which was being dedicated.

Many improvements have been made since the first services were held in an old log school about a quarter of a mile south of where the church now stands. The founders of the church were Mr. and Mrs. Nehemiah Garris, Mr. and Mrs. Jobe Manning and Katie Harper, with the building being erected between 1830 and 1840. (For the entire story see the feature article entitled "An Historical Sketch of Elm Grove Church.")



# EDITORIAL

## WHAT IS THAT TO THEE?

C. H. Overman

"Then Peter, turning about, seeth the disciples whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:20-22).

There are several interpretations of the above passage of Scripture. The occasion is just after Christ's command to Simon Peter to "Feed My sheep," and then the command in Verse 19, "Follow Me." Peter looked around and saw John, the beloved disciple, and inquired of Christ as to what this man would do. Some interpretations say that his inquiry was based on his concern for John; others say that it was due to the uneasiness at what Christ had said to him concerning his sufferings. However, it seems that the most logical interpretation is that Peter was simply curious about the things to come, regarding himself and others as well. The stern words of Christ seem to bear this out, for the words indicate that there was something amiss. We must remember, too, that Simon Peter was not yet the spiritual man that he became on the Day of Pentecost.

### MAN IS NATURALLY CURIOUS

Very often we are prone to speak too harshly of another's actions without any deep thought as to the other person's position. This must have been true with Simon Peter on this occasion. If the interpretation that his question was motivated by his curiosity is true, then we can say that he was also out of his limits in seeking to attend to the affairs of another; especially since Christ had commanded him to follow.

Men are no different today, for we too often become engrossed with the affairs of another and thus forget about our own personal responsibilities to God and our fellow men. We have a desire to know, which is good within itself, for it was this desire that brought about some of the most spectacular achievements and inventions in the history of mankind. It is the desire to prog into the personal problems and situations of another that becomes a sin.

### THE DANGERS OF CURIOSITY

The curious man's attention might be drawn away from what relates to himself and his own welfare. It is sometimes true that we are so prone to be busy in other men's matters, we neglect the concern for our own souls. This type of curiosity can also lead to the realm of judging another. Peter seems to have been more concerned about events than about duty. We must live to satisfy the leadership of our conscience and the Holy Spirit and not our curiosity.

Another great danger of curiosity is that the curious man might indulge in gossip. This kind of curiosity will cause men to draw conclusions which in many instances are unjustifiable. In trying to find the answer to another's motives and purposes, we often pass on an opinion to a less considerate individual, who may not care about the actual facts in the matter.

Surely the words of Christ reminded Peter of his own responsibilities to discipleship. There are many things that we can help someone else with, but there are other responsibilities which are personal—between the individual and God. The words of Christ

could be spoken in this manner, "Mind thou thy own duty, the present duty, follow thou Me." There are many distractions in life, but one who has his eyes fixed upon Christ will surely be a faithful follower. Again Christ could have said to him, "What John is to do or what is to happen to him is not your particular concern now, but you follow Me." It should be remembered that the case of others is in the hands of divine wisdom. Christ rebuked Peter for his inconsistency. How many of us could be rebuked for the same reason?

### BASIC INDIVIDUAL RESPONSIBILITIES

Each responsibility which man has could be classified under at least one of the following:

(1) The responsibility of caring for his own. By his own we mean his family, his love ones, etc. As long as the head of the family is capable, mentally and physically, then it is his duty to do so. No one else is expected to take over this responsibility. The manner and field in which this is to be done is left to his own discretion and choosing.

(2) The responsibility of being something to someone or others. No one can live to himself and be of benefit to humanity. On the other hand, no one can be happy if he feels unwanted. Each individual must desire to help or assist others in this life. This fact is evidenced by the rapid increase in educational emphasis. No one wants to be a misfit in our society; therefore, there is an increased interest in fulfilling this qualification in order to be a help and blessing to others.

(3) Our own responsibility to God. No man can change this for us. When we stand before Him we will not have to give an account of how our neighbor lived or what he did, but of our own selves. Martin Luther had this thought in mind when he stood before the Council at Worms to defend his stand opposing the Catholic system. He concluded his defense by stating, "Here I take my stand, I can do no other." The knowledge of the truth of salvation by faith would not allow him to smother his conscience from that truth. We have to live with our conscience and the least we can do is to so live that we will have peace in our hearts and minds.

As Christians we have no right to question the position of our fellow Christian, so long as he strives to serve faithfully. Like Simon Peter we must follow, and keep on following, the One who died that we might have life. There is no time to look back or become incumbered with the position others hold in their relationship to the work of Christ.

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## April News

Activity is a word commonly used which has many angles of meaning. Whatever may be the particular slant of meaning intended when and where it is used, it carries with it the idea of action. When we speak of activity at Cragmont during this season of the year we do not mean such as goes on June through August in the conferences. We try to get right down to business and prepare for the conferences, and for other guests who may chance to come in. Well, that is what we are doing now.

The regular monthly Youth for Christ Rally was held second Sunday afternoon and was well attended. Sixty-nine persons, including two ministers and a few other adults, attended. The Rev. Carl Roland, pastor of Glen Alpine Church, and a group of his fine and capable young people were in charge. They rendered a well prepared and inspirational program of gospel singing. The Rev. C. V. Condrey, a young minister of Marion, North Carolina, delivered the main message of the hour, which was well received and enjoyed by all. It is inspirational and encouraging to sit with the young people in their services.

There were seventy-nine guests and visitors at Cragmont Assembly during the month of April, as against thirty-four the same month last year. It is our hope that we soon may be able to receive and accommodate all of our people who come this way and wish to stop with us. By this we not only mean our own church people but all other Christians and worthy friends.

As the years pass, more and more of our North Carolina people visit and vacation in this section of the state, and many people from other states as well. Many of our own church friends who have never known that we have such an institution are finding their way here now. It is not that we have up-to-date and luxurious accommodations and comforts, such as may be found in modern hotels, motels and tourist courts. However, we do try to stimulate and encourage a friendly and congenial atmosphere, and convince our guests and visitors, through observable evidences, that Cragmont's aims and objectives measure up to higher standards than institutions operated chiefly for commercial purposes.

May we express to you personally, Crag-

mont Christian friends and supporters, our sincere gratefulness for your kind consideration and generous support during the years of the past. You are due the credit and praise for what has been accomplished at this institution. Be sure the Lord will reward you in His own time and way.

As to the outlook for the future, please bear with us in our opinion that there are urgent demands for greater efforts in this phase of Christian endeavor. Especially are we challenged to do our utmost in the task of winning young people to the Saviour, and in training and fitting them for His service in the local churches. This is Cragmont's chief objective, and it is to this cause that the institution is dedicated.

The Lord forbid that we should desire or ever attempt to draw attention from any other denominational enterprise in order to build up interest here. All our work should be sincerely supported and encouraged. But we believe and contend that Cragmont Assembly is an essential institution in our denominational program, that it is an active force in the development of the life of our churches, and a promoter for Godliness in the world. We feel that it is a responsibility incumbent upon North Carolina Free Will Baptists to encourage and support it proportionately with our other institutions—a little support here and more there, according to your honest conviction as to where the greatest effort is needed.

Our greatest handicap with respect to operation is the lack of facilities to accommodate all those who would come as guests. If we had more living quarters we could have larger conference groups. It would also enable us to entertain many smaller groups, such as family and class groups, while conferences are in session.

It is rather difficult for people to understand why an institution belonging to them is closed against them in favor of others. We often run into difficulties trying to explain to our own people why the sponsoring bodies of Cragmont have priority over all other Free Will Baptists, since it is understood generally that the institution belongs to North Carolina Free Will Baptists. It does belong to the whole denomination, but many of our people do not know that there is such a place. If there were sufficient living accommodations most of these difficulties would soon be eliminated.

It is our candid opinion that if we had the necessary facilities, the income would very soon cover operating expenses. We believe that this work is not only helpful and needed but essential to the spiritual growth of the church, and to the development of Christian manhood and womanhood. What is needed more now in the ranks of our people than dedicated and dependable Christian citizens? Will you consider this question with us, please? Get behind your pastor who never mentions Cragmont, and maybe none of our other denominational programs. Send him to the ministers' conference with the understanding that he must remain through the entire session. Many young people from large churches with able and prominent pastors come to the youth conferences and tell us that they never hear their pastors mention Cragmont Assembly. Send as many as possible of your young people to the conferences, and insist upon members of your woman's auxiliaries that they come to their conference. Give it a try and help us pray and work, will you, please? Thank you.

Please read "Coming Events," column in *The Free Will Baptist* for conference dates. All those who are interested in conferences directed by the Rev. E. E. Edwards should write him at *Chocowinity, North Carolina*; those interested in the Rev. L. E. Ballard's conferences should write him at *P. O. Box 83, Selma, North Carolina*; those interested in Mrs. L. E. Ballard's conferences should write her at Mr. Ballard's address; and those interested in the league conference should contact the Rev. Adam Scott at *Saratoga, North Carolina*. Write Cragmont Assembly at any time for information. The address is *Cragmont Assembly, Route 1, Black Mountain, North Carolina*.

## Our Maker

I think of One above us all

As I watch the raindrops fall;  
The One who causes the wind to blow  
And the bright sun to glow.

He sees for us a way to do our task  
Whether it be great or small.

To each one who will ask  
He protects from harm that might  
befall.

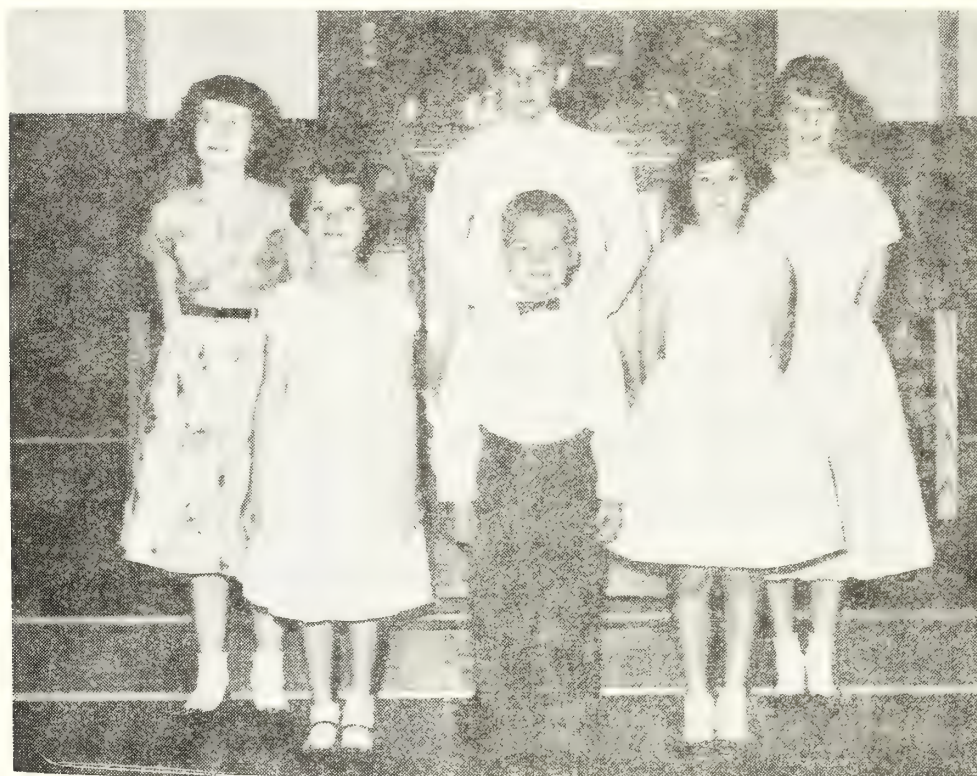
We all have a goal to seek  
And a golden crown to win;  
He will take us safely through the weeks  
And He will dwell within.

Our Maker gives us strength each day  
To plant the living seed;  
If we share with others His way  
Many hungry souls we will feed.

—Hyson Webster, Pinetown, N. C.



# Concert Class Itineraries, Free Will Baptist Children's Home Middlesex, North Carolina



Pictured above, from left to right, are the members of the concert class conducted by Miss Bonnie Farmer: Shirley High, Johnnie High, Nancy Sue Heath, Ona Gail Mercer, Bobby Ray Thigpen and Ann Worthington.

## BONNIE FARMER'S CLASS

### N. C. CENTRAL CONFERENCE

- May 22—Owen's Chapel Church
- May 23—Friendship Church
- May 25—Piney Grove, Pitt Co. (11 a.m.)
- May 25—King's Cross Roads Church
- May 26—Edgewood Church
- May 27—Otter's Creek Church
- May 28—Dilda's Grove Church
- May 29—Peace Church
- May 30—Parker's Chapel Church
- June 1—Gum Swamp Church (11 a.m.)
- June 1—Hull Road Church
- June 2—Grimsley Church
- June 3—Little Creek Church
- June 4—Harrell's Chapel Church
- June 5—Water Branch Church
- June 6—Saratoga Church
- June 8—Daniel's Chapel Church
- June 9—Winterville Church
- June 10—Elm Grove Church
- June 11—Grifton Church
- June 12—Black Jack Church
- June 13—Grace Church
- June 15—Hickory Grove Church (11 a.m.)
- June 15—Rose of Sharon Church
- June 16—Piney Grove, Beaufort Co.
- June 17—Dawson's Grove Church
- June 18—Rocky Mount Church

## PEGGY MIXON'S CLASS

### N. C. EASTERN CONFERENCE

- May 29—May's Chapel Church
- May 30—Rooty Branch Church
- June 1—Snow Hill Church (11 a.m.)
- June 1—Long Ridge Church
- June 2—Pearsall's Chapel Church
- June 3—Sarecta Church
- June 4—Cabin Church
- June 5—Sandy Plain Church
- June 6—Dailey's Chapel Church
- June 8—British Chapel Church
- June 9—Gray Branch Church
- June 10—Piney Grove Church
- June 11—Christian Chapel Church
- June 12—Deep Run Church
- June 13—Lanier's Chapel Church
- June 15—Whaley's Chapel (11 a.m.)
- June 15—Mt. Zion Church, Onslow Co.
- June 16—Smith's New Home Church
- June 17—Pilgrim's Home Church
- June 18—Moseley's Creek Church
- June 19—Wintergreen Church
- June 20—Core Creek Church
- June 22—Friendship Church (11 a.m.)
- June 22—Gethsemane Church
- June 23—Sts. Delight Church
- June 24—Antioch Church
- June 25—New Haven Church
- June 26—Juniper Chapel Church



Pictured above, left to right, are the members of the concert class conducted by Miss Peggy Mixon: Yvonne Rouse, Cathy Hines, Alma Ruth Pope, Leroy Miller, Michael Fay Heath and Tommie Lancaster.

- June 27—Reunion Chapel Church
- June 29—Union Chapel Church (11 a.m.)
- June 30—Oak Grove Church
- June 29—Palmetto Church

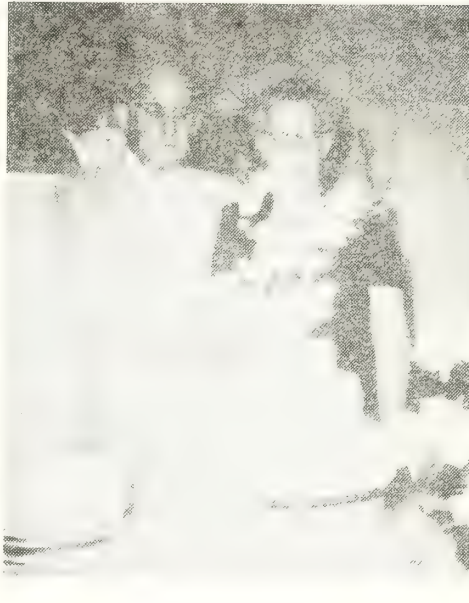


## GOLDEN WEDDING ANNIVERSARY

**T**HE Rev. and Mrs. Joseph Raymond Forrest of Route 3, New Bern, North Carolina, celebrated their Golden Wedding Anniversary on April 28. Married in Wilson, North Carolina, in 1908, they have three daughters, Mrs. Raymond Adams and Mrs. Edward Ellis of New Bern, and Miss Bertha Forrest of Fayetteville; four sons, Cliff and Lonnie of New Bern, Earl of High Point, and Cecil of Weaton, Maryland; 12 grandchildren and one great grandchild.

Mrs. Forrest is the former Effie Ann Hare, daughter of the late Mr. and Mrs. Joseph Hare of Johnson County, and Mr. Forrest is the son of the late Mr. and Mrs. S. B. Forrest of Wilson, North Carolina.

Mr. Forrest, a Free Will Baptist minister, was forced into semi-retirement in 1956 due to ill health. He has served as pastor of 19 churches in eastern North Carolina, his last full-time pastorate being Holly Springs Free Will Baptist Church in Newport, North Carolina.



The couple were honored at an open house by their children on Sunday, April 27, at which time many of their friends called to congratulate them.

## AN HISTORICAL SKETCH OF ELM GROVE CHURCH

*Mrs. Pheddie Worthington*

**T**HE first Free Will Baptist services were in an old log schoolhouse about a quarter of a mile south from where Elm Grove Church, Ayden, North Carolina, now stands. The founders were: Nehemiah Garris and wife, Susan Bowden Davis Garris; Jobe Manning and wife, Nancy Bowden Manning; and Katie Harper. Nehemiah Garris served in the War of 1812 and was the eldest among the workers. Others who assisted were: Abron Smith, Edward Harper, Cannon Smith and Jep Braxton. The church was built between 1830 and 1840.

There were no trees except two gums on the site at first, so Nehemiah Garris set out the elm trees for which the church was named.

There were no saw mills at that time, therefore the timber had to be sawed by hand with a rip saw. The logs were lined off by a cord or tape to gauge the width. One person would stand above the log and the other below it so they could hold it and work the saw at the same time.

The box type pulpit was placed at the east end of the church. There were three doors, one on each side and one at the west end. Wooden shutters were used at the windows and the seats were arranged in four blocks so as to make three aisles.

The church was remodeled in 1876. The old weather boarding was ripped off and re-

placed by mill sawed lumber. The pulpit was moved from the east end to the north side. The north door was replaced by a window. This left two doors, one on the south side and one in the west end. The back rest was added to the seats making them more comfortable. Then the seats were rearranged, changing the aisles. The riven board on the top of the building were replaced with shingles.

During the Civil War the Bible was misplaced or stolen, and for a short while the church did not have one. Susan Bowden Davis Garris gave one of her Bibles hoping that it would remain there as long as the church stood. The Bible is still there but it is not used at the present because the print is very small. A Bible with larger print has been bought by the members for use.

Susan Bowden Davis Garris made candles of tallow to light the church. After the church was remodeled, glass lamps glowed for the first time. The use of these continued until about 1922 when they were replaced with carbide gas (of carbolic) lights. Since then electric lights have added to the joy of night services.

The first conference that we have any record of being held at Elm Grove was in 1864. Elder H. A. Dixon delivered the introductory sermon from 1 Corinthians

3:11. The officers were Elder William J. Baker, moderator; Elder William May, clerk; and Brother J. G. Garris, assistant clerk. At this conference Elder B. B. Albritton's name was added to the list of ministers and the finance committee reported \$279.25 contribution.

In 1876, after the remodeling program had been completed, the general conference met at Elm Grove again. Elder J. W. Linton preached the introductory sermon from Hebrews 13:15. Jessie Stancil was chosen moderator and J. W. Linton, assistant; E. R. Ellis, clerk; J. Holland, assistant. The Elders William May, Asa Garris and W. C. Little, formed a committee on arrangements. N. Hill, W. R. Sawyer and H. Gurkin formed a committee on finance. The following churches were received and entered on the minutes: Good Hope, Craven County; Piney Grove, Duplin County; Woodington, Lenoir County; Blount's Creek, Beaufort County; Rain's Cross Roads, Johnson County; Davis Shore, Carteret County; North River Chapel, Carteret County; and Frying Pan, Tyrrell County. This conference was later divided into three conferences: Eastern, Central and Western. The conference met at Elm Grove again in 1921.

In the general conferences of 1859 and 1860 plans were made to hold a union meeting in three districts in our connection on fifth Sundays. Elm Grove was to have the first union in the second district.

In 1867 the conference advised the colored members of this connection to unite and form churches to themselves. But if any wished to remain enrolled among the white members they could do so as private members. Allen Cox remained until his death in 1917.

In 1898 or 1899 Elder Charlie Vause served the church as pastor. His health was not very good so he stated that during midwinter he might fail to be there for service. In that case, Sue Beddard said she would fill his place, so she had the opportunity. She chose "Needs of the Church" in which she stressed the need for windows, new seats, new floor and a heater. A committee was appointed to carry on this work. Glass windows replaced the wooden shutters. New seats were built. A new stand was built and placed in the east end. A new floor added to the comfort in winter. The doors at the west end were added to make two aisles. Asa Garris and sons sawed the lumber and built the seats. Lafatte Cox, Jerry McLawhorn, John A. Fleming, Elisha Lang and others aided in many ways.

In 1926 while Elder M. C. Prescott served as pastor, the church was moved back from the road, replastered and underpinned. The two doors were removed and double

(continued on page sixteen)



# NEWS NOTES

## Rev. Malone Cobb Conducts Macon, Ga., Revival

The Rev. Malone Cobb of Fayette, Alabama, was the visiting evangelist for revival services at White Oak Free Will Baptist Church, Macon, Georgia, April 27—May 4. During the revival there were thirty-six decisions for Christ, fourteen of which were first-time decisions. Ten people united with the church by baptism and five by letter.

The pastor, the Rev. Warren A. Olds, states, "Our church highly recommends Brother Cobb to any church desiring an evangelist."

## Youth for Christ Rally At Bridgeton, N. C., Church

The Bridgeton, North Carolina, Free Will Baptist Church will be host to a Youth for Christ Rally on Saturday night, May 24, at 7:45 p.m. The Rev. John Grimsley, pastor of British Chapel Church, will be the speaker for the rally. Everyone is cordially invited to attend and to enjoy the Christian fellowship.

On Sunday afternoon, May 25, at two o'clock, the youth will hold the usual monthly service at St. Mary's Church in New Bern, North Carolina. This program can be heard over radio station W H I T, 1450 on your radio dial, at 5:00 p.m.

## Everett's Chapel Church Announces Revival

Revival services will begin at Everett's Chapel Church, Clayton, North Carolina, on June 1. The Rev. W. E. Renfrow will be the speaker for these services which will continue through June 8.

A cordial invitation is extended to all to attend the revival.

## Pleasant Acres Church Host to Union Meeting

The Fifth Union Meeting of the Eastern Conference of North Carolina convened with Pleasant Acres Church, Craven County, on Saturday before the fifth Sunday in March. The Rev. Henry Armstrong gave the morning devotions, followed with the welcome by the moderator, the Rev. Cecil Campbell. There were 19 ministers present and 32 churches were represented.

Following the business session and the appointing of committees, the Rev. Robert Edwards brought a message on "Inspiration of the Word." The union sermon was brought by the Rev. Graham Lanse and

was entitled "The Need for Preaching the Word." An offering for the Children's Home, Middlesex, North Carolina, was then received. This offering amounted to \$44.60. Dinner was spread in the yard by the ladies of the church.

The afternoon song service was conducted by Mr. Davidson, song leader of the host church. The Rev. Willie Stilly spoke on "The Influence of the Bible on Our Church," and Mrs. R. B. Heath spoke on "The Influence of the Bible in Our Home." Miss Shirley Graves spoke on the subject, "The Influence of the Bible on Our Youth."

The afternoon business session was then held. The finance committee gave the following report:

On Hand from Last Union	\$ 10.00
Receipts at This Union	214.67
Offering for Children's Home	44.60
<b>Total</b>	<b>\$269.27</b>

### Disbursements:

Children's Home (Offering)	\$44.60
Children's Home (From Union Funds)	5.40
Foreign Missions	40.00
Home Missions	40.00
Bible College	40.00
Mount Olive Junior College	40.00
Eastern Conference Mission Board	10.00
Superannuation	20.00

## Coming Events

May 22—North Carolina State Woman's Auxiliary Convention, Free Union Church, Greene County, North Carolina.

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

June 2-7—Ministers' Conference, Rev. E. E. Edwards, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 9-14—First Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

Cragmont Clerk	20.00
	7.50

Total Disbursements 267.50

Balance on Hand \$ 1.77

A rising vote of thanks was extended to the host church and community for the hospitality shown to the union. The meeting was then adjourned with a song and a prayer. The next union will meet with New Bethlehem Church, Pamlico County.

## N. C. Superannuation Report for April

The following is the April, 1958 report of the Rev. Wilbert Everton, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention:

On Hand, April 1 \$3,716.84

### Receipts

Albemarle Conference	\$23.50
Blue Ridge Association	24.64
Cape Fear Conference	13.00
Central Conference	53.43
Eastern Conference	99.15
Piedmont Association	5.00
Western Conference	63.02
Refund	3.00

Total Receipts 284.74

Total to Account For \$4,001.58

### Disbursements

Ministers' Monthly Checks	\$172.50
Operating Expense	25.00
Paid to National Board	25.67

Total Disbursements 223.17

Balance on Hand, April 30 \$3,778.41

## News from New Bethlehem Church

The Rev. Willie Stilly held his regular service at New Bethlehem Church near Grantsboro, North Carolina, on May 4 with good attendance. His message for the service was entitled "Unfit for the Battle."

During the Sunday school hour, 97 of the 104 members were present. Special music was rendered with Mr. Billie Dixon leading the choir in singing "The Love of God." Among the visitors were Mr. and Mrs. Bill Fulture of Havelock, who both accepted Christ after the services.

New Bethlehem Church has extended an invitation for the next union meeting which will convene the last week end in June. Work is being done on new rest rooms in preparation for this event. Dinner will be served both Saturday and Sunday. Mr. Walter Sandlin of New Bern requests all groups of singers to be present for the

(continued on page eleven)



## Springfield, Missouri, Church Organized



The establishing of the Grant Avenue Free Will Baptist Church of Springfield, Missouri, had its beginning November 12, 1955. A weekly prayer meeting was started by Rev. Lester Hilton with increasing interest, which led to a definite beginning of the establishing of a new church.

On February 21, 1956, lots 200 by 170 feet were purchased at 1060 South Grant Avenue by Rev. Lester Hilton and on February 27, 1956, Rev. James Davis came to Springfield, Missouri, to help Hilton in securing plans for a new church building. The beginning of building of a new Church building, 32 by 77 feet, was April 12, 1956.

On May 17, 1956, the Missouri State Mission Board and the National Home Mission Board met in joint session at the home of Rev. Lester Hilton at Springfield, Missouri. Plans were discussed about establishing the new church. Both boards were in agreement in the support of the establishing of the church.

Those present on the National Home Mission Board were Rev. Harry E. Staires and Rev. Willard C. Day. The Missouri State Mission Board was represented by Rev. Rolla Smith, Rev. Lester Jones, Rev. Harry Beaty, Mr. A. W. Brooks and Rev. Paul Williams. Others present were Rev. James Davis, Rev. Ernest Harrison and Rev. Woodrow Matthews.

On July 8, 1956, the first service was held in the new church building with 62 present for Sunday school, and a larger number for the worship service. Rev. Lester Hilton delivered the first sermon in the new building.

A revival meeting was held on July 9, 1956, and came to a close on July 23, 1956. The evangelist was Rev. James Davis.

The church was organized on October 19, 1956, with 30 charter members. Rev. Lester Hilton was called as pastor. The Missouri State Mission Board was called to help in the organizing of the church.

## Report of Visit to Bondoukou Circle

Lonnie Sparks

Great is the Lord in that He can do the impossible in spite of physical and spiritual obstructions which block our forward movements that the gospel might be proclaimed to fetish-bound souls for the first time. We spent a blessed Easter week-end in the Bondoukou Circle. That is not to say everything went smoothly, for it did not. We met with problems and difficulties that only could be surmounted by God's Holy Spirit.

Physical obstructions gave some difficulty. Four large trees had fallen across the

road, one of which was without doubt greater in diameter than height of a man. Either the trees had been cut away so one could pass, or a temporary path was made through the brush. Spiritual difficulties caused by former teaching could be mentioned, but these will soon be overcome by the Word preached in power.

The gospel was preached to people of at least four different tribes: the Agnis, Ashantis, Abrons and the Kulangos. Sometimes we used two interpreters. One night we had to give up dealing with a boy because he did not understand French nor the language of the interpreter well enough to accept Christ. Two of the most promising converts during our last visit are Francis Brobbey, Age 22, and Kojo Donya, a boy of about 9 or 10 who speaks French fluently. Pray for these and others who responded to the gospel invitation. We took plenty of time in dealing with each one because we wanted to be as sure as possible that they understood the plan of salvation. In spite of this, some of them may not have been saved, but we have claimed His promise that His Word will not return unto Him void. Even if only one was really saved of all with whom we dealt, we will not be discouraged but happy because one soul is worth more than the world.

Goumère is a commercial center and one can hear as many as six different languages while mingling among its people. The chief of the town thought that the church would be built on mission property, as has been the practice followed by some missions in the past. However, we felt that the church needed to be in town. After prayer, we asked the chief for a plot of ground in town. He was favorable and just before leaving we learned that it had been granted. We want the African to realize that it is his church and not the white man's. The Christians have promised to undergo the expense of the building themselves. It will be of mud, but it will be their own to use to the glory of Christ for the preaching and teaching of the Word. Pray that permission will be given so that we can begin our station in September.

Once again the Christians at Koun received us warmly. We came to know and love them more. We worshiped with them in the new church building which is very nice. Pray for a heart-moving revival among them. At the Sunday morning service the church was filled to capacity and people were standing outside. It is a joy to proclaim the unsearchable riches of Christ to hungering souls.

A small group of Christians meet occasionally in Bondoukou. We talked to one of them of the possibility of securing a plot of ground for a church and he felt that it

(continued on page fourteen)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "Jesus answered them, Is it not written in your law, I said, Ye are gods?" (John 10:34).—James Preston Turner, Marion, Texas.

**ANSWER:** This entire passage, "Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36), should be considered as one endeavors to answer this question. The phrase, ye are gods, is quoted from Psalm 82:6 and is rendered by Stone and others as "I myself have said, ye are gods." This passage in the Psalm is applied to the judges of God's people. These were representatives of God and, as such, embodied the majesty of the law being appointed to manifest God's righteous judgment and justice. This usage is to be seen in many Old Testament passages. So in Deuteronomy 1:17 we find this statement: "... for the judgment is God's ..." whereas in Exodus 18:15 the writer speaks of the people coming to Moses to inquire of God. Of Aaron it is said in Exodus 4:16, "... and thou shalt be to him instead of God," and of Moses (Exodus 7:1), "... See I have made thee a god of Pharaoh: ..." The contention here is that if God had called them gods (Elohim) that by nature had no claim to the name god (since they were only imperfect judges); how much more Him, who by nature and character had right to it, was worthy of such. Those were regarded or referred to as gods to whom the Word of God had come, but He Himself was the Word. They were nothing more than mortal creatures bearing a name and a title of which they were not worthy, but He was with the Father before the world began. He was sanctified and sent by the Father, not merely a judge in the narrow sense, but the Christ, the anointed of God to represent God to man, that one which as God would judge all men in and suffer His own righteousness. The name gods as well as sons of the Most High applied to them was a foreshadowing of the fact that God would send His anointed, who is the only be-

gotten Son of God, who alone could adequately represent Him. It is noteworthy to observe, in the light of present day denials, that the Jews of Jesus' day understood that our Lord's claim to deity set Him forth as very God. (See John 10:33; also 29, 30).

In his book *The Psalms Translated and Explained*, Page 351, J. A. Alexander comments on Psalm 82:6 as follows:

"They were God's representatives, but for that very reason they were bound to be pre-eminently just and faithful. I have said, not merely to myself or in secret, but in my law; referring to the passages in Exodus already cited. See above, on Verse 1. Ye are gods, or God, i. e. ye occupy his place and are entrusted with his honor as a just and holy God. The pregnant significance of the plural form is here the same as in Verse 1 above. The parallel expression, sons of the Most High, denotes the closest and most intimate relation to Jehovah as the supreme or sovereign God. See above, on Psalm 2:7. This verse is cited by our Lord (John 10:34, 35) to shew that if the divine name had been applied by God to mere men, there could be neither blasphemy nor folly in its application to the incarnate Son of God Himself."

Dr. Kenneth S. Wuest, in his books, *The Gospels an Expanded Translation*, Page 283, renders John 10:34-38 as follows:

"Jesus answered them, Does it not stand written in your law, I said, You are gods? Since He called those gods to whom the word of God came—and the Scripture is unable to be broken—concerning Him whom the Father consecrated and sent on a mission into the world, are you saying, You are blaspheming, because I said, By nature, Son of God I am? Assuming that I am not doing the works of my Father, stop believing me. But assuming that I am doing the works, even if you are not believing me, the works be believing, in order that you may come to know by experience and continue knowing that in me the Father is and I in the Father."

In the light of these quotations, it seems obvious that Christ is saying here that He, the one who has come from God, has the right to call Himself God's Son if those who were sinners might in the law be called

## THE MAIL BOX

### NOTE OF THANKS

"I want the many churches and friends to know just how much their prayers, gifts and cards have meant to me during my long illness. Thanks so much to the people of our own dear church at Swannanoa for their prayers, the many gifts, cards and expressions of love.

"I am now at the Baptist Hospital in Winston-Salem, so please continue to pray that if it's God's will I may soon be healed"  
—Mrs. Wayne Smith, Swannanoa, North Carolina.

### AVAILABLE FOR PASTORAL WORK

"I would like to notify our people that I have resigned as pastor of Pleasant Plain Church, Selma, North Carolina, and will be available for half-time service (any two Sundays) after September 1, in connection with my work as state secretary for the North Carolina State Sunday School Convention."—Rev. L. E. Ballard, Box 83, Selma, North Carolina.

## Mother Love

(Proverbs 31:30)

Mother Love! No words can measure  
All the wealth of earthly treasure  
God has richly placed within a woman's heart.

Mother arms are for caressing.  
Mother lips were made for pressing  
Kisses on a baby's cheek; the mother art.

But when mothers have the power  
On their sons rich gifts to shower,  
Then how often God's rich gifts forgotten lie;

And remorse and sorrow follow,  
For the gifts of earth are hollow  
When His love and joy and peace are all passed by.

But the greatest gift from heaven  
To a mother's heart e'er given  
Is the right to give her loved ones to the Lord;

And her greatest joy and gladness,  
That can never bring her sadness,  
Is to know her boy is trusting in His Word.  
—Dr. H. H. Savage.

One does not need to be smart to say thing that do.

People will follow your footsteps more rapidly than they follow your advice.

gods that were only used as instruments to carry out His will.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### YOUNG PEOPLE AND SOUL WINNING

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).

My dear young friends, you will remember that last week I called your attention to the fact that those who are deceived by strong drink are not wise. Now I want to tell you that there is that which you can do that God's holy Word says that they who do it are wise: "... he that winneth souls is wise."

I am taking a bit of an unusual method of writing on the verse quoted at the beginning of this message. I want to use the last clause this week and the first one next week. Now we will concern ourselves in thinking about the wisdom of soul winning.

Now we notice in this latter clause of our text that *he that winneth souls is wise*. There are multitudes of things we like to think of that will make us wise in the eyes of the world. We strive in a thousand ways to achieve this standing before our fellow men, but God says that the one way in His sight to merit the standard of true wisdom is to win the lost to Him. It is always wise to do that which is worth the most, and I know of nothing that is worth more than soul winning. It is a work that is for two worlds and is forever blessed. It has God's approval upon it for it is of Him and for Him. Soul winning is the greatest business man has ever been engaged in because it saves from sorrows, heartaches, disappointments, wasted lives, lost opportunities, loss of time, loss of character and virtue, wasted talents and lost souls. The Bible says, "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" (James 5:20). The more we save men from lives of crime, the more we save our country from financial and moral loss caused by crime. Crime is very costly. No doubt our nation is paying many times the amount for crime than she is for the spread of the gospel to a lost and dying world. If that could be reversed how much better off we would be as a nation.

We have never seen a time in the history of the world that needed a great host of

consecrated Christian young people who have a Godly passion for lost souls, and who are willing to go after them at any cost. The cost of successful soul winning is a Godly, righteous, holy, prayerful and dependable Christian life. Some time ago I said in this column, "We need thousands of young people who know the Lord, and can win others to Him." That need has never been greater than now.. We need soul winners. People everywhere are in sin, wasting their lives, squandering their time and talents, destroying their souls and going hellward in sin at a rapid pace. So many are using education and every means at their command to serve the devil. The devil is using so many things to make of our young people atheists, modernists, evolutionists and infidels, that all Christians must get busy at once to snatch their precious souls out of his power. *He that winneth souls is wise*.

Doubtless many young Christians are asking, "What can I do to save the lost?" Did you ever consider spending some of the time in prayer that you spend in pleasure, watching television, at the movies, at the beach, and in a thousand other ways that may not be pleasing to God? Why not start a revival in your home, your church, your school and your community? Why not ask your friends to go to church with you instead of participating in the things of the world? You can do all in your power to lead them to Christ. You may be responsible for the soul of your young friend in eternity. Think of that! Isn't it serious?

*"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some"* (1 Corinthians 9:22).

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. ..."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### ACTIVE FAITH

"Oh that my words were now written! oh that they were printed in a book; That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:23-26). There are two schools of thought on this portion of Scripture. The first is the commonly accepted one which teaches that it refers to the coming of Christ the true Redeemer to bear the sins of the world. The second teaches that Job was

referring to the time when his present afflictions would be over and he would be permitted to enjoy health and prosperity as he had in times past. Either or both of the lines of thought could be true.

Job will one day be permitted to stand before the Redeemer in a glorified body with all the saints of God and behold the Sinbearer and Redeemer. He was permitted to have health and riches again: "So the LORD blessed the latter end of Job more than his beginning; . . . And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations" (Job 42:12, 15, 16).

We observe that as Job spoke he could find no words that would completely express his active faith at work. With exclamatory faith he says, "Oh that my words were now written! oh that they were printed in a book; That they were graven with an iron pen and lead in the rock forever!" There seems to be words in his soul that cannot be uttered. Truly those who have a genuine experience of salvation know of those who firmly look and speak through the eye of faith. When the inward man experiences the realm of glory through faith, no tongue can tell, no physical being can explain and no emotions can express the mysteries which God holds for those who trust Him.

Job, because of his active faith, was able to say with assurance: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Whether he was to live or die it could not falter him. He had what it takes to endure in time of grief. All he had—his oxen, sheep, camels, children and health—was taken away. Even his wife became so faithless to say, "... Dost thou still retain thine integrity? curse God, and die. . . . In all this did not Job sin with his lips" (Job 2:9, 10). He looked to the future in faith: "And though after my skin worms destroy this body, yet in my flesh shall I see God" This was not faith that takes the attitude to wait and see what happens. It was faith that knew God would work out all things for His glory and flay the enemy in the end.

We know that Job could have appreciated and enjoyed his physical life more than he did if God had not allowed him to be tested and tried by His enemy. But would Job have known and understood spiritual things as well as he did? Observe how Job set the precedent for victory in the early stage of his sufferings. "Then Job arose, rent his mantle, and shaved his head, and fell down upon the ground, and worshiped, And said, Naked came I out of my mother's

(continued on page sixteen)



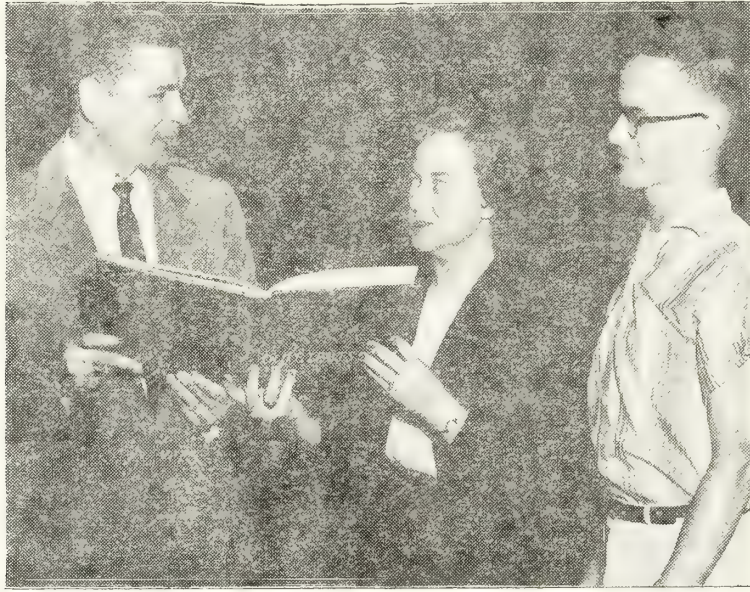
# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Yearbook Dedicated to College President



Students at Mount Olive Junior College this year dedicated their annual, "Olive Leaves," to President W. Burkette Raper. Mr. Raper, left, is shown looking over the annual with editor, Treva Jeanes, and Alton Cowan, business manager.

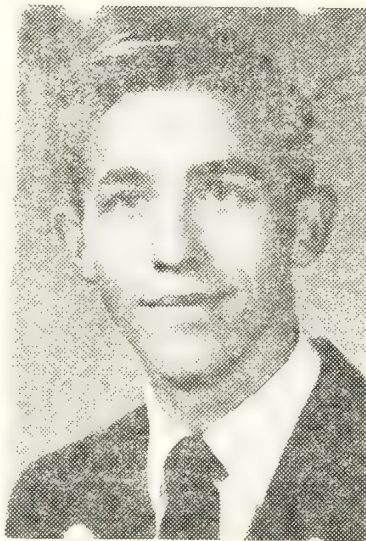
The 1958 edition of the Mount Olive Junior College yearbook, "Olive Leaves," has been dedicated to President W. Burkette Raper, Miss Treva Jeanes, of Wilson, editor, has announced.

The current yearbook is the largest and most comprehensive volume ever published by the college. Mrs. Lorelle F. Martin served as faculty advisor to the yearbook staff which in addition to Miss Jeanes included, Alton Cowan of Williamston, business manager; Miss Sara Lou Gaskins of New Bern, assistant editor; Jimmy Bass of Goldsboro, advertising manager; George Stevenson of Kinston, copy editor.

The dedication to President Raper read: "Because you have been to us a helper, a teacher, and a friend; because you have made our life at Mount Olive Junior College richer, and because your example of a dedicated Christian life has illumined our souls and inspired our lives, we dedicate this record of our life at Mount Olive Junior College during 1957-1958 to you, W. Burkette Raper."

Too many people who depend on the church cannot be depended on by the church.

## Pre-Med Student Elected Student Government President



MR. GEORGE STEVENSON

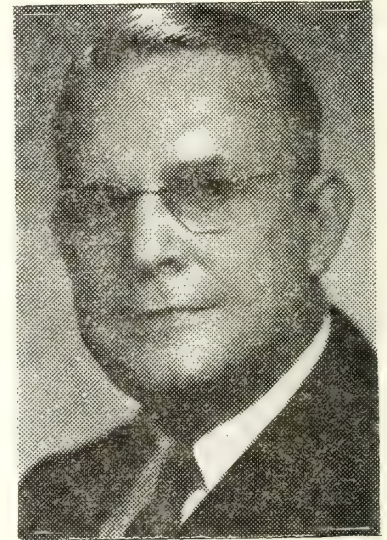
George Stevenson of Kinston, North Carolina, a pre-med student at Mount Olive Junior College, Mount Olive, North Caro-

lina, has been elected president of the Student Government Association in the annual election of student officers.

Mr. Stevenson, a former student of the Free Will Baptist Children's Home, Middlesex, North Carolina, is the second alumnus of that home to be elected president of the Mount Olive Junior College student body in the four years of its operation.

During the current school year, Stevenson has served as president of the College Science Club and literary editor of the college yearbook, "Olive Leaves."

## Mount Olive College Commencement



DR. MARSHALL SCOTT WOODSON

Dr. Marshall Scott Woodson, president of Flora Macdonald College, Red Springs, North Carolina, will deliver the commencement address at Mount Olive Junior College on Sunday, June 1, at 4:00 p. m., President W. Burkette Raper announces.

Twenty-one candidates, the largest in the history of the college, are expected to receive diplomas or certificates, Mrs. P. K. Sutton, registrar, reveals. Mount Olive Junior College awards an Associate in Arts degree to those who complete a two-year curriculum in liberal arts and a certificate to those who complete a prescribed course in business education.

Preceding the commencement service, there will be an awards program and chorus concert at 2:30 p. m. in the college auditorium. The main feature of the awards program will be the granting of two \$50 scholarships, one given by the Business and Professional Woman's Club of Mount Olive to the student who has shown the greatest improvement during his freshman year at Mount Olive Junior College, and the other given by the local chapter of the Daughters of the American Revolution to

(continued on page fourteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## SOME OF GOD'S COMES

1. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

2. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

3. "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

These comes are challenges that God has thrown out to sinful man, but we are so prone to live in our own way that millions of us never hear the call to God to repentance. We are too much like the invited guests that Jesus tells about in the parable of the great supper.

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. . . ." (Luke 14:16-18). It has been said that an excuse is a dressed-up lie. The very nature of these excuses are unreasonable and based on the fact that those who were bidden did not appreciate the great invitation which stated, "Come for all things are now ready."

Ask the man who habitually absents himself from the worship of the Lord, and he always has an excuse. You can tell when he is not telling the truth—he usually keeps his eyes in another direction. A guilty conscience expresses itself right through the mirror of man's face.

The comes mentioned above are only a few. God has, from the fall of man, been calling men to attend the supper that God has prepared so they may eat that which is good for the soul. We are so prone to have our own way that we refuse to accept the invitation of God to come.

Thousands of Sunday school superintendents, teachers and pastors go out after the absentees and usually say, "We missed you so much last Sunday." Then the excuses begin to pour in. The devil has millions of them always ready, and the poor absentee grabs the first one that is handy and which

is often unworthy—it is just an excuse. The devil can dress them so nicely; but if you are an old hand in receiving excuses, you can see how naked they are. There are reasons, certainly, wherein a man is justified in staying away from his class and the worship hour. However if the absentee really loves his class and teacher, the Sunday school and the church services, he will not make an excuse—he will tell you the plain truth. Yes, God says, "Come!" The disobedient church member says, "Not today."

"And behold, one came and said unto him, Good Master, what good things shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt love thy neighbour as thyself" (Matthew 19:16). Notice that Jesus only numerated six of the Ten Commandments. These all referred to humanity. A man can keep these six and never be born again, but he cannot keep the first commandment without being made a child of God.

Jesus knew that he had not kept all the commandments, therefore Jesus tested him. Jesus never said, "You have not told the truth," but He went into a discussion that chilled the young fellow when he began to touch on the possessions which this fellow claimed as his own and he went away sorrowful. This young man was not willing to let go and let God.

We talk a great deal about making sacrifices or putting all that we have on the altar, but often it is lip service. Jesus said unto the Jews, "Ye draw nigh with thy heart, but ye are far from me in your heart." Talk is easy, but it takes grace to put all on the altar and to let go and let God. A great number of us make false confession in the way of lip service and often sing that which is false. I recently heard a man singing "Amazing grace that saved a wretch like me," when he had never even made a confession of faith in Christ. I wondered how he could do this.

We often sing, "Oh, How I Love Jesus," when it is only from the lip and not from the heart. If we really love the Lord we will be found in a mood of worship at every opportunity. The psalmist said, "I will praise thee, O LORD, with my whole heart; I will shew forth all thy marvellous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High" (Psalm 9:1, 2).

Again the Psalmist said, "I was glad when they said unto me, Let us go into the house of the LORD" (Psalm 122:1).

Only providential hindrance could keep the psalmist away from the house of God. He could truthfully sing, "How I Love Jesus." We let so many little things keep us away from the public worship. Relatives, birthday parties, lodges, clubs, business, television and hundreds of other things keep people away from the house of worship. My, what excuses we make when we are checked on; but do you know that God knows how truthful we are? He sees us every moment; He hears our every heart-beat. "Behold, bless ye the LORD, all ye servants of the LORD, which by night stand in the house of the LORD. Lift up your hands in the sanctuary, and bless the LORD" (Psalm 134:1, 2).

"My foot standeth in an even place: in the congregations will I bless the LORD" (Psalm 26:12). As Christians we should show to the world that we really love the Lord by attending the worship services and taking our places among the congregation of the Lord on His day.

## NEWS NOTES

(continued from page six)

worship service in song during the afternoon.

The reporter states, "Our church has made much progress for several years, and the outlook is good for several more. Brother Stilly has been an asset to our church growth, as well as visiting our sick and making our spiritual side of life brighter. We are anticipating a bountiful harvest next year."

## Have You Any Room for Jesus?

Have you any room for Jesus,  
He who bore your load of sin?  
As He knocks and asks admission,  
Sinner, will you let Him in?

Room for pleasure, room for business,  
But for Christ the crucified,  
Not a place that He can enter,  
In the heart for which He died?

Have you any room for Jesus,  
As in grace He calls again?  
O today is time accepted,  
Later you may call in vain.

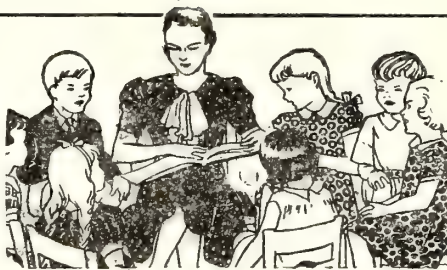
Room for Jesus, King of glory!  
Hasten now His word obey;  
Swing the heart's door widely open  
Bid Him enter while you may.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Found: Some Very Good Friends

Ellenore Lemon

MOM, I don't see why Dad has to be a preacher. We have to move around so much and I just got to know the boys in one place and then we move. At every place the children are standoffish for so long. When they find out that Dad is a minister they tease me. They think that because I go to Sunday school and church regularly that I can't pitch a curve or play tackle. I'm so lonesome, I could die," said ten-year-old Jerry sadly.

"I know, Jerry," answered Mother Peters with understanding. "I miss our old home and friends too."

"I could be friends with some of the fellows at Sunday school if we lived nearer the church but here we are stuck out on the edge of town. I have to go to a different school than they do," replied Jerry.

"I would be nicer for your father, too, if he could be closer to the church but it is nice here. There's more room and it's more country like. You'll get acquainted with the boys soon. After all, Jerry, Daddy must preach the gospel and we must do our best to help people know Jesus," comforted Mother.

Jerry picked up his ball and went outdoors. He tossed his ball and caught it several times and then lay down on the grass to think of his old pals. He remembered the fun they had on hikes, picnics and in his Sunday school class. His mother was right though. He was glad that he was a Christian and wanted others to know Jesus too. Looking at the bright sky he prayed softly, "Dear Jesus, help me to help Dad and help me to make friends with the children in school so I'll not be so lonesome."

All at once Jerry was startled when he heard a high funny voice say, "Pretty Chee, Pretty Chee."

It sounded almost like a person. Jerry got up and walked slowly around the bush where the voice was coming from. "Are some of the neighbor boys playing a joke on me?" was the question that ran through Jerry's mind. There on a bush sat an azure blue and gray parakeet. Jerry stepped closer and reached out his hand. The bird was

too tired to fly. He carefully took it.

Jerry wanted a parakeet and now he had a beautiful bird that talked, at least he heard it say, "Pretty Chee." The excited boy carried the bird to his mother.

Mrs. Peters said, "This bird has come from some distance. It's very tired and no doubt hungry. You go to the store and buy some seed."

Jerry was delighted with his bird and decided to call it, Keetsy. Mrs. Peters reminded Jerry that the bird must belong to some boy or girl and would have to be returned as soon as possible. They looked in the papers to see if anyone had advertised about a missing parakeet.

Days passed by and there was no mention of a lost parakeet. Keetsy had really made friends with the family. The bird sat on their shoulders and ate from their hands. However, all Keetsy would say was "Pretty Chee."

Jerry was still lonesome but the fellows did seem more friendly.

One day in English class, Miss Drier, the teacher, asked everyone to write a composition. She suggested that they write about their pets.

Jerry told his mother he was going to write about Keetsy. He would tell how he found her and about her cute tricks. Jerry was sure he would get a good grade on his paper and it was fun writing about Keetsy.

After Miss Drier read the papers, she announced, "Your papers were good and several were very interesting. Tomorrow, I want two boys to read their papers before the class."

The next day, Miss Drier called on Ray to read his composition. Jerry had always liked Ray and wanted to be friends with him. He listened attentively as Ray read:

"Chee Chee was a blue and gray parakeet. My grandmother gave her to my sister and I. My little sister is not strong and has to rest a lot. She really enjoyed our bird. We tried to teach our parakeet to talk but couldn't get her to say much. My sister Ruth, always called her, Pretty Chee and one day we heard the parakeet say 'Pretty Chee.' Often after that she said, 'Pretty Chee!'"

As Ray continued to read, Jerry's eyes widened and he became very serious.

"So we called her Pretty Chee. One day while we had her out of the cage, Pretty Chee flew out the open door. I tried to get her but couldn't. I followed her until dark and even tried to find her with a flashlight. We asked about her for weeks. No one knew where our parakeet was. We gave up hope of seeing her again. I do hope she is still alive. Beth misses her so. She was our only pet.

As Ray finished, Miss Drier asked Jerry to read his paper. Jerry knew why Miss Drier chose these two papers.

Jerry read how lonesome he was in this new town and how the parakeet called to him from the bush. He told what he named the bird and about Keetsy's tricks. But he could not go on, he could see Ray's sister longing for her bird. Jerry said excitedly, "I'm sure that Keetsy belongs to Ray and although I love Keetsy dearly I want little Beth to have her pet back. I want Ray to see if Keetsy is their parakeet and if she is I want to give the bird back."

Jerry sat down with tears in his eyes. The classroom buzzed with excitement. After school Ray went home with Jerry. He immediately recognized Pretty Chee. Jerry asked his mother if he could go with Ray to take the bird home. We wanted to see the little sister happy again.

As Beth smiled and reached out her hands to take Pretty Chee, Jerry knew he had made real friends and best of all he was acting as he was sure pleased Jesus.

### Prayer and a Bicycle

Marie Manire Chapman

AND help me get a bicycle," Billy ended his prayer. He had ended it that way for nearly two years.

Tonight, as Mommie tucked Billy into bed after his prayer, he was sad. He wondered whether God ever heard his prayer. "If I don't get what I pray for, Mommie, I I don't see any use praying," he told her.

"Sometimes God sees that what we think we need is something that might hurt us," answered his mother. "God knows whether you would be safe riding a bicycle, and He knows when it is best for you to have one."

She sighed as she returned to her mending, and determined the very next day she would find out something about second-hand bicycles. Surely some time they could afford at least a used one for him! She knew they'd not be able to buy a new one.

But even used bicycles were high, her search revealed. Billy would just have to be reconciled to doing without one somehow.



"What about Dorothy's bike?" the thought came to her. Dorothy's mother had mentioned it in conversation a day or two before. They were discussing toys, and their disuse after a time. "Her bicycle just leans out there in the weather, propped against the house—I don't guess she'll ever ride it again," Dorothy's mother had said.

Could it be possible Dorothy would rent it to Billy? It would not cost so much to rent one. Then maybe after awhile they could buy him one of his own. It was worth finding out about, anyhow. A visit to her friend's house brought forth the promise, "I'll have Dorothy come to your

house when she gets home from school, and tell you what she wants to do about it."

With a prayer in her heart that Dorothy would be willing to rent the bicycle, Billy's mother waited for her coming. But the Lord, who does exceedingly abundantly above all that we ask or think (Ephesians 3:20) had a better plan. Dorothy's answer was:

"I've been wanting to take music lessons for years, and just can't afford it. If you'll give me music lessons, I'll give Billy that bike." It was a deal, and a happy boy prayed that night, "Thank You for my bicycle."

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Alabama State Woman's Auxiliary Convention

HOWARD'S GROVE CHURCH

Twelve Miles South of Dothan

June 5, 1958

CONVENTION THEME: "... Go, set a watchman, let him declare what he seeth" (Isaiah 21:6).

#### Morning Session

9:30—Let Us Sing, "We're Marching to Zion."

—Prayer (That parents will become aware of the enemy that destroys the home.)

—Devotions, Mrs. Eustace Riggs

—Welcome Address, Member of Howard's Grove Church.

—Response, Mrs. Jack Rollins

10:00—Receive Letters, Seat Delegates

—Appoint Committees: Registration, Appreciation, Finance, Resolution

10:30—Auxiliary President's Message, Mrs. H. A. Pitts

—Special Song or Music

10:40—"Let the Watchman Declare What He Seeth"

—Discipline in the Home, Mrs. Verla Ryland

10:50—Watchman in Enlistment, Mrs. H. A. McSpadden

—Special, "The Offering Builder," Mrs. Grady Harrison

11:00—Be God's Watchman, Mrs. Margaret Dutton

—Let Us Praise the Lord in Song

—Prayer

11:15—Go Set a Watchman in Our Homes, Rev. W. H. Ryland

12:00—Lunch

#### Afternoon Session

1:00—Congregational Singing and Prayer

—Devotions, Mrs. James Pickett

1:30—Business Period

—Report of W.N.A.C., Mrs. Clara Cobb

—Report of Youth Camp, Mrs. Holt

—Report of Missions, Mrs. Merle Dyer

—A Watchman in Stewardship, Mrs. Pelt

3:00—Adjournment

#### Evening Session

7:30—Sing and Pray

—Devotions, Mrs. A. J. Lambert

—Declamation Contest, led by Mrs. Mary Edna Cook

—Benediction

Mrs. A. L. Parker,  
Program Chairman

Pitt County, N. C.—The Woman's Auxiliary of King's Cross Roads Free Will Baptist Church met on Wednesday night, May 7, 1958, at the church. There were twenty-four members present. The meeting was called to order by the president, Miss Edna Corbitt. The opening hymn, "He Keeps Me Singing," was sung, followed with prayer by Blanche Tugwell.

Those taking part on the program were Mrs. Rubelle Manning, Mrs. Irene Jones, Mrs. Blanche Tugwell, Mrs. Joyce Bundy, Mrs. Laura Harris and Mrs. Peggy Eason. The group was dismissed with prayer by Mrs. Janie Baker.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met at the home of Mrs. Jimmy Summerlin on April 7, 1958. The meeting was opened by singing "Isn't

He Wonderful." Mrs. Nora Winstead then led the group in prayer. Several members took part on the program.

In the business session, the auxiliary made a motion to raise their contribution to the Willeys to \$3.00. They were then dismissed with prayer.

Benton Harbor, Mich.—Due to the withdrawal of several church members, the Woman's Auxiliary of Benton Harbor Church has found it necessary to re-elect officers for the year. The following officers were elected on April 26: Mrs. Eva Gosset, president; Mrs. Esther Hankins, vice-president; Mrs. Jean Watson, secretary; Mrs. Phenia Johnson, treasurer; Mrs. Bonnie Creech, corresponding secretary; Miss Sharon Johnson, assistant corresponding secretary.

### Christlike in Action

One among many signs of spiritual growth (almost too obvious to mention!) is maturity. When we grow, we grow up. We grow to maturity, don't we? Or at least we are supposed to be growing toward it. But how many of us confuse Christian business with maturity? How many of us confuse noisy meetings and numbers of forced testimonies with true spiritual maturity? Noisy meetings can be meetings of mature Christians. And certainly many busy Christians are mature, or at least maturing. The point I want to make is simply that the common signs we use are not always accurate.

Mature Christians are Christians who act more and more every day like Jesus Christ.—Eugenia Price, in "Early Will I Seek Thee" (Fleming H. Revell Co.)

### Does Christ Live in You?

Very few seem to know that the Christian life is not merely a way to be good, or to find fellowship with other human beings whose hearts also long. Very few seem to realize that a Christian is not one who can snap his prayer-fingers and God will obey. Few seem to realize that being a Christian is not simply being sure you are going to receive whatever you conceive as heaven, or not going to whatever you conceive as hell.

Very few seem to know that being a Christian is Christ living in us right now. A Christian is one in whom Jesus Christ lives right now!—Eugenia Price, in "Early Will I Seek Thee" (Fleming H. Revell Co.).

The man who leads a double life is liable to get through twice as quick.



# Christian Education

(continued from page ten)

the student having the highest scholastic average for his first year of college.

During the awards program, four medals will be awarded. The Jordan Medal, established in memory of the late L. K. Jordan of Mount Olive, will be awarded to a student, who in the opinion of the student body, has made the greatest contribution to the college during his period of residence.

The Southerland Medal, given by the family of the late Mr. and Mrs. Henry Robert Southerland of Mount Olive, will be awarded to the graduating student having the highest scholastic average while at Mount Olive Junior College.

The Johnson Medal, awarded by Rev. M. L. Johnson, business manager of the college, will go to the student who has shown the greatest promise of proficiency in the field of business.

The Cora Lee Garris Spivey Medal, given by Mrs. Spivey of Maury, North Carolina, will be presented to an outstanding student in the Department of Music.

## Open Letter to Alumni

May 14, 1958

To the Alumni of Mount Olive Junior College, Eureka College, Ayden Seminary:

I hope that you are making your plans to attend our alumni meeting at Mount Olive Junior College on Saturday, May 31. The program will be as follows:

4:00 p. m.—Open House and Registration

6:00 p. m.—Business Meeting (A constitution will be approved and officers elected.)

7:30 p. m.—Alumni Banquet (Informal and the graduating class of 1958 will be our guests. Following the meal, a color film on Mount Olive and Mount Olive Junior College will be shown.)

On Sunday, June 1, an awards program and chorus concert will be held in the college auditorium at 2:30 p. m.

The commencement will be at 4:00 p. m. on Sunday with Dr. Marshall Scott Woodson, president of Flora Macdonald College, as the speaker.

Sincerely yours,  
W. Burkette Raper  
President

## Attention all Leaguers!

The State League Convention is sponsoring a week of encampment at Cragmont Assembly, Black Mountain, North Carolina, the week of June 16-21.

Plans are being made for a great week

of spiritual blessings, recreation and instruction in league work and fellowship. There will also be counseling periods carefully planned to provide Christian counsel for young people on their social, spiritual and educational problems. Special sight-seeing trips are being planned also.

This league week is being planned especially for those of intermediate and senior leagues; however those from 10 up will be accepted.

The cost will be as follows:

Registration Fee	\$ 1.00
Room and Board	15.00
Bus Fare (This is round trip from places named to Cragmont.)	
New Bern (Bus leaves at 6:00 a. m.)	\$13.00
Kinston (Bus leaves at 7: a. m.)	12.00
Snow Hill (Bus leaves about 7:00 a. m.)	12.00

Saratoga (Bus leaves about 8:00 a. m.)	11.75
Wilson (Bus leaves about 8:15 a. m.)	11.50
Raleigh (Bus leaves about 9:30 a. m.)	11.00
Recreation Fee	5.00

(Insurance is included in above figures.)

Pre-registration is very necessary. Below is a registration blank which we ask you to fill out and return as soon as possible, also include registration fee of \$1.00. This will reserve you a place on the bus. Bus fare, room and board may be mailed with your registration fee or paid upon boarding the bus.

Mail your registration and all correspondence to: Adam Scott, P. O. Box 56, Saratoga, North Carolina.

### REGISTRATION BLANK

(Mail to Adam Scott, P. O. Box 56, Saratoga, North Carolina)

Name \_\_\_\_\_ Age \_\_\_\_\_

Complete Mailing Address \_\_\_\_\_

Name of Your Church \_\_\_\_\_

If you are representing a group in church, please give name of group here \_\_\_\_\_

\_\_\_\_\_ Have you attended a Youth Confer-

ence before? \_\_\_\_\_ If so, when \_\_\_\_\_

How much money are you sending with this? Registration Fee \_\_\_\_\_

Bus Fare \_\_\_\_\_

## MISSIONS

(continued from page seven)

would be possible. Please pray about this because the Moslem religion is very strong here.

We preached in two other villages during this visit. We were well received and were invited to come back. All that one has to do if he wants to preach in these villages is to ask the chief for permission and invariably he will grant it. Then he will call the people together.

As a missionary, one must not only preach and teach the gospel, but one must help them to build a new society founded upon Christian principles. Their ideas of God, moral conduct, worship and entertainment must be remolded. One must be patient and act in wisdom relative to these things. Pray for us concerning this.

The challenge which is yours and ours becomes greater and more profound as more is learned of this needy field. The prayers of God's people are being answered. This

should challenge us to pray more regularly and fervently that the gospel might be proclaimed in all its transforming power to every soul in the Bondoukou Circle.

You cannot put things across by getting cross.

You can often tell a wise man by the things he does not say.

A sign of loving yourself more than the truth is never to change your opinion.

The wise person not only never tells what he does but never does what cannot be told.

If criticism had any real power the skunk would be extinct by now.

If your life had no clouds it would lack rainbows.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Leadership Requires Character

(Lesson for June 1)

Lesson: Numbers 27:18-20; Joshua 1:1-9.

Golden Text: Joshua 1:9.

### I. INTRODUCTION

This lesson deals with the ordination of Joshua, one of the two faithful spies who had brought a favorable report of the land of Canaan years before, to take Moses' place. It also deals with the conference which God had with Joshua just after the death of Moses and just at the beginning of Joshua's new office.

The setting apart of a servant of the Lord for a specific work in His vineyard is the work of both God and His ordained servants: First, God selects and calls the person whom He wants to use; then the person answers the call by yielding himself for the task; second, God demands a special service dedicating the newly called person to God and to the task to be undertaken.

"And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight" (Vv. 18, 19).—*The Bible Teacher* (F.W.B.).

### II. HINTS THAT HELP

1. The death of a great spiritual leader does not end the work of God on earth (Joshua 1:1).

2. When a great leader passes from this life, great responsibility may fall on us by divine arrangement (Vs. 2).

3. Conquests are never made by armies that refuse to move forward; it is necessary to be on the move constantly (Vs. 3).

4. Our spiritual possessions are so large that there is never any need of crowding (Vs. 4).

5. The Lord God is just as willing to help a single individual as a whole nation (Vs. 5).

6. It is an act of disobedience when a man whom God has called to leadership becomes discouraged (Vv. 6, 9).

7. Strength and courage, when subject to the will of God are an unbeatable combination (Vv. 6, 7, 9).

8. God is very exacting in the demands He makes of those upon whom He has placed great responsibility (Vv. 7, 8).

9. The assurance of God's presence is the greatest assurance that could be given to any man (Vs. 9).

10. There is nothing God has promised that He will not also perform in due time.—*The Bible Expositor*.

11. In addition to your regular readings, read the last words of Moses and the account of his death in Deuteronomy 32, 33.

12. Make notes on the high points of the life of Moses.

13. Pray for the Spirit's leadership as you study the lesson.—*Selected*.

### III. ADDITIONAL TRUTHS

1. Moses led Israel out of the land of Egypt, but could not bring them into the Land of Promise. This was to be the privilege of Joshua, appointed by God to succeed Moses after Moses had asked God to set a man over the congregation who would lead them out and lead them in (Numbers 27:15-23). Primarily he was to be as a *shepherd—that the congregation be not as sheep which have no shepherd*.

When a people have no true leader they are like a flock of sheep without a shepherd and are therefore helpless and easily scattered. They are exposed to dangers without help. Notice the rich character of Joshua.

2. Verse 18: "... a man in whom is spirit. . . ." shows the inner strength of the man. Here spirit stands for the highest qualities of character. To merit this position, Joshua had wisdom, piety and courage. We might also add that he had capacity. Capacity brings growth. A man called today to lead a congregation needs much the same characteristics. In the New Testament light we should look for *spirit* in the natural endowment, and then add the requirement of the *Holy Spirit* in God-given grace and power. In that combination we should find one ready to serve the people.—*Gist of the Lesson*.

3. Billy Bray was an eccentric Cornish Methodist local preacher—a man with scarcely any book learning, but of simple and wonderful faith whom God used to the salvation of many. Sometimes God met his needs in unusual ways. Once a kind-hearted Quaker met him and told him that he had observed his unselfish life and felt much interested in him. He said, "I believe the Lord would have me help thee;

so if thou wilt call at my house, I have a suit of clothes to which thou are very welcome—that is, if they will fit thee."

"Thank 'ee!" said Billy. "I will call. I have no doubt that the clothes will fit. If the Lord told thee they were for me they're sure to fit. He knows exactly my size."—*Selected*.

There was a single occasion when Joshua lost his faith in God. This interesting story is told in Joshua 7. A true shepherd must have faith in God, and Joshua and Caleb proved their faith at Kadesh-barnea as told in the lesson for May 18, 1958.

4. The exhortation of the Lord to Joshua on this occasion is almost word for word the same as that spoken by Moses to the people, and to Joshua, in Deuteronomy 31:6-8, and is applied to all believers in Hebrews 13:5. This was also repeated by David to Solomon (1 Chronicles 22:11-13). This is a perfect illustration of what Paul meant when he wrote Timothy, telling him to keep that which had been committed to him (1 Timothy 6:20). Many men receive word from God, which is often stolen from them by sin, unbelief or hypocrisy. Joshua kept it, straight through the great battles and troubles that awaited him. "Be strong and of good courage; for thou shalt cause this people to inherit the land which I swear unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest (Vv. 6, 7).—*Peloubet's Select Notes*.

5. *The Lord spake unto Joshua*. It is God's exclusive prerogative to call men into His service. The ministry is not a profession. It is a *calling*. Joshua, like his predecessor, Moses, was divinely called for a special task. *Man-made* and *man-sent* ministers can do great harm to the cause of Christ. When not divinely called of God for the place, they endeavor vainly to fill it. It is as displeasing to God for one not called to enter the ministry, as it is for one whom God has called to run at right angles to His will, as did Jonah of old.—*W. B. Knight*.

6. In these admonitions God summarizes the characteristics of a Christian leader. The student will conclude that Joshua possessed these characteristics as a leader. May we note:

(1) He must be a man of action. He must be anxious to get something done. This requires action more than words. Usually, such a leader will have to take the initiative in order that others might follow him.—*The Bible Student* (F.W.B.).



## An Historical Sketch of Elm Grove Church

(continued from page five)

doors placed in the center of the west end. Elias Garris and sons did most of this work.

In 1933, members of the church furnished the paint and the government N. R. A. workers painted it. A ditch was cut on the back line, the ground cleared of stumps, and trees were set in checked rows. Many of the trees were set in memory of friends and relatives.

The following pastors have served the church:

Reverends Jesse Shackford, Bomb Hart, Thomas Moore, Oliver Harper, Matthew Manning, Will Kornegay, William Bilbro, Billy May, Arch Tyson, E. D. Hathaway, Nile Manning, John Branch, Henry Cunningham, R. K. Hearn, Fred McLawhorn, Bob P. Hill, John Philips, B. B. Albritton, R. E. Stilley, Charlie Vause, Callis Little, E. T. Phillips, Wilson Lupton, I. Q. Burroughs, Lewis Worthington, Sidney Jones, Lloyd Vernon, and Phillip Woodard.

The first deacons were Nehemiah Garris Sr. and Jeff Braxton. Following them were William C. Little, Jack Smith, Bryant Dail, Guilford Stocks, Elias Garris, Shade Smith, Charlie Worthington and Bennie Murphy.

There were three types of schools taught in this church: public school, singing school and Sunday school. Miss Abbie Nelson taught public school before the Civil War and joined the church while Rev. William Bilbro was pastor. Nancy Manning taught for several years. The first singing school was taught before the Civil War in which the pupils paid the teacher. Many have taught free, among them Rev. M. C. Prescott.

Before the Civil War and during the war Nancy Bowden Manning was superintendent of the Sunday school. The literature used was the Bible and Blue Back Speller. We have records of many Sunday schools here but many of them only lasted a few years. The one we have now has been running steadily since 1919. Rev. J. C. Moyer was pastor and greatly encouraged those who took part in it. Mr. J. T. Beddard was first superintendent and served faithfully. Later Clarence Burroughs, the assistant, took the place and he served all but one year (when he moved out of the community) until the present.

A league was organized by Rev. M. C. Prescott in 1926. The officers were: Presi-

dent, Clarence Burroughs; secretary, Lottie Bell Jones. Later Levi Worthington was elected secretary and treasurer. Our league was reorganized in April, 1941, by Elma Beddard. The officers were: President, Elma Beddard; vice-president, Eva Worthington; secretary and treasurer, Marie Garris; group captains, Levi Worthington, Lanie Garris and Marjorie Dean Garris.

The ladies aid society was organized in 1922 by Mrs. Katie Jackson. The following officers were elected: President, Willie Beddard; vice-president, Pheddie Worthington; secretary, Nora Garris; assistant secretary, Mollie Garris; treasurer, Sue Beddard. These officers served until 1941. They hold their monthly meetings in the homes of the members. The spiritual, mental, and social side of life is developed through this close contact with each other. They help the pastor and assist those in need. In this society there is much work done for the church.

A building program for the present brick structure was begun on November 11, 1945, and the first service was held in the completed building on the second Sunday in July, 1952.

A ground-breaking ceremony for the parsonage was held on August 12, 1954, under the direction of the present pastor, the Rev. J. C. Lynn.

May the *faith of our fathers* inspire us to carry on the Lord's work as in the days of old.

## Till You're Well Again

(continued from page nine)

womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD. In all this Job sinned not, nor charged God foolishly" (Job 1:20-22). He did not worship and bless the name of the Lord with the defeatist attitude but with victory. Job was "... perfect and upright, and one that feared God, and eschewed evil. ... And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and eschewed evil?" (Job 1:1, 8).

It is better to go through life with your eyes open than with your fingers crossed.

It is twice as hard to crush a half truth as a whole lie.

## Give Yourself

We are so constituted that the last thing we think of giving to God is ourselves. We are much more concerned with what we are going to get from God than with what we may give to Him. And yet it is true that, although what we have to offer God is as nothing compared with what He is able to give us, what He has to give us as Christians waits on our giving what we have to offer Him. This is not because God is petulant, or a tit-for-tat God. The reason for this lies in us. For when we withhold from God any area of our lives, that area of our lives has no capacity for Him, being filled with our own selfishness.

I challenge you to make a complete offering of your life to Christ to be used of Him as He sees fit.

Give yourself in prayer that your life may become incarnated with the compassion of Christ and His agonies over those who know Him not.

Give yourself to witnessing. Do not ask God to speak to the lost and the unreached. Offer yourself to Christ that He may speak through you. Do not expect God to do for you the work which He has commanded you to do.—W. Franklin Cale.

## Be Yourself

You remember the ancient quip about the school teacher who asked, "What is in our world today that wasn't here fifty years ago?" Imagine her surprise when the irrepressible Johnny piped up, "Me!" Well, Johnny had something. And the world had something too—Johnny; A Johnny that was different from all the millions of Johnnies ever born. If God made us different it's foolish to try to be someone or something other than one's natural self.

Be yourself. Quit posing as someone other than yourself. "Stir up the gift that is within you." Be natural. Only thus can you make your greatest contribution.—Gaston Foote, in "Footnotes" (Fleming H. Revell Co.).

Is Christ means much to you, so live for Him that He will mean as much to others.

To rise to the top you first must get to the bottom of things.



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# *the Free Will Baptist*

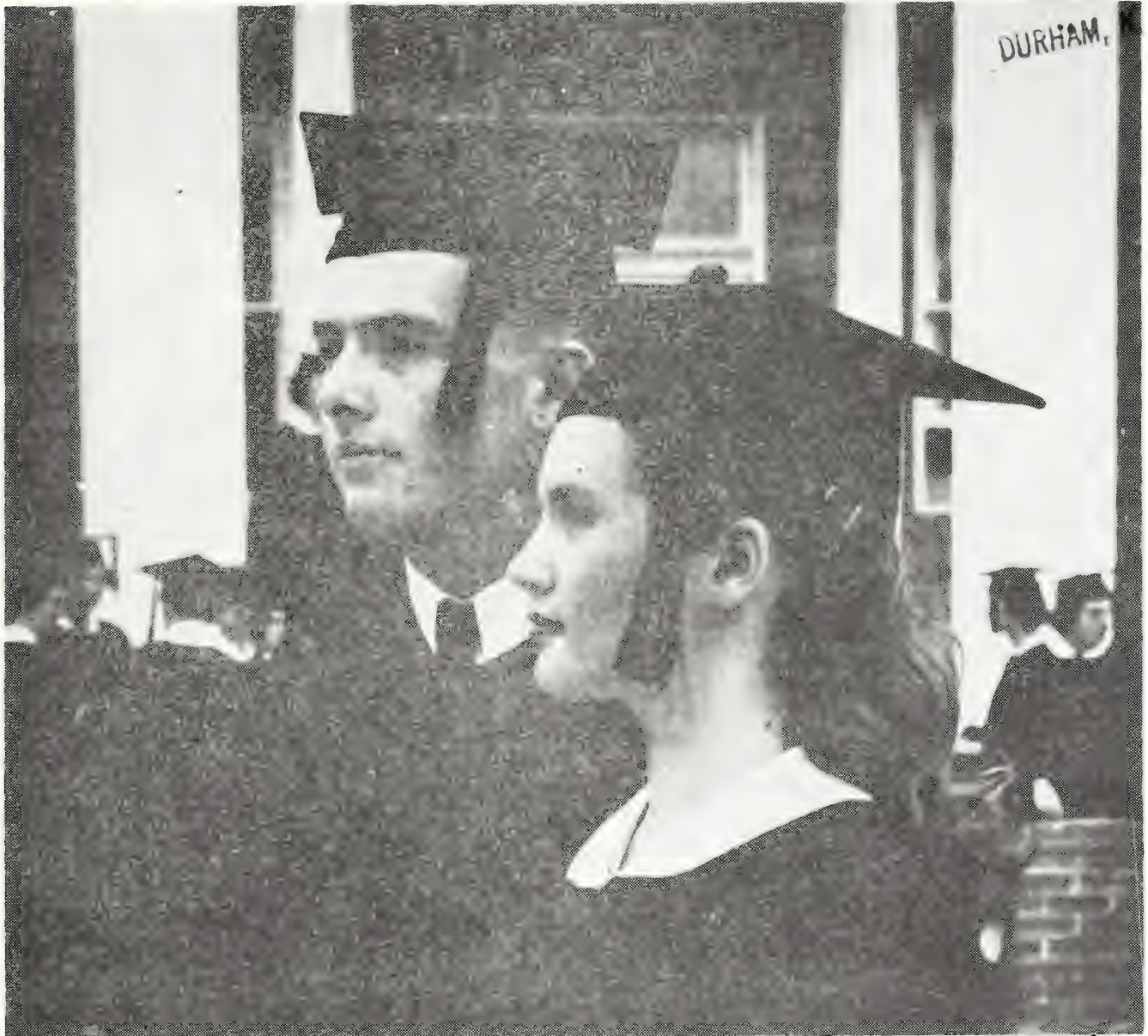
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## GRADUATION TIME AT MOUNT OLIVE JUNIOR COLLEGE

The faculty and graduating class of Mount Olive Junior College, Mount Olive, North Carolina, extend a cordial invitation to all friends of the college to attend their commencement on Sunday, June 1, 1958.

2:30 p. m.—Awards Program and Chorus Concert

4:00 p. m.—Graduation Exercise, Address by Dr. Marshall Scott Woodson, President of Flora MacDonald College



# EDITORIAL

## GRADUATION TIME

C. H. Overman

At about this time each year our colleges and high schools turn out thousands of graduates. Down the halls of both churches and auditoriums the baccalaureate messages are echoing admonitions to these many graduates. Some of them will hear the words, while others will not. Some will go forth ready to meet and tackle the problems of life, and some will not. Some will become useful, constructive citizens while a few will become a menace to society and still others will become misfits.

### CHANGING GENERATIONS

No one will deny the fact that each generation enters into a different social pattern from that of the previous generation. Within the past ten years the youth who have graduated from our schools have brought into our society new concepts and new ideas about life and its problems. To say the least, they cannot be totally blamed for the situations which our nation has placed before them.

Luella Keener in the June, 1958, issue of *Gospel Herald* writes about the trend in America toward paganism. In this article we read something that is most startling to our generation: "In education we have just about completely reached paganism in that our school system is wholly secular and materialistic. Our modern art resembles pagan art. Our education is taking us farther and farther from God because it centers on things with no imparted knowledge of God."

With the forsaking of Christian and Biblical principles in our educational policies, there has been implanted into the hearts and minds of many of our graduates ideas and concepts which are immoral. Such ideas can only bring forth another generation even more immoral than ours. Many of the high school activities have reached a point of festivity and sensuality. The trend of the unchristian world is the freedom to exercise passion and the human drives; that is, they simply cannot be curbed and a person can learn best through actual experience. This philosophy is eating away all moral convictions which our nation once had and held on to.

A few years ago in our small, rural schools there was very little cause for alarm, but today someone should become alarmed. Recently we heard of a junior-senior banquet in which the majority of students became intoxicated. Another incident which we were astonished about was a junior student who became so intoxicated that he had to be sobered up before he could be taken home to his parents. Similar problems have arisen over other graduation activities. It is not uncommon for the students to spend practically all night out dancing or in some other activity of unchristian conduct. Little wonder that we are faced with many problems of juvenile delinquency. Just a few years ago the juvenile problem was chiefly confined to the larger, urban areas of the north, but recently it has become more of a problem in most any area or community. We are informed that there is an increase in juvenile crimes year after year. Gangs are becoming more prominent whose purpose as such is mischief and vandalism. Unless our graduates receive Christian training in their homes and churches the picture will never look any brighter.

### PROBLEMS FACING THE GRADUATES

Very few high school graduates realize the problems of life sufficiently to cope with them. Some do not realize their purpose in life. Perhaps there are many college graduates in the same situation.

Recently we read that our young men are growing physically soft. This has greatly affected our armed forces which we depend on as a part of our national defense. On one occasion a number of physical tests were given in which the majority of young men failed. The reason for this problem, we are told, is due to the physical idleness of our youth. For instance, in our agricultural regions the use of man power has been replaced by farm machinery. The same is true in other realms.

In reality some are not prepared to take on the responsibilities of life. To the Christian there is the realization that no one is prepared to face responsibility without Christ. But how many of our youth are facing life without Him? The Christian way has not been taught them in the classrooms, many never go to church or Sunday school, and still fewer have been taught in the home.

Another problem facing our graduates is that of the future. Someone has suggested that the present use of the word security be changed to *hope*, for men have never found lasting security from the enemy or that which destroys; however, men have found lasting and satisfying hope. This, of course, is accomplished through Christ. In this age of satellites and rockets we need lasting and eternal hope. Our graduates must have it or they will finally reach a point of despair.

The recent economic situation has also taken its toll upon our youth. The security of finding work is not as certain as it has been, and there will be some who probably will not find work. Some, however, will go on to college to study in a specialized field which will give more assurance of a job waiting them. Others will become useful in the everyday walks of life.

The youth themselves can solve some of these problems if they are taught the Christian solution. Perhaps some consolation can be found in the witness of those who are Christians. Their conduct of cleanliness and decency will be a testimony to the others.

Where these problems exist the parents must take the initiative. The adults must be willing and anxious to live up to the example of our forefathers in Christian convictions. Then too, we should never become pessimistic, for in doing this we overlook the good around us. Certainly we have many good virtues and characteristics amid our youth, but let us beware that the good be not overrun with evil.

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# Treasures--

## New and Old

Mrs. Essie Hearron, Purcell, Oklahoma

"Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old" (Matthew 13:52).

**J**ESUS had just finished teaching His seven great parables. Then He told the scribes and Pharisees, who sought for signs from heaven, that they were a wicked and adulterous generation.

Do we find sign seekers today? Yes, hundreds of them! These are people who are susceptible to the claims of ungodly men and women, who lay claim to being blessed with the power of divine healing. These poor people are sending money and requesting healing aid from these psuedo healers. Some claim to have such power with God that if they anoint a small piece of cheesecloth (they call them handkerchiefs), lay their hands on it and then send it to the sign seekers, it will perform instant miracles of divine healing. Those who prey on the stupidity of these people lay claim to being able to stand between them and God, having ability to show forth a sign from heaven.

There is only one sign given to Christians, and that is the sign of Jonas, the prophet. Christians know about this sign and have the utmost faith in Christ's teaching in this instance. This sign points us to the death and resurrection of our Lord and tells us of His being in the heart of the earth for three days.

Lately I heard a man who claimed to have the power to bring a sign from heaven by divine healing say, "I'll put anointing oil, pure olive oil, on a cloth and put my hands on it. Then I'll send it to you for

bodily healing." Such self-conceit is deplorable. This man was either ignorant of God's Word or was downright wicked and deceitful.

Jesus said, "I came to seek and to save that which was lost," not "I came to seek and to heal that which is sick." Now let us read Matthew 13:52: "Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Just what does Jesus mean by this statement? A householder is one who is head of a house. This one teaches his family and friends both old and new things. A scribe was one who taught the law; he also explained the meaning of the law. Those whom he taught were able to abide in his instruction and keep the things taught by the law. In order for a scribe to be able to teach the law, he must first know the law so he would know what to teach. So Jesus said, "... every scribe which is instructed unto the kingdom of heaven ..." is like those old scribes or householders who bring out of their treasures things both old and new.

Those who preach the gospel should be teachers of the New Dispensation and instructed unto the Kingdom of heaven. They should be able to teach both Old and New Testaments. Jesus said to His apostles at Jerusalem after His death, "... These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures" (Luke 24:44, 45).

We find hundreds of people who will

not accept or teach the Old Testament. There are 250 direct quotations in the New Testament from the Old Testament; yet these self-styled teachers reject the Old Testament Scriptures. Jesus said to teach from both the Old and New Testaments, the wonderful treasures found therein. We must not add to or take from, as so many are doing today; but we should rightly divide the word of truth. (See 2 Timothy 2:15.)

What treasures do we find in the Old Testament? There are so many we cannot count them all. Some of the most beautiful treasures are found in the eleventh chapter of Hebrews. Here are some of them: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God" (Hebrews 11:4, 5). These are just two of the gems of faith we find in this wonderful chapter. All of this chapter is marvelous and beautiful, summing up the treasures of the Old Testament.

Now what are you who reject the Old Testament going to do with these treasures? If you reject these, you must reject also the other 250 treasures found in the New Testament which are quoted from the Old Testament. Why not obey our Lord when He said, "... every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old"?

Unless we are willing to do as Jesus instructed in Matthew 13:52, we are taking away or adding to God's Holy Word. The penalty for this is found in Revelation 22:18, 19, "... If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." We must first have part in the Book of Life before our part can be taken away!

Those who add to or take from the teachings found in the treasures of both the Old and New Testaments are certainly heading for a pitiful condition in the judgment. They will have no part in that Beautiful City of God. They will spend eternity with the lost in hell. While God's people enjoy the ceaseless ages of eternity, they will be with those tortured souls who are with the devil and the imps of hell, being in torment forever and ever.



# What Must I Do?

Naaman Borders, Waverly, Ohio

**W**E are hearing so much discussion on the plan of salvation that I would like to say something on the subject. The apostle, Peter, told the people on the day of Pentecost to *repent and be baptized every one of you in the name of Jesus Christ for the remission of sins*. These Jews had rejected Jesus Christ and also John the Baptist. In Luke 7:30 we are told that the Pharisees and lawyers rejected the counsel of God, not being baptized of Him.

When we willfully refuse to obey any one of the commandments, we cannot hope to be saved. We have to humble ourselves, come clean, and be willing to obey every injunction of Jesus Christ. Why was Jesus Christ baptized? to fulfill all righteousness. If Jesus had to do that to fulfill all righteousness, how much more do we! He was not baptized to make Him Christ, but He was baptized because He was Christ.

Why do we have to repeat the marriage vow publicly and in the presence of witnesses before the marriage is legal? It is to satisfy the demands of the law. Couples are married in heart even before they bow at the altar. We are baptized as an outward sign of an inward work. We are baptized because we have accepted Jesus Christ and have yielded ourselves completely to Him. When Jesus was baptized, the Holy Ghost witnessed to the crowd that He was God's beloved Son. When people are married, their marriage is recorded at the courthouse to show the world they are married. You must be baptized to fulfill all righteousness and to do the right thing.

Someone might ask, "Can't I be saved without being baptized?" Would you be brazen enough to ask your intended wife to live with you without being married according to the law? What would she think of you? Why do people really want to tempt God by refusing to yield to His commandments? Do you think those Pharisees would have been saved if they had refused Peter's instructions when he told them to repent and be baptized?

Of course baptism alone without repentance and faith will never save anyone. But those Pharisees were pricked in their hearts. In other words, they were convicted of their crimes; and when people are convicted, they will pray for forgiveness. That's exactly what those Pharisees did.

Some people will ask, "Why, what good will it do to be baptized?" Naaman, the leper, asked about the same question when Elisha told him to go and dip in the Jordan River. Naaman thought the rivers down in his own land were just as good as the Jordan River. But Elisha told him to go and do exactly as he had been instructed if he wanted to be healed.

Obedience is better than sacrifice. If we want fellowship with Jesus Christ, we will have to do what He says and not try to substitute something else. Someone might ask, "What about the thief on the cross? Wasn't he saved?" Yes, he was, but he emphatically had no chance to be baptized or to obey Christ in other ways. In that case, Jesus took the will for the act. If we were caught in such a dilemma as was the thief, we too would be saved.

If we willfully reject baptism, how much better are we than those Pharisees and lawyers who rejected the baptism of John? If we ask what good is baptism, we might just as well ask what good is the Lord's

Supper or anything else. Someone might say, "You are making baptism a part of the new birth, part of regeneration, salvation or conversion." No, I am not! You can't feed or clothe a child until it is born; but after it is born, it will die if you do not feed or clothe it. Too many of us put the child in the refrigerator as soon as it is born and go off and forget about it; then we wonder why so many of our young converts are falling by the way.

Someone has said, "Faith alone plus nothing saves us." That's partly true and partly false. It is owing to what you call works. The elevator carries us up without any efforts of our own, but we have to get on and off. If we stand, watch and wish the elevator would carry us up, it would be folly; neither can we swim until we plunge into the water. A bird cannot fly until it lets go of the limb and exercises its wings. When we come to Jesus Christ, we have to do more than confess our sins—we have to be sorry enough to quit our sins. We might even have to go to our neighbor and make wrong things right. That is why many people never get saved—they are too stubborn to confess their wrongs.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matthew 5:23, 24).

## God Saw

Mrs. Ozell Kirby  
Westwego, Louisiana

*"And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away!" (Matthew 21:19).*

**G**OD saw the Christians or the born-again believers, and as He looked upon them they looked like Christians from all outward appearances. As far as man could see, they lived good, clean, honest lives; but God saw more than that. When God looked past the outward appearance into the heart, He began to search for fruit or for other souls they had helped lead to Him. He was hungry; He desired to find fruit ready for the harvest, to be gathered in with Him when He comes again. But as He searched, God saw nothing but a fruitless, worthless, empty vessel.

Maybe God has spoken to you since

you've been born again and told you of some special work he wants you to do. God saw that He could use you in this calling. Maybe it was teaching a Sunday school lesson or league class, working in woman's auxiliary, or personal soul winning. Whatever it was, time after time God has spoken to your heart and definitely led you to speak to someone or do something to lead someone to Him; but you refuse to take your place. You continue to say, "No, I can't. Let somebody else do that. Let someone else have that class or that job in the church." You use such excuses as "I might not be able to attend regular enough." Another excuse is *Old Sister Long Tongue* (yes, the devil has them in all our churches) would have something to say about it if I did, and I just can't stand a little persecution. I just won't; I refuse to take my place in the church and do anything for



the One who has done so much for me." You might even add, "Oh, no, I'm going to quit coming; when I feel like it, I'll be right there. I know my heart, and I'm not going to backslide."

But remember, God knows your heart too. He looked past the outward appearance of the fig tree in search for fruit and found nothing but a beautiful outward deceiving form with no fruit thereon. Then He said, "... Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away!" In just the same manner, God is going to turn His searchlight on the hearts of His children; and if He finds no fruit, He will surely say, "I've tried you long enough now. You are only a burden to the church, just as the fig tree was good for nothing to the ground from which it

received life. It only stood in the way to sap the victory of others. You must either bear fruit and fulfill the purpose which I have for you in the Christian life or you will wither away." Yes, you will be a backslider in God's sight.

Jesus said, "Every branch in me that beareth fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15, 16).

Don't let God find you in this condition; but search your own heart and say, "Here am I, Lord; send me."

## HOW I FOUND CHRIST

(Testimony of a Japanese Christian)

Mrs. Haseyo Horii

(NOTE: The following is the testimony of a lady, about 36 years old, who was converted through the feeble efforts of our missionary activities in our community. She has such a wonderful testimony that I wanted you to be able to rejoice with me concerning her new-found love for the true God. At the time of her conversion we were conducting the meetings in our garage. Since then we have been having the regular Sunday night meetings in her home. She seems to be growing in the grace of the Lord Jesus. Please pray that she will remain true to Him.)

Mrs. Horii wrote her testimony in Japanese and it was translated into English by our Bible teacher, Peter Miyatanio.—Wesley Calvery.)

ONE night after supper, I heard a beautiful melody of a hymn through the window when I was washing dishes in the kitchen. At that time my heart was stirred and filled with a certain inspiration. I thought I could not stand still so I stopped washing dishes, notwithstanding there were some dishes which I had to do. Then I went to the meeting that Mr. and Mrs. Wesley Calvery began in May of last year.

I had been troubled with many problems, and yet I had been unable to solve them before I knew of the meeting. There was neither true peace nor satisfaction in my heart. My life was really miserable. However, God did not forsake me, who was a sinner and against His will, but led me to Him. When I began to attend the meetings at first I liked to sing songs rather than to study the Bible, because it made me so happy to sing. But it was while I

was singing in the meeting with other people that I felt happiness; therefore I was still troubled and unhappy. My heart was full of misery and desires of the flesh. I continued to live in the same way even after I began going to the meeting. Oh, but praise the Lord, He talked to me and touched my heart by His Word, love and power through the person who was the leader of the meeting. I recognized that I was a sinner to be judged and so I had to confess that I needed a Saviour. Over six months have passed since I was saved. I have learned to understand God's love increasingly. I give thanks to God because He keeps me in His great mercy and joy which is given to those only that believe in Him.

Praise the Lord, I have been upheld by God since I was saved. I was so weak and feeble that I could not but stumble if there was not God's help. Day by day I'm studying the Scripture with victory. May God give me strong faith and guide me every moment. I give all the thanks to God and have great joy in Him.

Only he who can see the invisible can do the impossible.—Selected.

You can not defeat sin until you let the Son into your heart.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them, the more noise they make pouring it out.

## Remember God in Youth

R. Barclay Warren

GRANNY spent a lot of time with her Bible. The granddaughter explained it to her girl friend by saying, "She's cramming for the finals." Now teachers and students know that if one is careless about his work all year and then crams for the finals, failure usually follows. But let's be fair to Granny. More than likely she had surrendered her life to Jesus Christ in youth. The Bible had been her Guidebook through the years. Now, with more leisure, she was continuing to explore its riches. She was not cramming to make up for neglect.

Actually, the Bible focuses attention on the fact that youth is the ideal time to turn to God. We may never live to be old. Also God is handicapped in developing us for His glory if He does not have us in those formative years when the great choices are being made. Moreover, those who resolutely turn away from God in the early years seldom heed the call to repentance in later years. They are hardened in heart.

Before Joseph was seventeen he had taken his stand against evil and was in fellowship with God. Moses, in his youth, chose *rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season*. David had a great faith in God when as a youth he faced Goliath. Daniel, while still in youth, *purposed in his heart that he would not defile himself*. Timothy, from a child, knew the Holy Scriptures and followed in the faith of his grandmother and his mother. While still in youth he was an able missionary and pastor. Miriam, before her teens, helped God in the working out of His plans to save her baby brother. She led the singing after the triumphal crossing of the Red Sea and aided her illustrious brother in the leading of Israel. A little captive maid in Syria told her mistress of the prophet Elisha in Israel who by God's power could heal Naaman of his leprosy. At the age of twelve Jesus knew that He must be about His Father's business.

Isn't it striking that the Bible makes it clear that so many of God's greatest men and women gave themselves to God in their youth? That helps to account for their greatness. It is a wise and inspired exhortation of Solomon in Ecclesiastes 12:1, "Remember now thy Creator in the days of thy youth."

Do not judge the church by its members but by its founder—Jesus Christ.

Some folks think they are busy when they are only confused.



# NEWS NOTES

## **Revival and Bible School At Plymouth, N. C., Church**

The Rev. Bobby Aycock of Washington, North Carolina, will conduct a revival at the Plymouth, North Carolina, Free Will Baptist Church, beginning June 2 at 8:00 p. m. During the revival special emphasis and attention will be on youth.

Daily vacation Bible school will also begin on June 2 at 9:00 a. m., continuing for one week. Mrs. Julian Comstock will act as director of the school.

The public is invited to attend the revival, and a special invitation is extended to the youth of the church and surrounding communities.

## **Mount Olive Church Announces Revival**

Revival services will begin at Mount Olive Free Will Baptist Church, Beaufort County, North Carolina, on June 9 at 7:30 p. m. with the Rev. J. C. Griffin as the evangelist. The church is located near Campbell's Creek.

The Rev. Elmo Gooding, pastor of the church, extends a cordial invitation to everyone to attend the services.

## **Mt. Zion Church To Celebrate Home-Coming**

Mt. Zion Free Will Baptist Church, Cash Corner, North Carolina, will observe its annual home-coming on Sunday, June 1. The services will begin at 10:00 a. m. with Sunday school, followed by the worship service with the Rev. Clinton Lupton, pastor, bringing the message. A picnic dinner will be served at noon by the ladies of the church. All former members, pastors and friends of the church are cordially invited to attend.

Revival services will begin on Monday night, June 2, at 7:45, with the Rev. Clinton Lupton as the speaker. The public is cordially invited to attend.

## **Mountain Grove, Missouri, Master's Men Meet**

The Master's Men of the First Free Will Baptist Church of Mountain Grove, Missouri, met last Monday night, May 12. The men enjoyed a *pot-luck* supper, with their wives as honored guests. The meal was arranged by the food committee: Harold Pettyjohn, Lynn Francis and Foster Hutsell.

Edwin C. Wade called the meeting to order for the business session. The men decided to sponsor a field day for the vaca-

tion Bible school students. Following the business session, the program, prepared by Clifford Sheppard, was presented. Mrs. Margaret Dixon gave a short talk on "My Grace Is Sufficient for Thee." Next on the program was a solo, "It Is No Secret," by Glen Hunt. The message of the evening was given by Spig McCarty. To close the program, the church quartet composed of Murray Rancey, Ed Francis, Lynn Francis and Mrs. Margaret Dixon, rendered three numbers in song. Ed Wilson dismissed the group with prayer.

## **Report of Progress From St. Paul Church**

The following is a report of progress from St. Paul Free Will Baptist Church at Elizabeth City, North Carolina, as submitted by Mrs. C. S. Lupton, clerk:

"We of St. Paul Church had a wonderful revival in April held by Rev. Wade Jernigan of Guyman, Oklahoma. There were only ten nights, but the Lord wonderfully blesses us. There was a rededication service the first two nights in which a good number took part. There were twenty-one who came by profession; while ten of these were baptized and three of them came by letter. We know God was with us through our revival, and we give Him all the praise.

"Our church has had a steady growth for the past year, of which we are very proud. We recently added a new class to our Sunday school. Our Sunday school membership has doubled. We also added a study for our pastor, Rev. Charles W. Brown. Our junior and senior choirs are really singing for the Lord. They had new robes made

## **Coming Events**

May 31—Ayden Seminary, Eureka College and Mount Olive Junior College Alumni Association Meeting, Mount Olive Junior College, Mount Olive, North Carolina

June 2-7—Ministers' Conference, Rev. E. E. Edwards, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 9-14—First Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

by the women of the church. There are forty-six member in the two choirs. They are a blessing to the church.

"Our auxiliary has grown so fast this past year that it had to be divided into two circles. Mrs. Erma Godley is our leader. The circles were named the Erma Godley Circle and the Bessie Lupton Circle. Both circles are progressing very nicely. The leaders for our Y. P. A., G. A. and Sunbeams come from these two circles, and they are doing fine work.

"The Men's Brotherhood is also doing fine work. It is responsible for the R. A.'s. They have been conducting a visitation for the church and are responsible largely for the addition to our Sunday school. There are approximately seventy-five members in the Men's Brotherhood, the circles, and the youth organizations.

"We covet the prayers of every Christian that we may continue our growth."

## **Week-End Revival At Bethany Church**

Week-end revival services will be conducted at the Bethany Free Will Baptist Church located near Winterville, North Carolina, May 30—June 1, at 8:00 p. m. The pastor of the church, the Rev. Walter Reynolds, will be the speaker for these services.

Everyone is cordially invited to attend the week-end revival.

## **Revival to Be Held At Calvary Church**

Revival services will be held at Calvary Free Will Baptist Church, Gold Street, Wilson, North Carolina, June 8-15. Mr. Walter Sutton of Mount Olive Junior College, Mount Olive, North Carolina, will be the speaker for the revival.

A cordial invitation is extended to everyone to attend.

## **Edgewood Church Announces Revival**

Revival services will begin at Edgewood Free Will Baptist Church, Edgecombe County, North Carolina, on June 1, continuing through June 7. Services will begin each evening at 7:45. The speaker for these services will be the Rev. L. B. Manning.

The pastor of the church, the Rev. R. L. Norville, extends a cordial invitation to everyone to attend the revival services, and to be present for prayer which will be held prior to each service.

## **Morehead City, N. C., Church Announces Youth Revival**

The First Free Will Baptist Church of Morehead City, North Carolina, announces a youth revival which will begin June 2,

(continued on page fourteen)



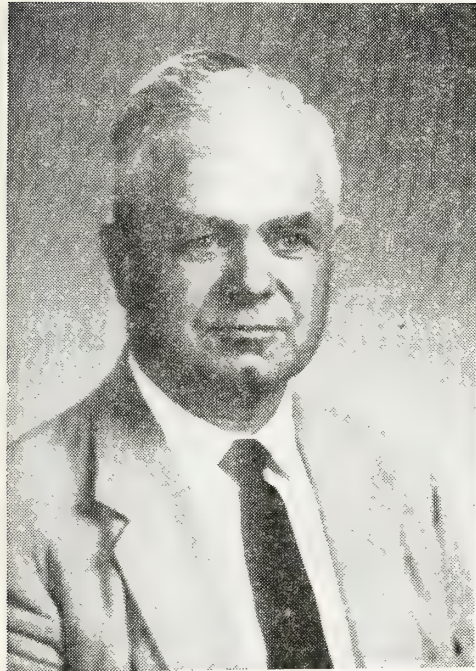
# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## The First Free Will Baptist Mission

Henderson, North Carolina



REV. R. P. HARRIS

My Dear Fellow Companions in Christ:

Ours is a most wonderful and adorable Lord, full of grace and mercy. I have recently had great reason for sounding His praises and broadcasting His tender message of love.

I have been active in the Free Will Baptist church for nearly twenty-five years. When I was first ordained in November, 1933, I wanted to do mission and evangelistic work. I became engaged in the pastoral care of churches and in making a

living for my family. I have taught piano and voice lessons in public schools during school months for several years and now that is over for this season. What I'm trying to say is that God has brought me to a time and a condition which enables me to step out and do mission work. The Lord has given me a definite work to do in the city of Henderson, North Carolina. The nearest church of this faith is Sts. Delight at Louisburg, twenty-five miles away. I believe the Lord has given me, and our Free Will Baptist faith, an opening into this area. There is no reason why we cannot establish churches in all of these counties, reaching to the west and to the east.

With the Lord's help, I secured a building in Henderson on Andrews Avenue Extension and began services there Sunday, May 18, at 3:00 p.m. The owner is a Christian and has pledged us his support. He will make arrangements to sell us the building if we decide we want it. I believe it is situated in an ideal location for a church of our faith. I am trusting the Lord to help us secure the property. The building, with some repair work, will fill our needs for the time being.

I have arranged to have a daily broadcast, called the "The Free Will Baptist Hour," Monday through Friday, 8:45 to 9:00 a.m. The station is WHNC and is found at 900 on your radio dial.

Both the State and Western Conference Mission Boards are considering this field and my appointment as their missionary. I have pledged myself to the Lord for this work with or without their support. In a few days I will know if I may work under their sponsorship. In the meantime, pray for us and, if the Lord directs, send us a donation. If you have no financial

means let us know that you are praying for the work. This will give us greater go power in His grace.

I will begin publishing in a few days a weekly bulletin entitled "The Precious Faith for Our Day." This publication will be mailed out free of cost, as the Lord provides.

Affectionately yours in Christ,  
Rev. R. P. Harris  
1200 Tarboro Street  
Rocky Mount, North Carolina

## The Whaleys Write

General Delivery  
Anchorage, Alaska  
May 7, 1958

Dear Christian Friends:

Greetings from the land of Alaska! We wish it were possible to visit you in person and share with you the many blessings and experiences that have been ours since we last saw you. Since this privilege is impossible, we will come to you in form of a letter.

We left Jacksonville, North Carolina, on March 12 with our car and a luggage trailer heavily loaded. For three weeks we visited churches in behalf of our work touching South Carolina, Georgia, Florida, Tennessee and Missouri. Every church that we visited gave us a great source of encouragement. We left the home of Rev. and Mrs. Luther Sanders in Monett, Missouri, on March 30 for Wenatchee, Washington, where Johnnie and Leah Mae Postlewaite, our only mission couple in that state, are doing a wonderful job for the Lord and our denomination. We enjoyed the Easter week end with them and their church folk as we worshiped together in their new church. We left the Postlewaite's on Monday, April 7, which was our last contact in the states. After seven days of hard driving and grinding across Canada and the Alaskan Highway, we reached Anchorage about sunset on April 13, one month and one day after our departure from Jacksonville. We were tired, dirty and weary, but grateful to God for bringing us and our luggage safely through—also, for friends who welcomed us into their home where we enjoyed a hot meal and a good night's rest.

It was another nine days before we found a place to live where the rent would come within our financial limits. After exhausting every means of finding a place, we were led by the hand of God to a little two-room house that rents for \$75.00 a month plus utilities. We were grateful for the privilege of unpacking and putting our feet under our own table once again after six weeks on the road and in the homes of

(continued on page fourteen)

Please Clip and Mail

Dear Brother Harris,

I am happy to know that you are now engaged in home mission work in Henderson, North Carolina, and that you have a radio program Monday through Friday from 8:45 to 9:00 a.m.

I pledge my support to this work as the Lord provides, and have checked below. I will join with the prayer partners everywhere in daily prayer to God for the success of the work.

I will send \$\_\_\_\_\_ each (week) (month) for the radio program.

I will send \$\_\_\_\_\_ each (week) (month) for the mission itself.

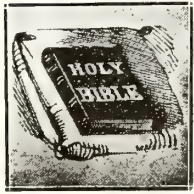
My name is \_\_\_\_\_

My address is \_\_\_\_\_

Please send weekly bulletin.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Why did God command the Israelites to slay all the woman and children, burn all the houses they lived in, and completely destroy their civilization in dealing with some Canaanites; and in other cases, like the Edomites and Moabites, He would not allow them to harm them? Is He inconsistent in some cases?—  
J. R. M.

**ANSWER:** No! God is never inconsistent. He commanded the complete destruction of some of the Canaanite nations because, like the people that lived before the flood and were destroyed in that terrible universal catastrophe, they were too wicked to be allowed to live. "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Genesis 6:5).

Sodom and Gomorrah were such wicked cities that God was obliged to destroy everyone that lived in them except Lot and his two daughters, who had no business there; and perhaps had it not been for Abraham's intercession Lot and his daughters would have been destroyed. (See Genesis 18:20, 21. Compare 2 Peter 2:4-11.)

Since Lot was a righteous man, his testimony was most likely needed in Mesopotamia because God neither called him to go to Canaan nor even gave Abraham permission to take him. One step of disobedience on his and Abraham's parts prepared for another until this righteous man, Lot, lost all his possessions and had to flee for his life. Thus we may see that God completely destroyed all these people in the flood and in these two cities because of their continuous wickedness. This, of course, means that God had forewarned them from time to time. In the case of the flood He had separated Seth's descendants from those following Cain's way of life, but they would not remain separated; so God raptured Enoch to be with Himself, taking him from the midst of these wicked people as a warning to them. Then He called Noah to preach for a hundred and twenty years while he prepared the ark, but this did not effect the results needed to save them. So He destroyed them, a race that was rotten to the core in moral degradation. Many Bible scholars think that all of the

next generation would have been so infected with venereal diseases that they would not have been capable of choosing a straight, moral course. Others think that demon possession was so common that another generation would have been completely motivated by demons. Anyway, God says of the generation He destroyed "that every imagination of the thoughts of his heart was only evil continually." This being true, there is no need to speculate as to what the next generation would have been. We can imagine from what we see today something of the degraded conditions then; for in spite of the presence of many God-fearing people and many wonderful preachers of the gospel, ungodliness is on the increase, which might have been the condition then with only one man called a preacher of righteousness. In the case of Sodom and Gomorrah, Lot, a schemer and speculator that had backslidden so far that he was holding a political office in the most wicked city to be found, is the only one God calls righteous or in any way recognizes as eligible to warn the lost of their fate. This suggests that a moral condition unbearable to God and unrepairable humanly speaking was before God; so rather than to see thousands of people be born for eternal destruction in another generation, He brought His final judgment upon those wicked cities.

In the case of Israel, as she faces the Canaanite nations and is told to completely destroy some, probably this kind of condition existed, a condition that made moral and physical repair impossible. Wherever the devil, the god of this world, is in complete control, we may be sure that he is doing everything possible to destroy man physically, morally and spiritually. God's mercy holds Satan back, however, as long as there is hope for a few more souls. God called Abraham to go into the land of Palestine; but some of the people, at least a few, had not given completely over to the devil, so God did not give the land over to Abraham to be destroyed while he lived, but reserved it until the people's wickedness made it better for them to be destroyed than allowed to remain. Abraham did not think God-fearing people lived in Gerar, so he tried to deceive the king and received his rebuke. (Read the twentieth chapter of


Genesis.) "And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake" (Genesis 20:11). (Read all the fifteenth chapter of Genesis.) "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full" (Genesis 15:15, 16). When their iniquity was full, Moses and Joshua and later Saul and David were required to completely destroy some of the descendants of the people that were allowed to keep their land about four hundred years after Abraham had it promised to him and his descendants. The Lord told Joshua to completely destroy Jericho and all in it except Rahab and her family. "And the city shall be accursed, even it, and all that are therein, to the LORD: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. . . . And they utterly destroyed all that was in the city, both men and women, young and old, and ox, and sheep, and ass, with the edge of the sword" (Joshua 6:17, 21). (Compare Genesis 6:17.)

The Lord also told Samuel to tell Saul to kill all the Amalekites. "Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass" (1 Samuel 15:3). (Read all of 1 Samuel 15.) These people were spared these many generations; but instead of repenting, their hearts had grown the more stubborn with every passing generation until God saw no hope and therefore ordered their complete destruction at the hand of his trusted servant, Saul, to only have him carry out his own will rather than God's. For this act he lost both the kingdom, his own life and those of his sons and left the finishing of the task to Samuel and finally to David, for it was David that completely ridded the land of all the Canaanitish nations and extended the borders to north of Damascus.

The Edomites were given the land of Edom. They were the descendants of Esau, from whom Jacob stole the blessing when he conspired with his mother, Rebecca, as the two deceived Isaac. While Esau went for the kind of wild game his father liked and sent him for, Jacob dressed in Esau's clothes and took the meat Rebecca had provided and in this way influenced Isaac to give him the prophetic blessing he intended for Esau. He could not take the blessing that he had given Jacob back, but he could and did give Esau a blessing in which he allowed him to break the yoke from his neck. This made it impossible

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**The Lighted Pathway**

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

**REV. WILLET L. MORETZ**  
SWANNANOA, N. C.

## YOUNG PEOPLE AND FRUIT-BEARING

*"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Proverbs 11:30).*

Last week I called your attention to the fact that one of the most important things in the young Christian's life is to win others from the ways of sin and the devil to Christ. That message was based on the statement found in the last clause of the text used both last week and this. It is my purpose this week to point to you the importance of spiritual fruit-bearing.

It is a grand thing to become a Christian and live a righteous life. Not only is one who so lives saving himself, by and through the grace and power of God, but he is helping to save others. His life shines out as a light to this lost, sin-cursed world as a blessing, and lives long after he is gone. Like Abel, it can be said, yes, truly said, of him down through the ages, "... he being dead, yet speaketh" (Hebrews 11:4). When one's life indeed speaks well for him, and to the admonition, good and edification, even the salvation of others; then when he is gone from this world, it can truly be said of him that he has lived uprightly, nobly, sublimely and successfully. His life has in no wise been lived in vain, but God is pleased with him and gets honor and glory out of his life and service, and the world is certainly blessed by such a life.

Our text says, *The fruit of the righteous is a tree of life*. There is a world of meaning in that verse. Notice, please, that it says, *The fruit of the righteous is a tree of life*. But what do we learn if we look at the reverse? It might read, "The fruit of the wicked is a tree of death." Which is it with you, dear young friend? What sort of fruit are you bearing? Our lives can be compared to a fruit tree, and the way we live determines the kind of fruit we bear. All are bearing some sort of fruit. It is either good or bad. It will be a blessing to others, or it will curse others and you. It is up to us. God has arranged that we may become His children and live right, be a blessing to Him, our fellow man and ourselves; and the devil has arranged that we may live for him, serve him, be a curse to

ourselves, our fellow man and destroy much good. For we read, "... one sinner destroyeth much good" (Ecclesiastes 9:18).

What is the fruit of the righteous? It is that of the Spirit of God that dwells in the Christian richly. Paul gives the Galatians the fruits of both the wicked and the righteous. In Chapter 5 and Verses 19-24 these fruits, or works, are listed in no uncertain terms. Let us consider these verses carefully: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

I want to be a tree of life, don't you, bearing the fruit of the Spirit. But from the way the great majority of people live, it seems that they prefer to be trees of death, bearing the fruit of wickedness and death.

To help you in the things of which I have been writing let me urge each one carefully read and study 2 Peter 1:2-10. Here is given a sure formula for a successful and fruitful life. God bless you richly.

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. ..."*  
(2 Corinthians 12:9)

**REV. A. B. BRYAN, PINETOWN, N. C.**

## FOR WHAT IS YOUR LIFE?

James, the apostle and brother of our Lord, was martyred in 62 A.D. at Jerusalem. He was a firm believer in the entrance of sin into the human family and that Christ, his elder Brother, was the true Sin Bearer for the world. He was a serious-minded person. As James links together man, God and his dependence upon Him, he suddenly falls upon this expression, "... For what is your life? It is even a vapour, that appeareth for a little time and then vanisheth away" (James 4:14).

What could life have been in the original? No one but God only can answer this question completely, but be assured that Jesus knew the story of creation; how that man was to enjoy the happiness and bliss of Eden. There man had understanding, power and prosperity in abundance. He understood how to dress Eden and keep it without labor (Genesis 2:15); what to call

the different animals, fowls and fish according to their species and nature (Genesis 2:19, 20); he understood the nature of his wife better than man has at any time since (Genesis 2:23); he was given power and dominion over all flesh (Genesis 1:28). Prosperity was given to him: given the tree of life, streets paved with gold, nature yielded unlimited at his command (Genesis 2:9-14). All animal nature was subjected and tame (Genesis 2:19, 20). It must have been wonderful to call all the animals, fowls and fishes down side of the river of life and hear them sing in praise to God and hear God's voice in the background say, "Praise ye the LORD. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness. ... Let every thing that hath breath praise the LORD ... " (Psalm 150:1, 2, 6).

Something happened. Life has been changed from the original. There was war in heaven (Revelation 12:7-9). Satan was cast out with all his trouble makers (Luke 19:18). Life has been changed (Genesis 6:11-13). Man sinned, lost his understanding of God's will (Genesis 3:8). His power and prosperity were taken away and he was cast out of his original state of blessedness with the curse of sin hanging over his head (Genesis 3:23, 24). No wonder man has a struggle. The great deceiver, Satan, the most cunning beast of the field, is against man and because of his sins God cannot lift him from Satan's invasion. That which man accomplishes for prosperity, understanding and spiritual light is against great opposition and power. Man can only gain understanding, power and true prosperity as he wages the battle against sin and for the right.

James says, "... For what is your life? It is even a vapour, ..." (James 4:14), continually rising, floating and fading. There are many problems and temptations along the way, but remember, man is not the captain of life. Life is so uncertain that he must depend upon the Lord, "For that ye ought to say, If the Lord will, we shall live, and do this, or that" (James 4:15).

What is your life? Is it a continuous vapor of aircastles with no hope of a failure? You have opposition. You are getting nowhere fast. God does not order the life with no hope. He orders and directs the life which is built around what Jesus said, "Seek ye first the Kingdom and His righteousness." God may not restore one to Eden with all its advantages, but He will supply strength and plenty, if and when one puts his trust in Him. He surely makes a difference. If you have never, you should

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# CHRISTIAN EDUCATION

## THE MAIL BOX

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Bible School at Grifton, N. C., Church

Following a visit to the North Carolina Bible School Clinic held at Mount Olive Junior College, members of the Grifton, North Carolina, Church planned its first two-week Bible school. This school began May 26, and will continue through June 6, with commencement night planned for Saturday night, June 7. Bible school hours are from 9:00 a. m. to 11:30 a. m.

The following is the teaching staff: Nursery, Mrs. John O'Quinn and Mrs. Louise Stocks; beginners, Miss Mildred Jarrell and Mrs. Rhuben Holten; primary, Mrs. Va Dunn and Mrs. Zelbert Cox; juniors, Mrs. Ray Harrison, Mrs. B. T. Jones and Mrs. Robert Barwick; intermediates, Mrs. Percy Boyd and Mrs. Cletus Hart. Mrs. Robert Turnage is serving as pianist. Mrs. Vernon Braswell is the director of the school, with Mrs. Isaac Mitchell as her assistant.

## Open Letter to N. C. Pastors

May 19, 1958

To Free Will Baptist Pastors in North Carolina:

On Sunday, June 1, at 4:00 p. m., Mount Olive Junior College will hold its fourth annual commencement and will bring to a close its most successful year of operation. We invite you and the members of your churches to attend our graduation. Dr. Marshall Scott Woodson, president of Flora Macdonald College, will deliver the main address.

I want to express my sincere appreciation to the Free Will Baptists of North Carolina for their increased support to Mount Olive Junior College during this school year. Our people have demonstrated beyond doubt that they want and appreciate the kind of Christian higher education this college aspires to give. I am grateful to be a part of this educational service to our demonination.

In bringing this school year to a close, we need several thousand dollars to meet our financial obligations between now and June 30, the end of this fiscal year. If your church budget has an allocation to Mount Olive Junior College which has not

yet been sent, it would help us greatly to receive it at this time. If the college was not included in your budget, we would appreciate a contribution during the next few weeks.

Income from our churches this year has been the highest in the history of the college, but not high enough to meet our increased obligations. It was necessary for us to expand our program considerably in order to become accredited. Now that Mount Olive Junior College is approved, we must continue to maintain these high standards.

I shall look forward to our hearing from you soon.

Sincerely yours,  
W. Burkette Raper  
President

## Alumni Day

Alumni activities for former students of Mount Olive Junior College, Eureka College, and Ayden Seminary will be held on Saturday, May 31.

4:00-6:00 p. m.—Open House and Registration

6:00-7:00 p. m.—Business Meeting

7:30-9:00 p. m.—Alumni Dinner and Program (Members of the 1958 graduating class will be honored guests.)

## Appreciation

I would like to express my sincere appreciation to the Free Will Baptists of North Carolina and several other states for the increased support they have given to Mount Olive Junior College during the past school year. Your contributions have made it possible for the college to win the approval of the State Department of Education and the North Carolina College Conference. We can now offer our youth a quality program of Christian higher education.

But if we are to continue to make progress, or even maintain the heights already obtained, more support is needed. If our youth can depend upon us today, we can depend upon them tomorrow.

W. Burkette Raper, President  
Mount Olive Junior College

## NOTE OF THANKS

"I want to thank all my family, friends and woman's auxiliaries for the nice cards and money that I received for my birthday. May the Lord bless everyone that had a part."—Rev. W. B. Nobles, Winterville, North Carolina.

"Having resigned the pastorate of the First Free Will Baptist Church in Opelika, I am now available for full-time pastoral or evangelistic work.

"I am a graduate of Free Will Baptist Bible College, Nashville, Tennessee, and have done pastoral and evangelistic work in several southern states.

"If interested telephone Shurwood 5-5108 in Opelika, Alabama, or write to the following address."—Rev. Odell Harris, 1903 Third Avenue, Opelika, Alabama.

## PRAISES PAPER

"I received my Free Will Baptist yesterday and I enjoyed reading the editorial so much. I also enjoy reading the other articles. I am mailing a little poem of what I think of the paper:

### What Road Are You Taking?

When you're on the road of thinking  
And you've heaven in your heart,  
Subscribe for the Baptist paper—  
Be sure to read every part.

This little paper will make you happy,  
If you read it every day.  
It will help you walk with Jesus  
On the straight and narrow way.

When your load seems so heavy  
And your burden hard to bear,  
Just think about our Saviour;  
He will always hear your prayer.

When you read the Baptist paper,  
It sends good thoughts to your heart.  
You will always be with Jesus,  
And from you He'll never part.

I have often felt so lonely  
With no one to share my cares,  
And then I read the Baptist;  
How it drives away my fears!

It helps me take a step still higher  
On the ladder to God's throne.  
How my cup fills full of joy,  
As I am traveling home.

Each day brings us nearer  
To our eternal home—  
Are we taking Jesus with us  
While on this earth we roam?  
Oh, what a sad time it will be  
If we make the fatal mistake,  
And when we reach our journey's end  
God has closed the pearly gates.

Now, dear friends, let us be happy  
And walk with Jesus every day.  
In joy or in sorrow  
We must not forget to pray.

He will guard us as the shepherd  
As he looks after his flock.  
While we are thinking of tomorrow  
We are on the solid rock.

When our journey here is ended,  
And we see each other face to face,  
We will dance and shout with angels  
In that happy, golden place.

—Mrs. Walter W. Buck, Gates,  
North Carolina.



# NOTES — AND — QUOTES

By J. C. Griffin



Our God is a triune God. Jesus is the second Person of the Godhead. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

Jesus is the Word; He is the second Person of the Holy Trinity. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3).

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

"In him was life; and the life was the light of men" (John 1:4).

"He was in the world, and the world was made by him, and the world knew him not" (John 1:10).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13).

The Holy Scriptures tell us over and over again that Jesus is God, but somehow multitudes have failed to grasp this wonderful truth. Let us examine some of the following Scriptures:

"Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

"And Thomas answered and said unto him, My Lord and my God" (John 20:28).

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16).

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness of thy kingdom" (Hebrews 1:8).

"For every house is builded by some man; but he that built all things is God" (Hebrews 3:4).

"The first man is of the earth, earthy: the second man is the Lord from heaven" (1 Corinthians 15:47).

"And we know that the Son of God is come, and hath given us an undstanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life" (1 John 5:20).

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Revelation 1:8).

There are many who say, "He is not God, but the Son of God." In His body of flesh He was indeed the Son of God. John 3:16 tells us this: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

What does it mean to be a begotten son? He is one that is begotten by natural generation—one who is born of a woman. Jesus came into the world in the same way as mankind, being born of a woman. He could not, however, be born of the seed of a man or He would have had the sinful nature of Adam even as we. This could not be, for He must be the Lamb without spot and without blemish. The angel told the virgin, Mary, how His birth would be accomplished.

"Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke 1:34, 35).

The body of Jesus was formed from seed planted in Mary's body by God Himself, and from God He received a divine nature and from Mary a human body. He was, therefore, God and man in one person. He is the Son of God by eternal generation. He is the only man that ever trod the earth who was begotten of God. He is God, the Word, made flesh.

Do you have this precious Son of God and very God Himself? "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

According to the Bible, Jesus prayed the following prayer: "And now I am no more in the world, but these are in the world,

and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).

Notice that Jesus said *that they may be one as we are*. In His praying, Jesus also said, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; . . ." (John 17:20-23).

The triune Godhead is made up of God the Father, God the Son and God the Holy Spirit. May we notice some instances when this truth was literally set forth:

"And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17).

May we notice that there were three: Jesus was visible to the eyes of man; the Holy Spirit was visible to Christ; the Father was heard speaking from the heavens. They are three separate persons, but one in attributes and purpose.

A little lad in a candy store wandered from case to case, with utmost gravity, studying very seriously each box of candy. His mother, tired of waiting, called, "Hurry up, son, spend your money; we must be going." But the little boy replied, "Mamma, I've only got one cent to spend, and I must spend it carefully."

We have only one life to spend, and it must be spent carefully. The best way to spend it is for the Lord Jesus Christ. How are you spending yours right now?—*World Conquest*.

## SPECIAL NOTICE!

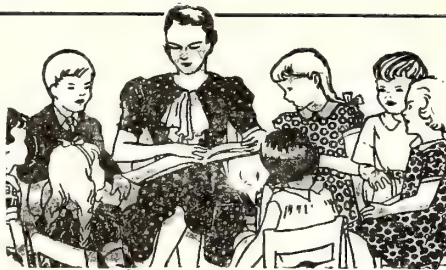
Since our fiscal year at Free Will Baptist Press ends June 30 and the new fiscal year begins July 1, all solicitors of subscriptions will please note that a new Honor Roll will begin July 1. Church group solicitors of subscriptions will also note the beginning of the new year. Credits for subscriptions solicited in one year are not carried over and credited to solicitors in the next year.



# STORIES

FOR OUR

## BOYS and GIRLS



### CATCHING

Zelia Margaret Walters

**M**OTHER, do you think I could go and play with Edna tomorrow?" asked Lois just before she went to bed.

One of her mother's old friends had just moved into the neighborhood. She had a little girl, and Lois had been promised that she could go get acquainted just as soon as they were settled.

But, instead of answering at once, Mother looked at Father and said: "Do you think it is catching?"

"I can't tell," said Father, with a little twinkle in his eye. "It may be. But you might let her go, anyway."

"Very well," said Mother. "You may go tomorrow, Lois."

"Mother, has Edna the measles?"

"Oh, no, dear; nothing as bad as measles! Now hurry to bed. It is five minutes past time."

Lois went to bed, wondering what Edna had that might be catching. If it had been as bad as measles, Lois would have given up the visit, for she had had measles that spring, and she remembered how ill she was. And Mother said she was fretful and whiny yet because of the measles. But, since it was not as bad, she decided to go. She might not catch it, anyway.

The next afternoon she went to Edna's house, and knocked on the door.

"Why," said Edna's mother, "Lois has come to visit us, Edna, dear, come get acquainted with Lois."

A little girl came flying into the room. She didn't look the least bit sick. If you can imagine the very nicest smile you know turned into a little girl, that would be Edna. There were smiles in her eyes, and in her cheeks and in her voice, and, by the way she skipped and pranced, I think they were even in her feet. She took Lois out to the garden to see her playhouse.

"Oh, I'm so glad you've come," she said. "Now we can play school."

"I don't like to play school," said Lois, with some of the fretfulness coming out into her voice. "I'd rather play house."

"I like to play house too," said Edna. "Of course we'll play what you'd rather, because you're company. Would you rather be the mother?"

"I'd rather you'd choose what you want to be," murmured Lois, the fretfulness quite gone. "And afterward let's play school too. I think I'd like that."

So they played both games, and Lois didn't get a chance to whine or insist on her own way. Edna said she was company and should have her own way, so there couldn't be any argument about it. And Edna was so pleased with everything, and smiled and laughed so often, that Lois had to laugh too.

Lois went home that night skipping and singing. Father and Mother were on the porch.

"It was catching, after all," said Father.

"Yes," said Mother, "I see it was."

When Lois went to bed that night she examined herself carefully to see if there were any red spots on her arms or chest. There were not. She didn't have headache or sore throat. What could she have caught?

Edna came to visit Lois in a few days. Without any one's telling her to do it, Lois was very polite and asked Edna each time what she would rather do.

But at length Edna said: "You choose this time. It's more fun sometimes to do what other people like."

So they played singing school, and Edna taught Lois some new songs.

"You do think of the nicest things to do," said Edna. "I think you're just lovely for a best friend."

When Edna had gone home, Lois said to her mother: "Edna thinks most everything is lovely. She thought it was a lovely day, though I thought it was too hot. And she liked our house and orchard, and my playthings, and the dog and my father and mother and me."

"What good times she must have when she sees many things she likes!" said Mother. "I suppose she hardly ever finds anything to complain about."

"She doesn't," said Lois. "And she does have lots of fun. I believe I'll look for the nice things too. I'd like to have as much fun as Edna does."

"I see it is very, very catching," laughed Mother. But she wouldn't tell Lois what

was catching, and Lois couldn't find a thing the matter with herself.

The next time Lois went to visit Edna she carried five cents in her apron pocket.

"Oh, Edna! let's go down to the little store and get some ice cream."

"I don't believe I want to buy any," said Edna.

"Won't your mother give you five cents?" asked Lois.

"Oh, yes; I have five cents, and lots more of my very own. But I don't believe I want to buy ice cream. I'm going to do something nicer with it."

"What is nicer than ice cream?" asked Lois.

"I believe I will tell you," said Edna, "and then you will see that it is more fun."

"The woman who washes for my mother brought her little girl with her once. The little girl is a cripple, and her mother had to bring her in a wheel chair. I showed her some of my birthday books, for she loves to read. And what do you think! She never had a birthday present. Not one! You see, she has only her mother to take care of her, and the mother earns only enough to buy the food and clothes. So I'm saving my money, and my allowance, and what's in my bank, and I'm going to have a real birthday for her. She shall have a cake with candles, and flowers, and a book full of lovely stories like some of my birthday books. So I can't spend any money for ice cream, because her birthday is next month. Won't it be fun to see how glad she is when she gets her first present?"

"Yes," said Lois, slowly. "Can I go, too, and see her get it?"

"Why, of course. That will be lovely. It will be a regular party, won't it?"

"I guess I won't get any ice cream today. I shall save my money, too, and I'll buy her a present."

"Oh, what fun that will be!" cried Edna.

And most of the afternoon the two girls talked about what they would do at the party for the girl who had never had one before.

Lois came home skipping and singing again.

"Mother!" she cried, "I'm not going to buy any ice cream or candy for a long time."

"Why should that make you so happy?" asked Mother.

"Because I'm going to help give a birthday party to a girl that never had a thing for her birthday before. We are going to have such fun."

"I see you have caught it," said Mother. "You have a well-developed case."

"Mother, what have I caught?" begged Lois.

Then Mother took Lois on her lap. "My dear, you have caught two of the best things a little person, or a big one, either, can



catch: they are a merry spirit and a kind heart. Our little girl was getting very fretful and cross. We knew that Edna was happy and sunshiny, so we hoped that her merry spirit was catching. Father and I felt sad when we saw our daughter growing selfish and caring for herself first. Edna was kind-hearted and thought of other people first. We hoped it was catching. And both of those good things were. Our little girl is growing more cheerful and kind each day. Aren't you glad you caught some-

thing?"

Lois was very glad, and she thought it over all evening. She meant to catch more cheerfulness and kindness. Then she thought of something new.

"Mother," she said at bedtime, "perhaps someone may catch some nice things from me sometimes."

"I think they will," said Mother. "I have noticed that smiles and kindness are even more catching than the measles."—*Christian Standard*.

which was turned over to Mr. Turnbaugh for home missions. The next district auxiliary meeting will be held at Bethel Church at South Roxana, October 23, 1958. The offering at that meeting will be equally divided between the Bible College, the orphanage and the youth camp.

Roberta Bain,

Corresponding Secretary

## Bicycles and Visual Aids for Missionaries

(G. T. A. and Y. P. A. Projects)

The bicycle on the platform at Mount Olive Junior College, May 17, was decorated with colorful tags representing those Y. P. A. groups who have sent offerings to the National Bicycles for Missionaries Fund.

Also a number of G. T. A. groups placed their offerings on the altar for the National Visual Aid Project and received a banner with the slogan "We give that they may see, hear and live."

The G. T. A.s and Y. P. A.'s attending the North Carolina State Declamation Contest responded well to these national projects. Mrs. Robert Crawford, state youth chairman states that she believes that all the G. T. A. and Y. P. A. groups throughout the state have a real desire to help our missionaries on the field. She urges all youth chairmen and sponsors to make these projects known to their young people. (Both projects are described in the Woman's Auxiliary Year Book and in the Y. P. A. and G. T. A. program books. Remember "Where there is no vision the people perish." Young people, with a vision of the needs of our missionaries and a knowledge of what they can do to help, will give gladly their time, talents and even their own selves that Christ may be made known.

Send all offerings for these projects to Mrs. M. A. Woodard, Winterville, North Carolina, by July 1, if possible.

## An Open Letter

To Presidents of North Carolina Woman's Auxiliaries:

Now that the time for vacation Bible school has arrived, I know that you and the other members of your auxiliary are going to be busy with the children and young people in your community. We hope that the aid given to the approximately 500 workers who attended the Vacation Bible School Clinic at Mount Olive Junior College in April will help to make our Bible schools this year the best ever.

We are asking again this year that all of our vacation Bible schools designate their offerings for Mount Olive Junior College.

(continued on page sixteen)

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Texas State Woman's Auxiliary Convention

FIRST FREE WILL BAPTIST CHURCH

30th and Parker Streets

Bryan, Texas

June 10, 1958

THEME: "Go set a watchman, let him declare what he seeth" (Isaiah 21:6).

ORGANIST: Mrs. Jane Burden

PIANIST: Mrs. E. D. Hellard

Morning Session

9:45—Registration

10:00—Hymns, Mrs. Malcolm Fry, Song Leader

—Devotions, Mrs. H. M. McAdams

—Welcome, Mrs. H. S. Edge

—Response, Mrs. J. M. Goode

—President's Message: "Laborers Together With God," Mrs. C. B. Thompson

10:30—Roll Call, Seating of Delegates

—Recognition of Ministers and Visitors

—Appointment of Committees: Nominations, Resolutions

10:45—"Let the Watchman Declare What She Seeth in Our Youth," Mrs. Gaston Clary

10:55—"Let the Watchman Declare What She Seeth in Personal Service," Mrs. T. V. Kankey

11:05—Congregational Singing

—Worship Offering

—Special Music, Host Church

—Convention Message, Rev. Dale Burden

12:00—Lunch (In Annex)

Afternoon Session

1:15—Congregational Singing

—Devotions, Mrs. Moselle Franks

1:30—"Let the Watchman Declare What She Seeth in Stewardship-Prayer," Mrs. A. F. Halbrook

1:40—Statistical and Financial Reports, Mrs. H. Ray Berry, Secretary-Treasurer

1:50—"Let the Watchman Declare What She Seeth in Study Courses," Mrs. Bob Trant

2:00—Business Session

—Report of Committees

—Election of Officers

—Placement of Convention

—Installation of Officers, Mrs. E. D. Hellard

3:00—Adjournment

## Illinois Woman's Auxiliary Meets in Johnson City

The District Woman's Auxiliary of Illinois convened at the Johnson City, Illinois, Free Will Baptist Church on April 23, 1958.

Aileen Hanna was selected to preside in the absence of the president, Geraldine Lewes. Seven churches were represented. A total membership of 141 in Illinois was reported. Officers for the coming year are Aileen Hanna, president; Marjorie Dame, vice-president; Aileen Spann, youth chairman; Mayme Edwards, mission study chairman; Mabel Kettelman, program-prayer chairman; Jane Norris, personal service and benevolence chairman; Chesta Clampet, recording secretary; Roberta Bain, corresponding secretary; Catherine Waggoner, treasurer; Elva Turnbaugh, field worker.

The morning message was delivered by Rev. Bill Turnbaugh, pastor of Bear Point Church. The Scripture reading was from Matthew 28:16-20. A bountiful lunch was enjoyed at the noon hour. Reading and special numbers were rendered, and a playlet was given by the Johnson City Church.

The day's offering amounted to \$30.54,



# MISSIONS

(continued from page seven)

our church people and Christian friends.

As we took this long, tedious journey we could really recognize the presence of prayer. In British Columbia the roads were terrible due to the melting of the snow. All of the roads were dirt and gravel. We only lost about a day's travel by breaking the trailer tongue. The Alaskan Highway was about seventeen hundred miles of gravel road. Passengers were having many flats, motor trouble, and broken gas lines, but God brought us through without one second's trouble. Many times we thanked God for those who were praying for us.

Our hearts were greatly challenged as we traveled. Through Canada and Alaska, we traveled miles and miles, finding village after village of little shacks without a gospel witness. We spent a night in a village of twelve families where the closest church was eighteen miles, a section that is covered with snow and traveling is difficult. Our hearts were gripped for the need of dedicated home missionaries.

The spiritual challenge of Anchorage is great. Even though there are quite a number of churches here of almost every denomination and cult, we understand that only five per cent of the population of this city of 65,000 attend church of any kind. We have not secured a place to worship yet, though we have found plenty of empty buildings. The rent is so high that we feel it is necessary to prayerfully look further before renting a place. We have a Bible Club in our home every Saturday morning with an enrollment of fifteen children. We plan to begin one in an Eskimo village here in the near future. We have also made contact with three Free Will Baptist families thus far. We feel that there are many more that we can find after we have established a place of worship.

Prices here are considerably higher than they are in the states, which will make the Alaskan project rather expensive. With the most careful selection of food and using substitutes where we can, we still find that our grocery bill has doubled from what it was in the states. We assure you that we are very careful in the use of every penny of your mission money.

Here are some prices of a few items we gathered today at one of the large super markets. You might be interested in comparing these prices with those in the states.

Bread	loaf	\$ .60
Fresh milk	qt.	.60
Recombined milk (substitute)	qt.	.30
Carnation milk	can	.20
Local eggs	doz.	1.19
Pork roast	lb.	.89
Steak	lb.	1.69

Sirloin steak	lb.	2.29
Pork steak	lb.	.79
Pork chops	lb.	1.49
Sausage (common)	lb.	.69
Sausage (link)	lb.	.98
Lard,	four lbs.	1.98
Bacon	lb.	.98
Tomatoes	lb.	.79
Cabbage	lb.	.33
Bananas	lb.	.39
Potatoes	lb.	.15
Sweet potatoes	lb.	.47
Lettuce	lb.	.39

## Financial Statement for April

Amount of Deposit on	
Arrival	\$1,251.50
Recepts for April	381.47
Total	\$1,632.97
Disbursements for April	510.00
Balance	\$1,112.97

Please pray for us daily. If the job is to be done in Alaska it must be backed up by intercessory prayers of those back in the states who feel the responsibility of the work. Aslo, write to us for your words of greeting and encouragement mean much. You are invited to visit us anytime you want a cool vacation.

Your Missionaries in Alaska,  
Lee, Ethel, Vernon and Rodney  
Whaley

## NEWS NOTES

(continued from page six)

1958, and their daily vacation Bible school which begins the same date. Ronald Howland, J. W. Long Jr., Miss Molly Barker and Miss Mary Ellen Rice of the Free Will Baptist Bible College, Nashville, Tennessee, will be teaching in the Bible school. The Rev. Seldon Bullard, pastor, will direct the Bible school.

The youth revival will be held each night during the vacation Bible school with Ronald Howland and J. W. Long Jr. doing the preaching. Special music will be rendered during the services. The church states, "Young and old alike are invited to this revival. Last year eighteen young people were saved during the Bible school, and we are looking for a victorious time in the Lord this year."

## Questions and Answers

(continued from page eight)

for Jacob to enjoy his blessing unmolested; therefore, when Jacob settled at Hebron at Isaac's death, Esau left all Isaac's possessions to Jacob and took Edom, driving out the Canaanites from Edom. This made

possible the Arab-Israel situation that has existed ever since. "Meddle not with them; for I will not give you of their land, no, not so much as a foot breadth; because I have given mount Seir unto Esau for a possession" (Deuteronomy 2:5). (See Genesis 2:1-8.)

Abraham had all Canaan given him and his posterity, but in a covenant Abraham gave Lot his choice of the land. He took the Jordan Valley, including Sodom and Gomorrah that were destroyed, and God permitted Lot and his daughters to have the part of the land that was known as Amon and Moab. Now when Jacob's descendant's returned from captivity, Moab still had her land. "And the LORD said unto me, Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession" (Deuteronomy 2:9).

When Moab mistreated David's family, he was empowered to bring both Edom and Moab under subjection. Until then the Lord did not allow these Hebrew peoples who were related to Abraham to be molested by the descendants of Jacob.

God calls upon writer and reader alike to completely destroy or put from himself all sin; which, if we do, a happy end is before us, but if we fail, judgment is awaiting just as it was for the people of the past.

## Till You're Well Again

(continued from page nine)

try and learn the difference. The well-ordered life is a glory to the Lord. What is your life? It may be marred by sin, but only God can take the broken pieces and place them together and make a vessel for the Master's use.

## Fire in the Poker

Pearle E. Fowler

One young man was asked a number of questions concerning his faith in Jesus. One question was, "How do you explain Jesus and the Holy Spirit's living inside of you?"

After thinking a bit, he replied, "It is like the poker and the fire in the stove. You put the poker in the fire to liven up the fire. But if you leave the poker in the fire, the fire gets into the poker. The poker being in close contact with the fire, becomes like the fire."

Was that not a good answer? It truly illustrated the verse found in the Psalms, "I am the Lord thy God . . . open thy mouth wide, and I will fill it."—*Gospel Herald*.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## A People Must Choose

(Lesson for June 8)

Lesson: Joshua 11:26-23; 24:14-28.

Golden Text: Joshua 24:23.

### I. INTRODUCTION

According to Ussher's dates, Joshua's leadership covered a period of approximately 34 years. He succeeded Moses about 1451, B.C., and died in 1427, B.C. This lesson covers a part of this period which is rather difficult to study unless we know something about some of the events which took place during the period covered between last Sunday's lesson and today's.

From Shittim Joshua sent two men to spy out Jericho, who returned with the report that the Lord had delivered all the land into their hands. Upon their arrival at the Jordan River, the water parted as it did at the Red Sea, and they passed over, preceded by the ark of the covenant. Their first battles were against Jericho and Ai. Jericho was taken with no hindrance to their victory; and so was Ai, but Achan's sin almost cost them their victory at the very beginning of their conquest at Ai.

On several instances the kings of these countries made alliances against Israel, but their combined efforts could not defeat God's people.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. When we go forth at the command and with the help of God, hills will fall as easily as plains (Joshua 11:16).

2. Overcoming one of the kings of the Canaanites was not enough; there had to be continued warfare all the rest of Joshua's life (Vv. 17, 18).

3. The hosts of evil are never willing to surrender, for that would mean the end of their power (Vs. 19).

4. It is by the permission of God that the hosts of evil attack us now, but a fearful day of reckoning is coming for them (Vs. 20).

5. Temptation will always be present in this life, but it is possible to gain peace by resting in the finished work of Christ (Vs. 23).

6. It may sound trite, but the best advice that can be given to any man is that he should fear the Lord (24:14).

7. A shameful exposure came to Israel, for God said, "Put away . . . the strange gods

which are among you." The idols may have been cleverly concealed, but God saw them.—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. It was a formidable task to which Joshua was called. First, he was to succeed Moses, a man of such towering character that Joshua could never hope to fill his shoes. Second, he had seen, over a period of forty years, the recalcitrance and rebellion of the people, and he must have wondered how he could handle them when even Moses had so difficult a time. Third, the conquest of Canaan was no small undertaking.

2. Right in the line of march lay Jericho, a fortified city, and the key to the whole land. Now, just as the first-born belonged to God, and the first fruits of the land, so the first city to fall in Canaan must be "devoted" unto God, and not go for spoil to the children of Israel; hence the strict commands utterly to destroy and to take no loot. In keeping with this, the campaign against the city was no ordinary military campaign. It was claimed for God by the progression of the ark of the covenant around it, and by the blowing of the priests' horns over it. No engines of war made the breach, but the act of God.—*The S. S. Times*.

3. The first section of our Printed Text gives a summary of the areas conquered by Joshua in the land of Canaan. In order to understand more fully some of the campaigns carried out by the Hebrews in taking possession of the land, the reader should study Chapters 2 through 11. These chapters tell of the conquest of Jericho and Ai, the treaty made with the Gibeonites, the war against the five kings of the Amorites, and the war against Jabin, king of Hazor, and his allies. These chapters tell of the conquest of only a fraction of the total land. According to the account given in the succeeding chapters, much of the land had to be taken by the tribes after their inheritance was allotted to them. (See Joshua 13:1-7; 18:2-4.) Moreover, there were cities which the Hebrews did not conquer for many years and others whose inhabitants were not driven out or destroyed. (See Joshua 15:63; 16:10; 17:12, 13.) Nevertheless, the Hebrews, under the very capable leadership of Joshua, gained a strong

foothold in the land.—*The Bible Teacher* (F.W.B.).

4. You will find studying the book of Joshua a real help in your Christian life. The conquest of Canaan is typical of the spiritual victories that should be won by every child of God. All of us have enemies to fight; perhaps a quick temper, or selfishness, or other faults. God wants us to have victory, that we may glorify Him. The book of Joshua shows how this can be done. Faith in God gives courage. Studying His Word and then obeying it will cause our faith to grow. Sins confessed and put away will keep the channels open to heaven. Then we will be able to say as did Joshua, "There failed not ought of any good thing which the Lord had spoken."

God grant that we all may go forward victoriously in our Christian lives.—*Selected*.

5. Where we will be ten, twenty, thirty years from now depends upon the choices we make now.

A minister preached in a prison. As he preached, he saw a prisoner whose face was familiar. At the close of the service, the minister went to the cell of the prisoner. "Haven't I seen you somewhere before?" asked the minister. "Yes," said the prisoner; "we were boys in the same neighborhood. We went to the same school. We sat close to each other in class. Then my future was as bright as yours. But, at the age of fourteen, you made choice of the service of God and became a Christian. I refused to come to Christ. I chose a life of sin. Now you are a happy, honored minister of the gospel. I am a wretched outcast. I have already served ten years in this prison, and I am to be a prisoner here for life!"—*Selected*.

6. One summer some English botanists went to Switzerland to collect rare flowers. One morning they left a little village and went to a nearby mountain. They climbed for several hours and came to a precipice. Looking down over the precipice they saw some beautiful, rare flowers. They looked at the flowers through their field glasses. They wanted some of them. A little boy came by. He watched the botanists. One of them said, "My boy, let me tie a rope around your waist and lower you over this precipice. If you will dig up one of those plants for us, and bring it back without harming it, we will pay you well!" The boy ran away. In a short time he returned, bringing with him a man who was bent from toil. The man's hands were rough from hard work. The boy said to the botanists, "Sirs, this is my father. If you will let him hold the rope, I will go over the precipice, and get the plant for you!" The boy had real faith in his father!—*Selected*.



## WOMAN'S AUXILIARY

(continued from page thirteen)

These offerings in past years have greatly aided us in providing the best college possible for our youth. Many of the children in your vacation Bible school will later enter college, and they will be happy to attend a college sponsored by their church if it can meet their educational needs. By designating your vacation Bible school offerings to Mount Olive Junior College, your young people can begin now to share in the building of a college which they may one day enter.

We have mailed out a picture of the college and offering envelopes. If you think you could effectively use additional pictures or envelopes in your Bible school, please let us know how many.

Mount Olive Junior College needs the full co-operation of all our people in order for us to offer our youth the best in Christian higher education. We shall look forward to receiving a contribution from your vacation Bible school.

Sincerely yours,

W. Burkette Raper  
President

## Auxiliary Honors Graduates

Vernon Elmore and Richard Moore, seniors graduating from Goldsboro, North Carolina, High School this spring, were honored at a banquet held at Griffin's Barbecue on Thursday, May 8, 1958. The banquet was given by the Woman's Auxiliary of the First Free Will Baptist Church of Goldsboro.

A center floral arrangement of lavender and white iris decorated the speaker's table with tiered candles on either side. Mixed floral arrangements along with candles carried out the class colors on the white linnen covered tables. Program favors were attached to a lavender ribbon and white rose, the class flower.

Speaker for the occasion was Mr. Hardy Talton. "Using the Talents They possess to Better Serve Man and God" was the theme of Mr. Talton's talk. Seated at the speaker's table along with Mr. Talton were Mrs. Hardy Talton, Rev. and Mrs. J. R. Davidson, Mr. and Mrs. J. R. Newton, Mrs. L. E. Benton, Mr. and Mrs. Melvin Jackson, and Mrs. J. L. Stephenson.

A special song was rendered by Miss

Joyce Jackson, Miss Kathryn Hales and Miss Paulette Lambert.

Serving on the planning committee for the affair were Mrs. L. E. Benton, Mrs. J. L. Stephenson, Mrs. Wilburdean Shirley and Mrs. W. E. Branch. Program favors were made by the Dorcas Circle.

The benediction was given by Mr. W. E. Branch.

## Midway Auxiliary Convention to Hold Workshop

The Third Quarterly Workshop of the Midway Woman's Auxiliary Convention of Georgia will be held with Mt. Zion Church, June 5, 1958. The theme will be "Missions." Following is the scheduled program:

### Morning Session

- 10:00—Congregational Singing, "Jesus Calls Us" and "Send the Light"  
—Devotions, "Each Auxiliary a Mission Field," New Light Auxiliary
- 10:15—We Welcome You, Mt. Zion Auxiliary  
—Response, Bainbridge Auxiliary
- 10:20—Learning Who's Who
- 10:25—"Cuba and Our Missionaries There," Patmos Auxiliary  
—Prayer of Thanks for Our Missionaries in Cuba, Donalsonville Auxiliary
- 10:50—Inspirational Singing, Zion Auxiliary
- 11:00—"India and Our Missionaries in That Field," Blakely Auxiliary  
—Special Prayer for Our Missionaries in India, Bethlehem Auxiliary
- 11:30—Message, Miss Laura Bell Barnard  
—Hymn, "Bring Them In"  
—Adjourn for Lunch

### Afternoon Session

- 1:00—Hymn, "The Regions Beyond"  
—Devotions, "Responding to the Mission Call," New Enterprise Auxiliary
- 1:15—"Africa and Our Missionaries to That Land," Macedonia Auxiliary  
—Praying God's Blessings on These Missionaries, Albany
- 1:35—Song, "We've a Story to Tell to the Nations," Led by Oak Grove
- 1:40—"Japan and Our Missionaries to That Land," Cedar Springs Auxiliary  
—Remembering These Missionaries In Prayer, Enterprise Auxiliary

2:00—"Our Home Missionaries," Traveler's Rest Auxiliary

—Let's Pray for our Home Missionaries, Hammack Springs Auxiliary

2:20—Playlet on Missions, "The Lord Will Work It Out," Jakin Auxiliary

3:00—Closing Remarks and Announcements

—Benediction

Newport, N. C.—The G. T. A. of Sound View Church met May 9, 1958, at 7:00 p. m. Kay Hewitt called the meeting to order, and the secretary read the minutes of the last meeting. Those present answered the roll call with Scripture verses, telling the location of the verses. There were eighteen members and one visitor present. Dues were collected prior to the business session.

The business session was then held. Kay Hall and Deborah Fulcher volunteered to serve refreshments at the next meeting. The group decided to paint the nursery as a project. The girls also decided to sponsor a hay ride. Carolyn Sharpe was elected as the new vice-president.

Kay Hewitt read the Scripture for the evening, and Lennie Taylor led the group in sentence prayers. Kay Hewitt also gave the introduction to the program. Carol Ann Ward, Lorine Henderson, Roxie Whaley and Francis Henderson took part in the program. Parts for the next program were then assigned. The group enjoyed singing choruses prior to the adjournment of the meeting. A social hour was then enjoyed, and delicious refreshments were served.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church met Thursday night, May 8, at the home of Mrs. Linie Holland. Due to other activities and sickness in the community, there were only ten members present.

The meeting was opened with the theme song, "We're Marching to Zion." Mrs. Holland was in charge of the devotions. Mrs. Myrtle Barefoot led the group in prayer. In the absence of the program chairman, Mrs. Sulie Spell was in charge of the program. The following ladies took part in the program: Mrs. Barefoot, Miss Mittie Owens, Mrs. Eunice Honeycutt, Mrs. Holland and Mrs. Lula Spell.

A chain of prayer was offered for several sick ones—some who were members of the auxiliary and others who were friends.

The hostess served strawberries, cookies and ice cream.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 4, 1958

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DURHAM, N. C.



## LOS CEDROS DEL LIBANO

Pictured above is the 1958 graduating class of Los Cedros del Libano (The Cedars of Lebanon), our Cuban mission school, which is located at Pinar del Rio, Cuba. The group is shown singing "Maravillosa Gracia" ("Marvelous Grace of Jesus") at their graduation exercises.

For more information about the above group and the Cuban mission work, see the feature in this issue entitled "An Open Letter from the Cuban Mission Field."



# EDITORIAL

## PRESENT-DAY PHARISAISM

C. H. Overman

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: And there was a great company of publicans and of others that sat down with them. But their scribes and Pharisees murmured against his disciples saying, Why do ye eat and drink with publicans and sinners? And Jesus answering said unto them, they that are whole need not a physician; but they that are sick. I came not to call the righteous but sinners to repentance" (Luke 5:27-32).

From the time Christ began His earthly ministry, He was constantly plagued with criticism and faultfinding from two groups—the scribes and the Pharisees. They accused Him many times, but never were their accusations justifiable.

On one occasion they accused Him and the disciples of profaning the Sabbath day by gathering ears of corn (Luke 6:1-5). When Zacchaeus the publican came down from the sycamore tree and Christ went to his house, the people murmured against Christ, "... saying, that he was gone to be a guest with a man that is a sinner" (Luke 19:7). Christ, however, revealed their true character in Matthew 23 when He denounced their evils with eight woes.

Christ did not allow opinions, petty beliefs, etc., to keep Him from the purpose of His ministry. He constantly made contacts with the temple and synagogue, in spite of the hypocrites. Not only was this true, but as the above Scriptures will bear out, He made contacts with men of questionable reputation—in order to bring them unto Himself.

### SOME PRESENT PROBLEMS

We have been reading recently with deep interest the growing criticism and conflict between the supporters of Evangelist Billy Graham and those who are opposing his policies relative to evangelism. One of the most recent informative writings is the book *Cooperative Evangelism*, by Robert O. Ferm, Dean of Students, Houghton College, Houghton, New York. This is a recent publication, and can be purchased for \$.75. It may be purchased from the Free Will Baptist Press.

We cannot agree with all that Dr. Ferm says, but, for the most part, his conclusions are logical and Scriptural. We cannot condone the ecumenical movement, but the co-operation of Protestant churches is essential in this generation more than ever before. Dr. Ferm goes to great lengths to show that great evangelists such as Wesley, Finney, Moody and Sunday were men whose policy was co-operative evangelism. Space will not allow us to quote from the chapters relating to these men, but only the problem relating to Billy Graham.

The big question is *with whom shall we evangelize?* "At a time when evangelism is thrust upon the consciousness of millions, a few are divided concerning this question of co-operation. This is the heart of the situation that disturbs some Christians.

"Billy Graham has worked to make mass evangelism church centered, but in so doing he has met opposition and criticism from extremists among both liberals and fundamentalists" (Page 13).

Dr. Ferm goes on to say that Dr. Graham has never faltered or made any compromise with his message and there has been no criticism regarding his messages. The criticism has come as a

result of his co-operation with the sponsoring bodies in the cities where the campaigns are held. Naturally these sponsoring bodies (which, in most instances, happen to be the National Council of Churches) have within them those who are liberals and modernists. However, those who would severely criticize seem to overlook the fact of his uncompromising messages and the thousands of lost souls that are finding Christ in these great evangelistic revivals. "Instead of criticism, he needs prayer, sympathy and understanding." (Page 16).

### SEPARATION IS THE MAIN ISSUE

"Separation is Scriptural, but an unreasonable and unscriptural application of separation places a restriction upon evangelism" (Page 21).

There are two verses of Scripture which have been constantly used against the co-operative policy of Billy Graham. They are 2 Corinthians 6:14 and Ephesians 5:11. The first one "Be not unequally yoked together with unbelievers: . . ." was written by Paul to those in Corinth who had been recently converted from paganism. He had reference to idolaters, pagans and immoral people. The latter verse, "And have no fellowship with the unfruitful works of darkness, . . ." has to do with filthiness, whoremongers, etc. A reading of the passage will reveal this. It seems that to use them for any other reason would be to take them entirely out of their context.

"Scriptural separation is positive and not negative. It is separation to something rather than mere separation from something. Paul reverently declared that he had been separated unto the gospel of God. The cognant word *sanctify* is used seventeen times in the New Testament, and without exception it is used in the sense of being set apart for sacred purpose."

We do not wish to be misunderstood in this editorial, for we definitely believe that the Christian is to be separated from the world of sin; however, he is not to isolate himself. Again Paul said, "... I am made all things to all men, that I might by all means save some" (1 Corinthians 9:22).

It seems that in these latter days there is a need for less criticism among those who profess to be doing God's work. Men who are busy in His service have little time to stop and judge another man's work. Now is the time for the evangelization of the world, and we cannot afford to limit it to a select group who must believe exactly as we do. On the other hand, the Bible believing Christian must be aware of the modernist and false prophet.

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## Summer Activities of

# The Musical Messengers



The Musical Messengers Quartet is composed of the following (left to right): Milton Worthington, first tenor; Jerry Ballard, baritone; Melvin Worthington, second tenor; and R. J. Kennedy, bass; with pianist, Dave Cochrane.

**T**HE Musical Messengers Quartet recently announced its schedule of services for the 1958 summer season. The list of more than sixty meetings was released by James Earl Coward of the team's Ayden, North Carolina, headquarters.

Week-end evangelistic series comprise the major part of the schedule. One week-long meeting and a ten-day series plus one-nighters late in the summer make up the remainder of the slate.

Here is the listing:

May 30—June 1: Reedy Branch Free Will Baptist Church, Winterville, North Carolina, the Rev. Henry Melvin, pastor.

June 6-8: Ayden Free Will Baptist Church, Ayden, North Carolina, the Rev. Raymond Gaskins, pastor.

June 13-15: Union Grove Free Will Baptist Church, Durham, North Carolina, the Rev. Bernard M. Duke, pastor.

June 21-22: Greer's Chapel Methodist Church, Lexington, North Carolina, the

Rev. Robert Harris, pastor.

June 25-26: North Carolina Future Farmers of America Convention, Raleigh, North Carolina.

June 27-29: Ruth's Chapel Free Will Baptist Church, New Bern, North Carolina, the Rev. J. C. Griffin, pastor.

July 9-18: Hollis Chapel Free Will Baptist Church, Columbus, Mississippi, the Rev. M. L. Hollis, pastor.

July 19-25: Pearce Chapel Free Will Baptist Church, Smithville, Mississippi, the Rev. M. L. Hollis, pastor.

July 26: Youth for Christ, Florence, South Carolina.

July 27: First Free Will Baptist Church, Florence, South Carolina, the Rev. Rufus Coffee, pastor.

August 3-7: Western North Carolina.

August 8-10: First Free Will Baptist Church, Wilson, North Carolina, the Rev. Earl Glenn, pastor.

August 15-17: First Free Will Baptist

Church, Smithfield, North Carolina, the Rev. Chester Phillips, pastor.

August 18: Fairmont Park Free Will Baptist Church, Norfolk, Virginia, the Rev. Fred Rivenbark, pastor.

August 19-20: Portsmouth Free Will Baptist Church, Portsmouth, Virginia, the Rev. Eugene Waddell, pastor.

August 21-24: Hyde Park Free Will Baptist Church, Norfolk, Virginia, the Rev. Joe R. Haas, pastor.

August 25: Ahoskie Free Will Baptist Church, Ahoskie, North Carolina, the Rev. Ralph Osborne, pastor.

August 26: Soundside Free Will Baptist Church, Columbia, North Carolina.

August 27: Maranatha Free Will Baptist Church, Greenville, North Carolina, the Rev. LaRue Davis, pastor.

August 29-31: First Free Will Baptist Church, Kenly, North Carolina, the Rev. Norman Adams, pastor.

This will be the third summer of activity by the Musical Messengers, the first on an increased scale.

Jerry Ballard, ordained into the Free Will Baptist ministry March, 1957, directs the team, singing baritone in the quartet. He has attended East Carolina College in Greenville, North Carolina, and Columbia Bible College, Columbia, South Carolina, planning to return to Columbia to further his collegiate training this fall.

Identical twins, Milton and Melvin Worthington, sing first and second tenor respectively in the quartet. They will complete their college training at Columbia Bible College this coming year. Both were ordained into the Free Will Baptist ministry last summer.

R. J. Kennedy will sing bass in this season's group. He has attended Columbia Bible College in Columbia, South Carolina, and Mount Olive Junior College in Mount Olive, North Carolina. Next year he will continue his collegiate training at the Free Will Baptist Bible College in Nashville, Tennessee.

Accompanying the quartet in arrangements of favorite hymns and gospel songs will be Dave Cochrane of Long Island, New York. All members of the quartet are from the Greenville, North Carolina, area.

Mr. Cochrane is an artist of both keyboard and console, using both to offer instrumental backing for the Musical Messengers. He will complete his college preparation at Columbia Bible College next year.

Each member of the quartet takes his turn on the speaking calendar. An added feature this year will be duet sermons in which the twins will deliver messages together. Duets by the twins and solos by Mr. Ballard have proven a means of inspiration in team meetings in addition to the quartet and choir numbers when available.



# Roots From the Jungle

Dan Cronk

**A** MOHAMMEDAN "Haji" (one who has been on a pilgrimage to Mecca) stopped out by the gate the other day to watch Randall play. He was talking to the servant when he prophesied, "Jesus Christ shall come again and destroy the world. All the wicked shall perish but the righteous shall remain. A foreign ruler shall rule over India who is even now a child but no one knows who he is or who his parents are." Pointing to Randall he continued, "Who knows, he may be that one."

Well! assuredly Jesus will come, but He, the King of kings, shall rule. Every Christian, as an ambassador of that king, should be about this business of warning the world of that coming King and Kingdom. In our shrinking world the responsibility of taking the message of salvation in Christ to the whole world falls sorely on all Christians. All nations (a very few small kingdoms excepted) have an established church. So it is now a world-wide witness by a world-wide church. Glorious as that sounds we must keep in mind that most of the church is still concentrated in the small English speaking world and that the whole world is far from evangelized.

When we came here to this very small portion of India in 1949 we found over a half million people with one born again Christian and a few nominal Christians widely scattered. A great part of India is still the same.

We are in reality a rural mission. Most of our people are basket weavers or farmers and are extremely poor. We are concentrating in twelve villages but preach in about 20 to 25 where there are seekers or new converts. We are working with two main ethnic groups. The Santals are Aborigines of India and somewhat like Africans in appearance and ways of living. It is among them that there is a movement to Christ. The other group is made up of people of Bengal and Bihar and are of very low caste. They speak a kind of Bengali.

Our first aim was to visit the villages where there were a few professing Christians, win them to a real experience in Christ and develop a witnessing church. This has been very difficult because these people cannot read or write and are steeped in Hindu religion and culture. They are adverse to change. Our staff is not adequate. For four months in the year it is very difficult to get to most of the villages at all because of the monsoon rains. We

visit the villages systematically, camp in each main area for one of two weeks each year for a concentrated effort in evangelism and teaching. We hold institutes for the workers, have an annual conference of about a week when all come together for a series of Bible studies, evangelistic and inspirational messages. We run one hostel for boys as our only effort at institutional work. For a time we were operating some day schools but at the present have none. We visit the annual fairs for open air preaching and tract and Bible distribution.

It was impossible to get sufficient Indian helpers. No other mission was willing to let a good worker go because all are short staffed and those workers who are available usually prove to be useless drifters. So we have from the beginning depended on training our own, a very slow process. We started with three simple village men and three high school boys. Each year we held two or three Christian worker's institutes and a worker's meeting each month. The Lord blessed these efforts and it was, for a time, our only means for training workers. We realized, however, that for future growth we had to do more. We opened a hostel for the three boys so that they could live near us and we could win them to the Lord and give them Christian training and Christian influence away from the Hindu environment of their villages. They still attended the regular classes at the government high school. The Lord blessed this effort and we have continued it. We now have the boys in the hostel at Sonapur. Of the first three boys, one is now a second year pre-med student. One, whom we won to the Lord from a Roman Catholic family, has finished two years at Calcutta Bible College and has done an excellent work with us this year. He is David and I'll mention him again in the prayer requests. The third is taking a commercial course, and we trust that he is to be a good solid Christian businessman. Of the ten boys in the hostel now, all except the two newest ones have accepted Christ, and one, the oldest, feels called to preach. His name is Biren.

A fourth boy, John Mukul, whom we sent to an English Baptist High School because from the beginning he expressed a desire to work for the Lord, failed the pre-final examination. I am now training him myself for the ministry. He was a very weak Christian and we nearly despaired of ever being able to help him become a good

Christian worker. But finally he gave himself to Christ and has begun to grow in grace and under great trials is maturing. Not long ago God laid his hand on Mukul to preach and he has been a different boy since. I have classes with him three days a week, and three days we go to the villages.

Our first Santali convert was Devon Marandi who could not read or write in any language but feeling God's call upon him to lead his people to Christ he soon learned to read in his own Santali and also in Hindu. The Lord has blessed him, we have given what training we could, and from his witness the church has spread to a dozen or so surrounding villages. In his own village, Junglabita, there is a strong and spiritual central church to which many of the surrounding scattered converts come for worship. I wish you could all know Devon, small, simple, black, of despised race in India, poor, uneducated, yet over a hundred men and women have professed faith in Christ as a result of his witness. Of course he now has the help and witness of other Christians but he has been a leader all along. There is a spirit of witness and revival among the Santals. Through Devon's ministry another group some distance away became interested and Mr. Hanna was able to start another church at Garamkoda. The leader of this group is Jaibi Murmur and he is a keen witness. The church is growing under his leadership.

This year the annual conference ran for nine days. We begin with one language group, then toward the end of the conference the other language group joins them so that on the middle two days both groups are together for fellowship. This time the joint group numbered about 260. At one of the joint services the Santali visiting speaker preached on "One Thing Thou Lackest." The presence of Christ was so real and sin so shameful that many cried out in tears of repentance. One young man who had been a great trial to his Christian father because he had taken to drink and Hinduism gave his life to Christ to the great rejoicing of us all. A few Hindus who attended the conference asked for baptism but there hasn't been ample opportunity yet for teaching them. Pray that they may be led into a fuller knowledge of the Lord so that they may be able to take baptism.

When you pray, pray for Devon, leader at Junglabita about whom I have written earlier. Ask the Holy Spirit to continue



His teaching and lead Devon into fuller knowledge of the things of the Lord.

Pray for Jaibi, leader at Garamkoda who has been a Christian for only two years.

Pray for David Suren and his new ministry in a new church at Siliguri. Siliguri is a town about thirty miles beyond our station at Sonapur. In ten years it has grown from about 8,000 to about 80,000 people and has no real witness for Christ. There is a small Scottish Church for Nepalis which has no pastor, and a few nominal Christians. David will seek to lead the group of nominal Bengali Christians into fellowship with the Lord and hope that a witnessing church may develop there. At the same time David will pursue his college work in the Liberal Arts College. Jonathan and Gopal are also in school in Siliguri. Do make this a continuing object of prayer, pray that David may be kept in a position of yieldedness to the Lord's leadership. Also pray that Jonathan and Gopal may find opportunities to witness.

Pray for Mukul who will be our main Bengali village worker here with David away at Siliguri. He has just lost his father recently, and the support of his mother and younger brothers and sisters falls on him.

Pray for Philip Charan who will also be working among the Bengali villages. Philip hasn't the advantage of much education but he learns as he plods along.

Pray for Jamani Biswas who is in charge of the ten little boys in the hostel at Sonapur, that he may be able to give the teaching and leadership that these boys need. Jamani is getting married this week. We are hoping that his wife will be able to take a few little girls to go to school next year.

Pray for plans for a new hostel. We are thinking or trying to open a new center at Islampur which has become the new subdivisional headquarters for the part of our area which has recently been shifted from Bihar to Bengal. It is centrally located to our work as it is opening up till now and is located midway between here and Sonapur. It will have the only recognized high school in the sub-division. For future strength in building a strong church we must have some educated leaders; our hostel work seemed the most promising way of training our own workers and future church members while they, at the same time, had the opportunity of getting their secular education in government schools.

There is a revival of Hinduism in our midst. The festivals are so much more widely attended than they were a few years back. They have intensified their dramatic efforts which throughout the centuries has been the main way of teaching Hinduism to the masses. Also the Mohammedans are becoming more aggressive in their witness. They held a big campaign at Sonapur while

## An Open Letter from the Cuban Mission Field

May, 1958

Dear Ones in Christ:

School has ended and another group of graduates have taken their places on the field to carry the good news of salvation to their own people. As we think of them we offer you these definite prayer requests:

1. That the Lord shall give great grace to each of these graduates to trust Him for their needs. Up until this year the students have gone out with assurance of their support, but because the mission and Cuban Association were unable to do that this year, this group faced even graduation day without knowing where the Lord would use them. However He has marvelously opened a door for each one. It has been a great lesson in faith for both them and us.

2. Pray for our new plan of support which we are hoping will awaken our people to their need of taking more of their church responsibility upon themselves.

3. Pray concerning the great unrest that the island of Cuba faces—that the Lord shall undertake in His own way.

We cannot leave our petitions alone with you without sharing with you our items of praise:

1. We rejoice that the churches and mis-

we were there during the winter copying our methods with loud speaker and all. We are more conscious than ever before of the intensified opposition of Satan.

Pray for us that we may continue in health and be led of the Lord in all decisions. One of our biggest decisions is to know how much of our own time should be given to building up and training the church and how much time to give to getting out to unevangelized villages hundreds of which we have not yet reached at all. With no hope of additional European staff our hope is that the Lord will give us more Indian workers or more young men whom we can train. India is still a great mass of unevangelized people.

Pray for the Hannas that they may have a profitable and satisfying furlough and that the Lord will bring them back to this place of great need.

One of our greatest needs at the moment is some way to help our people live until the next harvest. The monsoon failed last year so the crops failed. So far there is not enough rain this year for planting. Many managed to exist last monsoon by eating roots from the jungle. This year promises to be even worse until a new harvest comes if the rain comes. Pray for rain. Many face starvation unless we can help.

sions have decided to take on full support of most of the graduates this year—a step few church in Cuba have taken.

2. The income from the churches has been growing at the rate of \$300 to \$400 yearly, which means that the church is progressing in spite of obstacles.

3. The Lord has supplied for the down-payments for two important city lots—in Pinar del Rio and Havana.

They tell us here that the only thing American about Alicia is her name. Though she says a few words in English, she's just as at home with Spanish and perhaps understands more. All books are Bibles now and when we say, "Pray, Alicia," before she eats, she puts both hands on top of her head and says, "Amen." If she likes what she's eating very much she says, "Amen," all during the meal.

Mr. Willey Sr. is in Brazil getting something definite started there while Mrs. Willey has been in Georgia and Oklahoma doing conference work. Do keep both of them before the throne and also those of us who must carry on here while they are away. The problems often look impossible, but pray that His wisdom and understanding shall be ours during these days.

Yours in glad service,  
Tom and Ruth Willey

## A Prayer

William Atherton

A little boy once long ago,  
At even, ere the sun sank low,  
Freely offered his meager food,  
Which Thou didst take and bless and  
break,  
And with it fed the multitude.

Dear Lord, with like simplicity,  
I bring and give my life to Thee  
To bless and break as seems most good;  
Then of it take, for Thy dear sake,  
And use to feed the multitude.

—Selected.

## SEVEN THINGS YOU'LL NEVER FORGET

Feeling reverence for your Maker.  
Showing kindness to an aged person.  
Destroying a letter written in anger.

Offering the apology that saved an old friendship.

Stopping a scandal that could wreck a reputation.

Taking time to show loved ones consideration.

Accepting the judgment of God on any question.



# NEWS NOTES

## Revival Report from Mount Elon Church

Revival services at Mount Elon Free Will Baptist Church near Pamplico, South Carolina, closed Tuesday evening, May 20. There were twenty-five decisions during the revival. Eighteen of these were conversions, four were reclamations, and three were dedications. The Rev. Billy Morris, pastor of Bay Branch Free Will Baptist Church, Timmonsville, South Carolina, was the evangelist.

The pastor, the Rev. W. B. Rodgers, states: "One of the dedications made during the revival was a fine young man who plans to enter the Free Will Baptist Bible College at Nashville, Tennessee, for training. Brother Morris and his wife endeared themselves to the hearts of the church people by their old-time, uncompromising ministry. There was a season of great blessings from the Lord during the revival."

## Ga. Chattahoochee District Sunday School Convention

The Chattahoochee District Sunday School Convention of Georgia will meet with Pleasant Hill Free Will Baptist Church on Saturday, June 7, 1958. The church is located on Highway 19, between Butler and Ellaville, Georgia. The following is the scheduled program for the meeting:

### Morning Session

- 10:00—Opening Song, "Bringing in the Sheaves"
- 10:10—Devotions, Brother Sonny Miller
- 10:25—Welcome, Brother Jesse Bone
- 10:30—Response, Miss Martha Serrers
- 10:45—Recess
- 10:55—Singing
- 11:00—Prayer
- 11:05—Singing
- 11:10—Prayer
- 11:15—Special Singing
- 11:20—Message, Brother K. V. Shutes
- 12:00—Announcements

### Afternoon Session

- 1:00—Singing
- 1:05—Prayer
- 1:10—Playlet, White Oak Church
- 2:00—Presentation of Literature, Methods, etc.
- 2:30—Business Session
  - Report from Sunday School Board
  - Compiled Report from Sunday Schools
- 2:45—Election of Officers
- 3:00—Adjournment

## Rev. Billy Jackson to Conduct Ormondsville Revival

Revival services will be held at the Ormondsville, North Carolina, Free Will Baptist Church June 8-14, with the Rev. Billy Jackson of Greenville, North Carolina, as the evangelist. Mr. Jackson will be assisted by the Rev. Roger Tripp, student at Columbia Bible College, Columbia, South Carolina. Services will begin each evening at 8:00 o'clock. There will be special music throughout the meeting.

A cordial invitation is extended to everyone to attend these services.

## British Chapel Church To Observe Home-Coming

Home-coming day will be observed at British Chapel Free Will Baptist Church, Lenoir County, North Carolina, on Sunday, June 8. Services will begin with Sunday school at 10:00 with Mr. C. R. Hedgpath as superintendent. The worship hour will be held at 11:00 a. m. The Free Will Baptist Children's Home Concert Class, conducted by Miss Peggy Mixon, will be featured during the afternoon.

The pastor of the church, the Rev. John Grimsley, extends a cordial invitation to the public, all members past and present, and former pastors are invited to attend the services.

## Youth for Christ Rally At Saints' Delight Church

Saints' Delight Free Will Baptist Church, just north of Bridgeton, North Carolina, will be host to a Youth for Christ Rally on Saturday night, June 7, at 7:45. This rally will conclude a week of revival services conducted at this church sponsored by the youth auxiliaries of the Free Will Baptist

## Coming Events

June 2-7—Ministers' Conference, Rev. E. E. Edwards, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 9-14—First Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

churches in the surrounding community.

Guest speaker for this rally will be the Rev. Fred Warner, student at Free Will Baptist Bible College, Nashville, Tennessee. Everyone is invited to attend the rally.

## Alabama State Sunday School And League Convention

The following is the scheduled program for the Alabama State Sunday School and League Convention which will be held June 6, 7 at Howard's Grove Free Will Baptist Church located on the Ashford-Cottonwood Highway:

### Friday Morning Session

- 10:00—Devotion Time, Wayne Love
- 10:10—Welcome, Mrs. Maude Fowler
- 10:15—Response, Miss Ann Pitts
- 10:20—Business Session
- 10:40—"The Spirit of Missions," Grangerburg Church
- 11:00—Special Singing
- 11:10—Morning Message, Rev. Bobby Jones
- 12:00—Lunch

### Friday Afternoon Session

- 1:00—Song and Praise Time
- 1:10—"A Son's Return," Howard's Grove Church
- 1:30—Enlightenment Period
- 2:10—"A Boy for Sale," Cordova
- 2:20—Sunday School in Action, Rev. Donald Hill
- 3:00—Dismissal

### Friday Evening Session

- 7:00—Devotions for Us Children, Annette Jones
- 7:15—Sword Drill Contest, Dannie Sue Jones
- 7:40—"Aunt Sallis Joins the Adult League," Northport Church
- 8:00—News For You

### Saturday Morning Session

- 9:30—Devotion Time, Rev. Wayne Spruill
- 9:40—Business Session
- 9:55—"Can't Itis," Winfield Church
- 10:10—Another Enlightenment Period
- 10:45—A Word About League, Ray Turnage
- 11:05—Special Number in Song
- 11:10—Morning Message, Rev. Donald Hill

## First F.W.B. Sunday School Organized in Alaska

The first services of the first Free Will Baptist Sunday school in Alaska were held Sunday, May 25, 1958, at 9:45 a. m. The Rev. D. L. Whaley, missionary to Alaska reports the following.

"We began our first Sunday school services at 9:45 a. m. We had eighteen present with three classes. We planned on four

(continued on page fourteen)



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## From the Field

### HOME MISSIONS

"We, the Faith, Hope and Charity Sunday School Class of the Harrison Free Will Baptist Church, wish to send you this five dollars for the month of March.

"May it be of some help in furthering the Home Mission Team."—*Nellie Purdy, Secretary.*

"Our Y.P.A. has voted to give one third of what is in its treasury each month for Brother Billows' support. Enclosed you will find \$2.68, which is for the month of April."—*Jean Harris, Secretary, Y.P.A. of Friendship Church.*

"You will find enclosed a check for home missions. Will you please earmark \$15.00 of this offering to the Washington project. This is from the Mount Zion Church of Old Mount Zion Association."—*Fred Archer, Treasurer, Hindsville, Arkansas.*

"Enclosed is \$5.00 for home missions. I want to help all I can in the Lord's work. I'm a member of Hickory Grove Church of Casa (Perry County) Arkansas. Use it anyway you see fit for the Lord's work."—*Mrs. Ollie Robinson.*

"Find enclosed \$3.00—\$2.00 is to be used for home missions and \$1.00 is for the college."—*Mrs. C. C. Cooper, Atoka, Oklahoma.*

"Please find enclosed my dollar I pledged while you were at our church in Turley; I have been so greatly helped by attending that revival. Will never forget it. So pray God will so bless you wherever you go, and that God will give us many Free Will Baptist churches here and abroad. This is for Miss Bessie Yeley. Remember my husband when you pray."—*Mrs. John R. Pruitt, Tulsa, Oklahoma.*

"Thank you for sending me the April issue of *Open Letters*, the home missions pamphlet. I have read the entire booklet with deep interest, and have derived much valuable information from it. In addition, the material has proved to be a blessing which I really needed.

"Until reading the booklet, I had a gross misunderstanding of the purpose and work of the home mission board. I had been led to understand that the home mission

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

board operated for the purpose of establishing more Free Will Baptist churches. Disdaining to investigate for myself, I had chosen to ignore what now appears to me a most important phase of our mission work. In fact, I see almost no difference in what is called foreign and home missions, except, of course, actual location.

"When my friends have read this paper, they surely will be more concerned with your work. Thank you once again."—*Alice Hall, Kinston, North Carolina.*

"The North Modesto Free Will Baptist Woman's Auxiliary has just shipped a box of clothing by express to the National Home Mission Board.

"This has been done as the result of the plea sent out for new and used clothing in the *Contact and Free Will Baptist*."—*Janice Kay Gibson, Secretary; Lucille Hampton, President.*

"Enclosed is a check for \$10.00 for home missions."—*Audria Metcalf, 771-C West M. Street, Springfield, Oregon.*

"We the members of the Bay Side Free Will Baptist Church send you a small donation—only \$3.00. Sorry we can't send more."—*Rev. James Fields, Lumberton, North Carolina.*

"Here are two more dollars on the junior Sunday school class pledge for National Home Missions.

"Sorry we got behind, I have been sick."—*Mrs. Clark Helms, Georgia.*

"We were greatly thrilled by reading the little booklet *Open Letters to Free Will Baptists*.

"We were touched by the report of Arthur and Jenell Billows of the work in Monterrey, Mexico, more than any other of the reports. We would like to help in a small way and are enclosing \$5.00 to be used for the work in Monterrey, Mexico, if you can see that it gets there.

"Our prayers go with those who have left the comforts of the homeland (which we here take for granted so much), and have gone out to tell those who don't know our Christ."—*Watson Dixon.*

"Enclosed you will find a money order for \$8.35 for home missions from the Gibbard Avenue Free Will Baptist Church."—*Stacy E. Boggs, Columbus, Ohio.*

"Enclosed please find check for \$300.00. This is a gift, along with our prayers, from the Wolverine Association for National Home Missions.

"May God bless you abundantly."—*Paul W. Robinson, Treasurer.*

"Find enclosed check from the Carterville Church for \$11.00 to go to help the Whaley's in their work in Alaska."—*Lloyd Johnson, Clerk, Webb City, Missouri.*

"I am enclosing \$5.00 for the cause of home missions. Wish it might be more, but I am a widow and a shut-in and my means are very limited.

"Thank you so much for *Open Letters to Free Will Baptists*. How I wish I could help those poor people in Mexico to get Bibles. I trust the Billows can soon go to that needy field.

"Pray for me."—*Mrs. Ada Wilson.*

"Our Ladies' Aid Society wishes to make a contribution of \$23 to missions. We would like \$11.50 for foreign missions and \$11.50 for home missions."—*Dublin Grove Ladies' Aid Society, Mrs. W. S. Hudnell, President, Aurora, North Carolina.*

"The Little Folk's Class of St. Mary's Sunday School (Western Conference) are sending you a check for \$25.00 to be used wherever it is needed most for home missions. They want St. Mary's Church to get the credit."—*Adrian Overman, Church Treasurer.*

"Enclosed is \$5.00 for the Whaleys. Our Beginners' Class brought these penies each Sunday that the little boys and girls in Alaska might hear about Jesus. We thank the Lord for the Whaleys and also others who have given their lives for missions. Pray for us here at Shiloh Free Will Baptist Church."—*Mrs. A. T. Windley, Pine-town, North Carolina.*

"This \$5.00 is to go on the Alaskan missions for the Whaleys."—*Mrs. J. K. Rhodes.*

"Here are the pledges for the month of March."—*Mrs. Jack Williams, Carlsbad, New Mexico.*

"Find enclosed \$30.00. Please send \$15.00 to Washington project."—*Union Free Will Baptist Church, Success, Missouri, Nolen Neal, Clerk.*

"Enclosed you will find a check for two and one-half dollars as a contribution to home mission finance from Warden's Grove Free Will Baptist League of Lowland,  
(continued on page fourteen)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** I have a friend that says he is a Christian and that he does not think drinking, gambling, card playing, theater going and dancing are sinful because the Bible does not say so; and that therefore, there is no harm in indulging in them. What is your opinion?—N. S., Chicago, Illinois.

**ANSWER:** There is nowhere in the Bible that you can find all of these so-called amusements mentioned by name. However, this does not mean that they are not condemned in the Bible. Rather than naming everything that would be a sin for the Christian to participate in, the New Testament lays down broad but all-inclusive principles of life for the Christian. It teaches love, faith, temperance, meekness and self-control. It teaches that a Christian who would enjoy maximum happiness here must live a life of personal sacrifice. He must be holy because God, in whom he lives and with whom he is vitally related, is holy. He must be completely separated from the world and worldly things because God's friends are adverse to and separated from them all. Such principles as are upheld by the New Testament for a Christian condemn and prohibit by implication these so-called amusements you have mentioned.

In Romans 13:14, we are told to make no provisions for the lust of the flesh. We are also told to set our affections or our minds on things above rather than things on the earth. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (1 John 2:15-17). "Set your affection on things above, not on things on the earth" (Colossians 3:2). All these things you call amusements are definitely of the earth. These Scriptures, if applied to the life of a Christian, would exclude from his participation all you have mentioned and a great many other practices that are commonly regarded by professed Christians of today as being no harm. Even the world recognizes these as worldly amusements and the Bible says, "... the friendship of the world is

enmity with God . . ." (James 4:4). Observation and experience both show us that without a doubt indulgence in such amusements is utterly detrimental and deadening to Christian life and service.

When it comes to drinking alcoholic beverages, the Bible, in both the Old and New Testaments, constantly warns against and unsparingly condemns this practice. "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands" (Isaiah 5:11, 12). (See Isaiah 28:7, 8). "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1). "Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink" (Amos 4:1). "That drink wine in bowls, and anoint themselves with the chief ointments: but are not grieved for the affliction of Joseph" (Amos 6:6).

One need not confine his thinking to Christian realms of thought; but the world has also, in recent years, warned against the peril of even what it calls moderate drinking. The Christian should not only follow the world in its suggestive advice concerning safe health habits, but rather the Scriptures warn against the very appearance of evil. And the Scriptures are the only safe guide. "Abstain from all appearance of evil" (1 Thessalonians 5:22). Gambling always brings harm to at least one of the gamblers. The average person does not have money to throw away; for if his family does not need it, some worthy missionary or Christian worker does need the money he loses. The Bible says, "Bear ye one another's burdens and so fulfil the law of Christ" (Galatians 6:2). How are you going to gamble away your money and at the same time obey God's Word with so many Christians woefully wanting in bare necessities? The Bible also tells us to do unto others as we would have them do to us. Would

we be doing this as we gamble our money away just to thrill the flesh while missionaries are in need of much neglected dental care or medical assistance?

All theater going is definitely out when it comes to the agenda of a consecrated Christian. If for no other reason, it would be because of the effect it might have on the Christian's life when he seeks to lead a poor lost soul into a saving knowledge of Christ. Half of the people that I know who do not profess to be Christians have little or no respect for Christians who attend theaters. That in itself would be a sufficient reason to bar a Christian from theaters. (See Romans 12:1, 2. Compare 1 Corinthians 8:7-13.) According to these two passages of Scripture located above, one is to be so definitely committed to Christ and lost souls that he will refrain from all questionable activities.

Card playing should be abstained from on the grounds that so many people associate that with gambling, and also many people testify to the fact that they got into the habit of gambling through playing cards.

The modern dance of necessity must be reformed from by all Christians for even though it is not condemned as such in the Bible, yet that which is required of dancers, including the personal contact between opposite sexes, is condemned in the Bible. "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28). "... It is good for a man not to touch a woman" (1 Corinthians 7:1). "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind" (1 Corinthians 6:9). Those who think dancing on the dance floors of today is of no harm should read T. A. Faulkner's *From the Ball Room to Hell*. Mr. Faulkner was a great dancing master who took his beautiful young sister to her first dance. This led to her becoming a dejected unwed mother in less than a year's time and to his conversion and finally to her early death. He spent the rest of his life warning young people against the evils of dancing.

●  
Faith often turns a promise into a prophecy.

●  
God's love letters often come in black-edged envelopes.

●  
If you blow your own horn people will be quick to get out of your way.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNAH, N. C.

### CHILDREN AND CHRIST

"... And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matthew 21:16). Please read Matthew 21:12-17 to get the full lesson for this message.

Jesus quoted the words of the text from Psalm 8:2.

The chief priests and two scribes of Jesus' day, as of this day, were critical of and displeased with the children because they were praising Him for the wonderful things He was doing.

Below is a wonderful story of a small child quoted from "The Sunday School Times" which is very interesting and shows the possibilities of even small children when they take Christ as their Saviour. Let us give them every encouragement and help.

#### A LITTLE CHILD SHALL LEAD THEM

(How a Six-Year-Old's Acceptance of Christ Convicted and Won His Mother)

By Mary Salage

Tommie was a beautiful child of six, with big, innocent eyes and long, sweeping lashes. He was very quiet in Sunday school class—too quiet, I thought. When I tried to bring him out of himself, he would drop his head still farther into his shell. I was never sure—that is, for a long time—just how much he was taking into his little heart.

One Sunday, Tommie's chair was empty, and this continued for the next two or three Sundays. I knew that I should call at his home, but I was very busy, and I kept procrastinating. I had no rest about it. Then on the following Sunday morning, by God's divine plan, I arrived too early for Sunday school. The Holy Spirit seemed to say, "Go to Tommie's house. It is just a few houses away." There was a real welcome, and Tommie thrilled that his Sunday school teacher had come to visit him. He faithfully came after that.

Sometime later, Tommie accepted Jesus Christ as his Saviour. He still remained the same quiet boy. I noticed, however, that he neatly kept his handwork through the week, bringing it back the next Sunday. I believe he tried to show me that he loved Jesus and Sunday school, by the loving way he cared for his handwork.

The time came when I had to give up the Sunday school class for other Christian work. But about a year or more later, I met the pastor of the little church where Tommie went to Sunday school. He told me the following story:

While he was in his study in the back of the church one evening, he heard a loud knocking at the door. Upon opening the door, a pale, excited young woman stood there. With trembling lips she told him she had watched for the light in his study for two or three days. She had to see him. Then, she said that a year or so ago, her little Tommie came home after Sunday school and told her that he had received Jesus into his heart. The change in his life and his testimony about receiving Jesus, brought such conviction that she could no longer put off accepting Him as her Saviour, too. Joy filled that room—and heaven, too—as they knelt together in prayer.

The next Sunday this dear mother was received into the church as she testified to Christ's saving grace.

With tears in our eyes, and oblivious of those around us, the pastor . . . and I rejoiced in God's faithfulness.—Copyrighted by "The Sunday School Times" and Used by Permission.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27).

## Till You're Well Again

*"... My grace is sufficient for thee: for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### PERFECT LOVE

In Hebrews 12:6, 9 the Word says, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" The love of earthly parents may be demonstrated in many ways, but the greatest way to demonstrate perfect and understanding love is to train the child in the things which are best for him and then lead him to walk accordingly. The child will not understand why discipline is necessary until he becomes of mature age. Then he will look back with appreciation for wise council and guidance. Such love is exercised by the Lord in caring for His children.

The Lord desires that His people be victorious spiritually as well as materially;

therefore, He often allows chastisement to fall upon them. To chastise means to correct by punishment. Often the punishment His children undergo is not completely understood. He says, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Hebrews 12:11). To scourge means to whip severely, to grieve or torment greatly. There is no need to deny that the Lord brings punishment upon His children. Many of the misfortunes and disappointments of men are brought on by disobedience and misunderstanding. The only way to avoid being chastened by the Lord is to be strong and " . . . lift up the hands which hang down, and the feeble knees; And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Hebrews 12:12, 13).

The father that lovingly and firmly corrects his children teaches them that disobedience gets them in trouble; therefore, he gains their confidence and respect. This is the lesson taught in Hebrews 12:9 when He said, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?" To avoid punishment of good parents, one must respect and hold in high esteem the rule and order as laid down. So it is with God in reference to the Christian. If he expects not to be brought into judgment for disrespect and half-hearted obedience he must "Follow peace with all men, and holiness, without which no man shall see the Lord: Looking diligently lest any man fall of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:14, 15).

The person who has come to a stable faith in Christ and then allows himself to become careless and indifferent concerning serving Him is inviting disaster upon himself and upon his household. For reference please see the following:

In 2 Samuel 12 one can observe where David lost his child because of persisting in his evil deeds. In Genesis 19:26 Lot lost his wife as a direct result of the choice he made by choosing the well watered plains of Sodom because they looked prosperous. In Genesis 9:21-27, as a direct result of Noah's drunkenness, his younger son bore the weight of a curse and became a servant. In Acts 5:1-11, as a direct result of false pretence, a man and his wife lost their lives. In 1 Timothy 5:8 the Word says, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than

(continued on page thirteen)



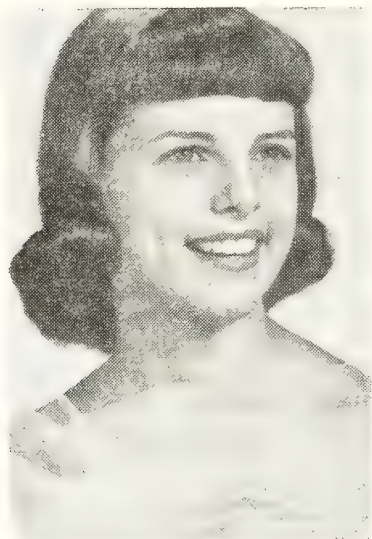
# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

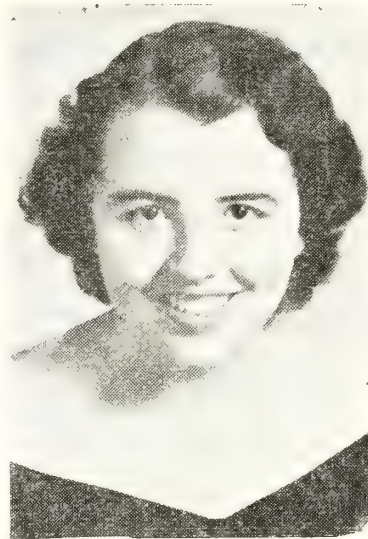
## College Awards Scholarships



MISS JANE BARROW

A scholarship in the amount of \$250 has been awarded by Mount Olive Junior College to Miss Jane Barrow, daughter of the Rev. and Mrs. N. B. Barrow of Lucama, North Carolina, president W. Burkette Raper, has announced.

Miss Barrow, valedictorian of the 1958 graduating class of Lucama High School, will enter Mount Olive Junior College in September to begin preparation for a vocation in teaching. Mr. Barrow is president of the North Carolina Convention of



MISS JOYCE BARWICK

Free Will Baptist Churches.

A scholarship in the amount of \$250 has been awarded by Mount Olive Junior College to Miss Joyce Barwick, daughter of Mr. and Mrs. Wilson Barwick of LaGrange, North Carolina, president W. Burkette Raper has announced.

Miss Barwick, salutatorian of the 1958 graduating class of LaGrange High School, will enter the business education department of Mount Olive Junior College in September.

## Mt. Olive College Dean Resigns

The resignation of Daniel W. Fagg Jr., as dean of Mount Olive Junior College, Mount Olive, North Carolina, is announced by President W. Burkette Raper.

Mr. Fagg, who joined the faculty of Mount Olive Junior College in February, 1956, as an instructor in history and was later appointed dean, will enroll this fall in the graduate school of Emory University to begin work on his Ph.D. Mr. Fagg currently holds the A.B. degree from Wake Forest College and the M.A. degree from the University of North Carolina, which he attended before entering military service. By enrolling in college this fall, he will keep alive three years of educational eligibility under the G. I. Bill, Fagg revealed.

In announcing the resignation of Dean Fagg, President Raper declares, "Mr. Fagg has made a profound scholastic contribution to Mount Olive Junior College, both as a teacher and as dean. The academic standing of the college is a tribute to his guidance and devotion. His resignation leaves us with a difficult vacancy to fill."

## College Receives Gift From Graduates

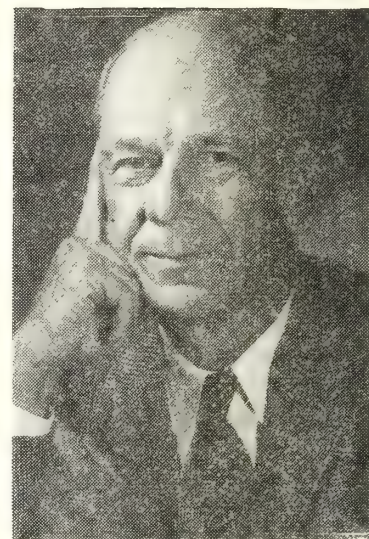
The 1958 graduating class of Mount Olive Junior College has presented the college a beautiful pulpit Bible as its class gift. The presentation was made at the close of the last chapel period of the current school year by Miss Betty Lou McLamb, speaker for the sophomore class.

In making the presentation, Miss Mc-

Lamb said: "Every year about graduation time, tradition has it that each graduating class leave a gift to its Alma Mater. However, the graduating class of 1958 is not merely following tradition in leaving its gift to this college. The sole purpose of our giving this gift is to express our deep and sincere feelings for our beloved Alma Mater. At this time I would like to ask Mr. Raper to please come forth and receive our gift to the school."

"Mr. Raper, on behalf of the entire graduating class, I would like to present to the school this pulpit Bible as a token of our love and devotion to this college and to the principles for which it stands and also as a token of our appreciation to you and the other individuals of this college who have made our stay here worth-while."

## New Student Loan Fund Established



BISHOP F. JONES

The establishment of a student loan fund at Mount Olive Junior College by Bishop F. Jones has been announced by President W. Burkette Raper.

Jones, a life-long resident of the Hull Road Free Will Baptist Church community near Snow Hill, North Carolina, stated in creating the loan fund that his purpose was "to assist worthy students in obtaining an education in a Christian college."

In announcing the loan fund, President Raper declared, "Mr. Jones has enabled Mount Olive Junior College to take another step forward in its program of providing financial aid for worthy and needy students in furthering their education. Although fifty per cent of our students require some kind of financial assistance, we have never had to deny admission to a qualified student because of his lack of funds."



# NOTES — AND — QUOTES

By J. C. Griffin



## LITTLE WORDS WITH BIG MEANING

Our blessings do not come according to our *ability*, but according to our *willingness* to use the talent given to us by our Creator.

God does not want us to serve in any capacity, in any place, unless we are willing, ready and anxious to say with Isaiah, "Here am I, Lord; send me."

Thorns grow where roses grow. Paul had a *thorn in the flesh*. I do not know what kind of thorn it was, but it was one that made him very uncomfortable.

A church member void of the Holy Spirit is as useless in the church as a fountain pen is with no ink. The fountain pen will only scratch your paper, and cut it off if you try to force it; so will a spiritless church member.

"And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea" (Mark 9:42). Parents who refuse to let their children identify themselves with other Christians, after accepting Christ, had better do some repenting quickly or they will face an awful judgment. They will experience something worse than being cast into the sea with a millstone hung around their necks.

"The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). Men can afford to forget many things, but no man can afford to forget God.

"... hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it" (Isaiah 5:14). As the need arises, hell enlarges to receive her own.

"Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Proverbs 21:13). It is a dangerous thing to close up your purse string against the cry of a call from God. You may be out of a job pretty soon and

have no meal in the bin. It has happened to many others! It can happen to you!

"If we could let the people out of hell for a week, they would evangelize the world." —Homer Brittain.

"When we give others a piece of our mind, we have no peace of mind left.—Selected.

A little boy (a junior) said to me, on reaching the altar, "Mr. Griffin, I am saved but I want to know more about the Lord." Would to God that adults who claim to be Christians would say, "I want to know more about the Lord."

A little girl (a junior) said, with tears flowing down her cheeks, "Mr. Griffin, I want you to pray that my father will be saved." I believe that God will answer that child's prayers. The Word of the Lord says, "A little child shall lead them."

"Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Proverbs 26:12). There is very little hope for a *know-it-all*.

## SOME STRANGE PREACHERS

"Noah's Dove with the Message of Peace" (Genesis 8:1-12).

"Balaam's Donkey with the Message of Rebuke" (Numbers 22:28-30).

"Elijah's Raven with the Message of Provisions" (2 Kings 17:4).

"Lazarus' Dogs with the Message of Comfort" (Luke 16:21).

"Pilate's Rooster with the Message of Repentance" (Mark 14:72).

"Herod's Works with the Message of Judgment" (Acts 12:33).

"The Angel with the Message of Warning" (Revelation 14:6).

—Selected.

These are great preachers, preachers. We will do well to think on these preachers and see what they say. Each one of them has a message that is worth thinking about.

## IS EVERYBODY WRONG?

"The fault-finding habit is a bad one. It is easily acquired, and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions blunder and fall short of the ideal. All people are erring creatures and their faults give us offense, but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives.

"One may become a chronic faultfinder, and in that case he will become a grumbler. Then if he is not careful, he will degenerate into a growler. If he growls long

enough, he becomes a cynic and has reached the bottom. There is nothing lower than cynicism. A cynic is of no account, either to himself or anyone else. He is a nuisance and a stumbling block. He did not intend, at the start, to become a cynic. He began by faultfinding, and the habit grew on him until his mind became twisted and his heart sour." —Berean Banner.

I have seen a few chronic faultfinders, and I have never found one that was happy. They are miserable. They cannot hold a conversation without telling of the faults of others. Of course they have none themselves. As you observe them, you think they are saying, "Everybody is wrong but me." If you associate with them, you will soon be led to agree with them, if you do not stand on your own.

## THE KNOW-HOW'S

A man that cannot saw a line across an eight-inch board can find every flaw in the work of the most careful and competent carpenter. A woman, or a young unmarried preacher, can tell you more how children should be reared than the parent who has fed, clothed and schooled a house full of boys and girls. The youngster who has only been to Sunday school for a short period of time usually knows better how to teach than the teacher who has taught for years.

I remember a preacher who was in seminary with me fifty years ago who said, "Professor ——— cannot tell me anything. I have a mind of my own." Well, he was and is not the only one who cannot be told anything. Some fellows know it all.

People who have never arranged a sermon outline can tell you more how a sermon should be preached sometimes than the pastor of many years. I have actually found people who would call a physician and argue with him as to the nature of the sickness. Sometimes they would pay the doctor, have the prescription filled at the drugstore, and then set the medicine up on the chest of drawers or some other place, refusing to take it and criticizing the doctor at the same time.

I have found people who could not find a single good thing good enough in the church and denomination to entice them to fellowship with Christians. They have to create a little bunch of their own that will help them find fault with everyone else. These are what we call *come-outers*. There was a great crowd of these who followed Jesus for awhile for the fishes and loaves, but they had the *come-out spirit*. These *come-outers* murmured with the teaching of Jesus (John 6:60). They said, "This is a hard saying—who can hear it?" "From that time many of his disciples went

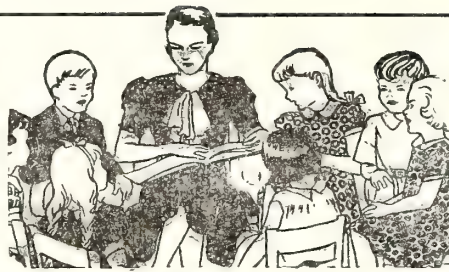
(continued on page fourteen)



# STORIES

FOR OUR

## BOYS and GIRLS



### Finders Keepers

Florence M. Hill

LES took the small pan and poured grain in it, then started looking and calling his pet duck, Squaky. He heard a faint quacking from the back somewhere and hurried out to the far back fence. There she was in the tall grass next to the wire fence.

As he put his pan down for her to eat, he caught sight of something lying in the tall grass. He picked it up. It was a pig-skin football. What a find!

He rubbed his hand on the nice leather then kicked it around for a while before he remembered seeing Art, who lived at the end of the block playing with one like it a few days before.

He stood still. Did it belong at Art? Probably not. Besides—finders keepers—losers, weepers!

He heard his name being called for lunch. Picking up the ball he went into the house and slipped in his room. He put the ball in his closet so Mother wouldn't ask any questions.

After he had finished his sandwich and cupcake he excused himself and going to where he had hid the ball picked it up and slipped out in the back yard. He practiced holding and kicking positions for awhile. I've wanted one of these for a long time, Les thought.

His mother called, "Les, someone's here to see you!" He ran in the back door and looking through the kitchen door, came to a sudden stop. It was Art! He dropped the ball in the laundry tray, then walked through the kitchen.

"Hi, Art!" he said.

"Les, I kicked my ball over my back fence and I've looked in everyone's yard but yours. You haven't seen it have you?"

"Who me? What's it look like?" he asked innocently.

"It's a football, Les! Go out with me and help me find it if it's in your back yard!" Art pleaded. Les' stomach felt real fluttery.

"O.K.," he answered, weakly. Art started for the back door, but Leslie steered him out the front. Walking around to the back, Art hunted in every part of the back yard, around the garage and along the fence.

Les followed, pretending to look and feeling worse every minute. Squaky followed them too, squaking as though she had something she could tell them!

Finally Art gave up and sat down on the back step, dejected. "I guess I'll go home," and he got up. I'll get a drink of water if you don't mind," and opening the back door, he stood a minute. "I guess somebody got my ball. That was my birthday present, too." Art turned and walked in. Les' heart almost stopped.

Art would see the ball for sure! And what would his friend think of him now? But Art walked right by the laundry tray and into the kitchen, took a drink and left for home. Les felt weak with relief.

He darted in the porch and grabbed the ball quick before Mother would see it! He didn't want the ball now! Giving it a hard kick it landed right near where he'd found it. Squaky stood by the ball and squaked good and loud.

"Might as well try to hide her as hide something that didn't belong to him," he thought. He heard his mother calling him to go to the bakery for her. Les was glad to do something else.

On the way to the bakery he tried to figure out what to do about the ball. On the way home he decided to take the ball back! Maybe he could tell Art he had just found it in a corner or something! But they had looked in every corner! I'll just tell him the truth. Maybe he'll not be too mad at me.

Running home, he set the bag down on the sink and asked his mother if he could go down to Art's. "Be back in an hour," she said.

"Maybe I'll be gone just a few minutes," he said slowly. If Art was mad he wouldn't play with him! Les felt bad inside.

On the way to Art's he remembered Daddy telling him to pray about his problems. "Dear Jesus, help Art not to be mad at me, and please forgive me for fibbing about the ball." He walked a little further. "And besides fibbing I was going to steal it," he admitted to the Lord. Les felt better, but as he stood on Art's porch and rang the bell he felt shaky.

Art came to the door and his eyes got big when he saw the ball.

"Where did you find it?" he cried.

"I found it by the fence, before you came, but I was going to try to keep it, Leslie confessed, looking straight at Art. "Will you please not be mad at me, Art Cause I'm truly sorry."

Art laughed, happily. "I'm so glad to get it back, I couldn't be mad if I wanted to. C'mon, let's go out in back and kick around!"

They played hard. Leslie thought how much fun this was! He would never try keeping anything that didn't belong to him again. That wasn't any fun at all!—My Pleasure.

### The Snail's Lesson

FREDDY sat on the wall in the garden with a book in his hand, at which he was looking with a very sad face.

"I'm sure I shall never learn it!" he cried.

The schoolteacher had given all the boys a holiday task, and Freddy Scott had let time slip past without touching a book, until only a week was left, and he had his long poem to memorize.

Like most boys, he wished to get the prize, but did not like the labor of working for it. Rather an idle boy was Freddy; in fact, he had got it into his head that he was not as clever as other boys, and that it was not much use to try.

He was thinking that very thing just now, when his eyes fell upon a snail crawling up the bottom of the wall on which he sat.

"Surely," thought he, "that silly thing is not going to try to get to the top at that pace." Yet slowly, as he watched it, very slowly, until at length the summit was reached; and, as if in triumph, the old snail reared itself up and waved its horns. Then the thought flashed upon him: Suppose the snail had said what he had, "It's no use trying!" he would never have reached the top of the wall, that was certain.

"I won't be beaten by a snail!" cried he and he set to work in downright earnest and by the time the holidays came to an end he knew his poem by heart.

Prize day came, and the boys listened eagerly for the prize-boy's name. Freddy's surprise can hardly be imagined when he heard his own name called out.

When Mr. Frazer, the schoolteacher handed him the handsome volume, he patted him on the head, saying kindly:

"Well done, Scott! I am very glad you have gained a prize, but how was it you did so well?"

"Sir," said Freddy, "it was all through the snail on the wall." —*Child's Hour.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## N. C. Declamation Winners Hail from Same Church



MISS GENEVIEVE JOHNSON

The winners of the North Carolina G.T.A. and Y.P.A. Declamation Contests are both members of the Smithfield Free Will Baptist Church, Smithfield, North Carolina.

Miss Genevieve Johnson, first-place winner for the Y.P.A.'s, is a junior in high school and is the daughter of Mrs. Rosa D. Johnson, Route 3, Smithfield. Miss Johnson used as her subject "My Missionary Call."

Miss Linda Higgins, first-place winner in the G.T.A. contest, is in the eighth grade and is the daughter of Mr. and Mrs. Ottis Higgins, Smithfield. Linda used for her subject "How Long Must We Wait?"

The pastor of the Smithfield Church is Rev. Chester Phillips.

The second-place winners in the two contests are Miss Alice Hall, Y.P.A., Kinston, North Carolina, Free Will Baptist Church, and Wayne Patrick, G.T.A., Free Union Church, Walstonburg, North Carolina.

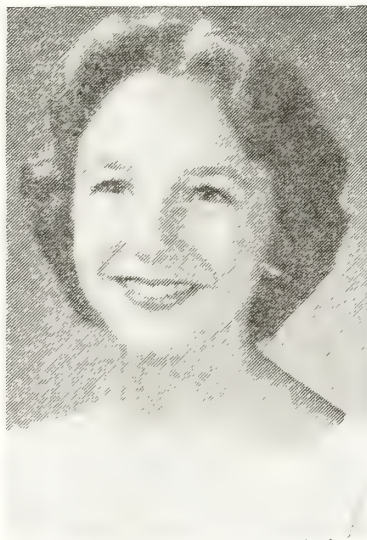
The Y.P.A. contestants represented five different districts as follows:

Cape Fear District—Miss Genevieve Johnson, first-place winner.

Eastern District—Miss Alice Hall, Kinston Church.

Western District—Martin Lancaster, Stoney Creek Church.

Central District—Miss Marsha Barrow, Hull Road Church.



MISS LINDA HIGGINS

Piedmont District—Miss Jo Holt, Ben Avenue Church, Kannapolis.

The G.T.A. contestants represented the following districts:

Cape Fear District—Miss Linda Higgins.  
Eastern District—Miss Martha Glenn Jenkins.

Western District—Kenneth Ray Smith.

Central District—Wayne Patrick.

The winners of these two contests are to represent North Carolina in the National Declamation Contest sponsored by the National Woman's Auxiliary Convention in July at St. Louis, Missouri. They will also receive one week with all expenses paid at Cragmont this summer. This is being offered by the State Sunday School Convention. Mount Olive Junior College is offering a fifty dollar scholarship to the Y.P.A. winner in case she decides to enter that school when she finishes high school. (This scholarship will be offered every year by Mount Olive Junior College to the winner of the Y.P.A. declamation contest.)

Mt. Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met May 7 with Mrs. Mamie Westbrook. Mrs. Westbrook had charge of the program. After reading the Scripture, she read a poem entitled "A Mother's Prayer." Mrs. Bertie Smith led the group in prayer. Mrs. Lorraine Sutton, Janice Parker, Hazel Anderson, Annie Barwick and Inez Potts were on

the program.

The secretary, Mrs. Inez Whitfield, and the treasurer, Mrs. Jean Holmes, gave their reports respectively. Mrs. Leora Johnson distributed the Bible school literature, and final plans were completed prior to the adjournment.

Delicious refreshments were then served by the hostesses, Mrs. Jean Holmes, Mrs. Inez Whitfield and Mrs. Annie Barwick.

Selma, N. C.—The Woman's Auxiliary of Selma Original Free Will Baptist Church held its monthly meeting on Monday night, May 12, at the home of Mrs. R. L. Stancil with Mrs. Kenneth Brown as co-hostess. There were thirteen members present.

The president, Mrs. Albert Coates, called the meeting to order. After the opening song, Mrs. Albert Braswell led the group in prayer. The Rev. Chancellor Hall, pastor of Tabernacle Church, presented the program and closed it with prayer. His remarks were very inspiring.

During the business period, the benevolence chairman gave a report on the visit to Johnston Boarding Home. Bible school, which will be held the week of June 2, was discussed. Mrs. Kenneth Brown and Mrs. Albert Braswell will be co-directors this year. The group then enjoyed delicious refreshments served by the hostesses during the social hour.

Moultrie, Ga.—The Midway Woman's Auxiliary held a workshop on Thursday night, May 22. A very interesting subject was discussed. There were ten members present for the workshop.

## Till You're Well Again

(continued from page nine)

an infidel." In Proverbs 22:4, 6, 12 it is written, "By humility and the fear of the LORD are riches, and honour, and life. . . Train up a child in the way he should go: and when he is old, he will not depart from it. . . The eyes of the LORD preserve knowledge, and he overthroweth the words of the transgressor."

When the true evidence is presented, it pays one to sit up and take notice that what was said in Galatians 6:7 was in accord and verified what had already been taking place: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Do not pray for tasks equal to your power; pray for power equal to your tasks.

Faith does not demand miracles but often accomplishes them.



## Notes and Quotes

(continued from page eleven)

back, and walked no more with him" (John 6:66). Notice that they were murmurers or faultfinders. They went back and walked with Him no more.

### CORRECTION

In the May 21 issue of *The Free Will Baptist* I stated or quoted a part of Matthew 15:8, stating that Jesus said, "Ye draw nigh with thy mouth, but ye are far from Me in your heart." Somehow *heart* got where *mouth* should have been. To understand the whole verse read Matthew 15:8; it may put someone on the spot.

## NEWS NOTES

(continued from page six)

classes but the young people didn't show up. We expect five young people at our next services. We have only three teachers and three classrooms—the chapel and the two rooms we live in. We have the basement apartment under us rented and it makes a nice little chapel, seating about fifty people. It rents for only \$50.00 a month. We plan to use the station wagon for another classroom. A man about fifty and a young service man came to the worship as a result of the radio broadcast I have at 7:45 a. m."

## MISSIONS

(continued from page seven)

North Carolina."—Miss Julie Lupton, Corresponding Secretary.

"You will find enclosed \$5.00 for home missions. May God bless you and yours in the work of our Master is our prayer. Please pray for us. We thank you all for your prayers you have already prayed for us for we feel the prayers of our friends and know they are praying. We praise His holy name for them."—Mr. and Mrs. L. G. Sparks, Sulphur, Oklahoma.

"I read your open letters. I know the need is great in the work of lost souls. I am thankful for the great work that has been done. I do pray for the work as it pleases the Lord. Here is a little offering of \$2.00 to use as you think best.

"Here is \$1.00 for foreign missions for Brother Riggs to use as he sees best.

"It seems wonderful how the work of our denomination is growing. My prayers go out for the work."—Nancy Self, Brilliant, Alabama.

"Greetings in the name of the Lord

Jesus Christ. Hope all is well with you; as for us we are enjoying health and the blessings of the Lord.

"Enclosed please find \$3.00, my offering for March, April and May. Sorry I had neglected it.

"May the Lord bless you."—Rev. S. M. Aragon, Odessa, Texas.

"We are a small congregation here in Carter County, Tennessee, known as the Oak Hill Free Will Baptist Church.

"We have decided to send every fifth Sunday offering to home missions. So you will find enclosed \$16.00 for last Sunday and will hear from us again at the next fifth Sunday.

"We belong to the Toe River Free Will Baptist Association and many of our ministers and members would like to join both the state and National Association. While there is some slight opposition, I think in time we can overcome all opposition in the Spirit of Christ and no one will be hurt and everyone will be helped. So any information you can give me or any literature from your office that might help will be appreciated."—Ernie Boyd, Clerk, Hampton, Tennessee.

"We have a little group at Buhl Free Will Baptist Church that has little mission funds that the lady of missions has paid in.

"We wanted the funds to go to Brother and Sister Whaley who left for Alaska. It will help some in supporting them. We are thankful for people who give their time for Christ and give up their homes for worthy causes.

"We know God can do all things if we just put our faith in Him.

"Brother Virgil Florence, our pastor, has been so much help to us as members and others. We are so thankful for him and his wife.

"We have a young people's league started. We are praying that our number will grow.

"You know people really don't stop to think how good God is to us. We just hope and pray that in some way that this little fund will be of some help. Just remember us in your prayers as we do need them."—Mrs. B. E. Harrison, Buhl, Idaho.

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	64
Mrs. Lester Mills, Greenville, N. C.	38
C. L. Partick, Walstonburg, N. C.	26
Dessie C. Langston, Timmonsville, S. C.	52
Mrs. J. M. Manning, Nashville, N. C.	22
Wilton H. Dail, Norfolk, Va.	22
Mrs. G. C. Carter Sr., Surrency, Ga.	20
Marsh Swamp Woman's Auxiliary, Sims, N. C.	20
Hull Road Y.P.A., Snow Hill, N. C.	13
Woman's Auxiliary, First Church, Raleigh, N. C.	13
Greenville Woman's Auxiliary, Greenville, N. C.	17
Pine Level Woman's Auxiliary, Pine Level, N. C.	15
Mrs. W. J. Starr, Arlington, Ga.	15
Grace Woman's Auxiliary, Greenville, N. C.	15
R. W. Allman, Benson, N. C.	15
Gethsemane Woman's Auxiliary, Clarks, N. C.	14

Sarecta Church, Kenansville, N. C.	14
C. J. Harris, Greenville, N. C.	14
Friendship Church, Middlesex, N. C.	13
Mrs. Robert B. Pyle, Blakely, Ga.	13
Rains' Cross Rd. Woman's Aux., Princeton, N. C.	12
Mrs. Hubert Hamilton, Grifton, N. C.	12
E. C. Morris, Tifton, Ga.	11
John W. Beaman, Walstonburg, N. C.	11
Willett L. Moretz, Swannanoa, N. C.	11
Mrs. C. F. Abrams, Macclesfield, N. C.	10
Jimmie Tyndall, Pink Hill, N. C.	10
Lloyd M. Edwards, Kenly, N. C.	10
Gum Swamp Woman's Auxiliary, Greenville, N.C.	10
J. C. Griffin, New Bern, N. C.	10
Wilson Woman's Auxiliary, Wilson, N. C.	10
Mrs. H. J. Kelly, Columbus, Ga.	9
Mrs. Bettie Dawson, Dunn, N. C.	9
White Oak Woman's Auxiliary, Bailey, N. C.	9
William Webster, Pinetown, N. C.	9
Miss Mattie Beacham, Arapahoe, N. C.	9
Mrs. R. L. Gailey, Bladenboro, N. C.	9
Mrs. C. M. Whaley, Richlands, N. C.	8
Woman's Auxiliary, Edward's Chapel, Merrimon, N.C.	8
M. B. Hutchinson, McArthur, Ohio	8
Mrs. Orin Aycock, Pikeville, N. C.	8
Mrs. C. F. Fields, Pikeville, N. C.	8
J. N. Barnes, Blakely, Ga.	7
E. W. Granger, Marianna, Fla.	7
Mrs. N. E. Matthews, Coats, N. C.	7
J. L. Parker, Dunn, N. C.	7
Mrs. J. W. Hamilton, New Bern, N. C.	7
Mrs. Kenneth A. Jones, Goldsboro, N. C.	7
Mrs. C. F. Heath, Cove City, N. C.	7
Mrs. Kathleen Slade, Whortonville, N. C.	7
Free Union Woman's Auxiliary, Spring Hope, N. C.	6
Mrs. Pearl Amon, Mount Olive, N. C.	6
C. J. Harvey, Camilla, Ga.	6
Peace Woman's Auxiliary, Pine Tops, N. C.	6
T. L. Walker, Tuscaloosa, Ala.	6
Mrs. W. D. Salter, Morehead City, N. C.	6
Velma Gray Morris, Vanceboro, N. C.	7
Mrs. A. B. Collins, New Bern, N. C.	6
J. R. Cayton, Aurora, N. C.	6
Mrs. Albert Ellenwood, Columbus, Ga.	6
Dora Combs Memorial Auxiliary, Goldsboro, N.C.	6
C. B. Hansley, Newport, N. C.	6
Mrs. Shellie Ritchie, Dover, N. C.	6
H. L. Catrett, Colquitt, Ga.	5
Mrs. Bruce W. Clenny, Colquitt, Ga.	5
Mrs. P. T. Speight, Winterville, N. C.	5
Mrs. J. W. Hinds, Pamlico, S. C.	5
Mrs. F. A. Lewis, Lowlands, N. C.	5
Mrs. J. L. Nobles, Winterville, N. C.	5
Owen Thomas, Four Oaks, N. C.	5
Woman's Auxiliary, Edgemont Church, Durham, N.C.	5
Mrs. Luther Kirby, Kenly, N. C.	5
Woman's Auxiliary, Grifton Church, Grifton, N. C.	9
Malachi's Chapel League, Columbia, N. C.	5
Woman's Auxiliary, Kinston Church, Kinston, N. C.	8
Rock of Zion Sunday School, Grantsboro, N. C.	7
Woman's Aux., St. Mary's Church, New Bern, N.C.	5

## THE MAIL BOX

### AVAILABLE FOR EVANGELISTIC OR PASTORAL WORK

"Does your church need and want a revival?

"I cannot give one, but am in touch with Him who has one in His hand.

"If you are interested in my service, please contact me at this address or telephone number."—Rev. Johnny Walker, 2215 Omah Avenue, Durham, North Carolina, Telephone 8-6619.

### PASTOR ANNOUNCES RESIGNATION

"I resigned from Wooten's Chapel Free Will Baptist Church on May 25, 1958. I will be available for pastoral work during the year of 1958 and 1959 on the second and fourth Sundays of each month. I will also be available for supply during the summer months.

"I attended Bob Jones University, later graduating from Tennessee Temple Bible School of Chattanooga, Tennessee. I can be contacted by phoning Fuquay, North Carolina, 464-R2, or by writing to the following address."—Rev. Cecil E. Rose, Route 3, Raleigh, North Carolina.

Waiting is much more difficult than walking.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Times of the Judges

(Lesson for June 15)

Lesson: Judges 2:16-19; 4:4-9; 5:6-9.

Golden Text: Isaiah 55:7.

### I. INTRODUCTION

Verses 11 through 19 of Chapter 2 in the book of Judges might well serve as the theme of the entire book. It introduces the reader to a particular concept of history. The theme is repeated, again and again throughout most of the book as the stories of the judges are told. Each time the cycle of history moves through four distinct stages: (1) The people commit evil in the sight of the Lord and serve the Baals; (2) the Lord then sends an oppressor to persecute and enslave them; (3) in their distress the people pray for deliverance; (4) moved to pity, the Lord raises up a judge, or deliverer, to defeat the enemy and deliver the people.—*The Bible Teacher (F.W.B.)*. Many times we find ourselves in trouble; then we call upon God for help. Usually, we forget God until such a time. This was true with the Israelites. They would forsake the Lord until they were reminded of His displeasure through some misfortune. Many times, God became displeased with them, but He would always hear their cries and meet their needs. In our lesson today, we will read how God comes to their aid in a different manner than ever before.

Because the Israelites did not drive out their enemies, but in many instances made a league with them, God said He would not drive them out "... but they shall be as thorns in your sides, and their gods shall be a snare unto you" (Judges 2:3).—*The Bible Student (F.W.B.)*.

### II. HINTS THAT HELP

1. The Lord allows His children to suffer the consequences of their disobedience, but He also provides for their deliverance (Judges 2:16).

2. It is a common weakness of human nature to turn quickly away from God when some apparent danger has been turned away (Vs. 17).

3. The Lord does not raise up judges for His people today, but He gives them counselors to instruct them (Vs. 18).

4. It is a rather unusual thing for human

leadership, however excellent, to extend any length beyond the leader's death (Vs. 19).

5. God can use women as well as men to get His work done, or when it pleases Him to do so (4:4).

6. Usually God shows a preference for those who are already busy by giving them more work to do (Vs. 5).

7. God needs men as leaders, but often a woman gives the needed inspiration to a man (Vs. 8).

8. Men may and do conduct warfare against their enemies, but God determines the results of each battle (Vs. 9).

9. Time, place and conditions on earth cannot in any way affect the program of God (5:6, 7).

10. God's rich and abundant blessings will be bestowed upon those who willingly offer themselves among the people (Vv. 8, 9).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. A judge was an agent of the divine providence to deliver the Israelites from their oppressors. Another function was to bring revival and reformation, and to administer justice. Apostasy is a grievous sin, and Israel was guilty again and again. Not all of the people were guilty. There were those who in the darkest days of declension yet maintained loyal faith in God. God's anger was *hot against Israel*, yet His mercy was ready and available in the hour of need. Notice that idolatry and immorality are not far from each other. When people become selfish and forget God they soon slump into the grosser sins and fall an easy prey to their enemies. In this day we may well be aware of the sins that mar and spoil our individual lives and national fitness.—*Gist of the Lesson*.

2. In the crisis God raised up an able leader in the person of Deborah. She called herself "a mother in Israel," and she was a most unusual character to appear in that early age, long before *women's rights* were heard of. To her God revealed His will and through her He worked to bring deliverance to Israel. Evidently the people had confidence in her ability and impartiality and recognized the fact that God was with her for the adjustment of their disputes, and they were ready to follow her leadership. Associated with Deborah was Barak, the head of the army, who was doubtless a capable man; and to him she gives a just amount of credit for the victory

which was won. However, he apparently would have done nothing until inspired and stirred to action by Deborah.—*Selected*.

3. The description of the battle itself in Verses 19-23 represents one of the most vivid poetic pictures of a battle set forth in any language. Taanach and Megiddo are mentioned together, as in Joshua 12:21. These are two of the great fortress cities of central Palestine, Megiddo being set as the location for the future battle of Armageddon. Verse 20 is intriguing. "It is obvious that under the normal conditions of dry weather the chariots of Sisera would have had a prolonged advantage over the unmounted Israelites when fighting upon the plain. But after rain the situation would be reversed. During the Great War, experience showed that a quarter of an hour's rain on this clay soil endangered the issue of all cavalry manoeuvres. This was evidently the determining factor in Deborah's plan, and it is reflected in the song. The tactical move was to draw Sisera with his chariotry to the valley when rain was imminent. No attempt was made to disguise the assembling of the northern tribesmen on Tabor."—*John Garstang*. The river Kishon flowed from the plain of Jezreel into the Mediterranean at the foot of Mount Carmel. Here likewise the Turks were drowned in the swollen waves on April 16, 1799. The prancing of the horses reminds us of a graphic passage in Job 39:19-25. "Pursued and harassed in the retreat by Barak, the routed charioteers, making for Harosheth, would find the now swollen river between themselves and safety. On indescribable confusion of men and horses plunging into the dangerous ford to escape from the worse fury of the victorious Israelites completed the havoc of the day. The River Kishon swept them away."—*John Garstang*.—*Peloubet's Select Notes*.

4. During World War I, the Austrians had defeated the Italian Army and were driving it southward. Part of the Austrian Army succeeded in crossing the Po River when heavy rains set in. The Italians, taking advantage of the situation, began an attack. Their enemies could not get supplies or reinforcements across the swollen river and were either killed or taken prisoners. The Italian commander stated emphatically that God alone had saved Italy from a crushing defeat. But Israel soon forgot, just as Italy forgot, and so do Americans forget to a great extent what God has done for them.

It is what we learn after we know it all that really counts.

Never turn God's facts into hopes or prayers; use them as realities.



# FREE WILL BAPTIST CHILDREN'S HOME MIDDLESEX, NORTH CAROLINA *Annual Home-Coming--Alumni Association*

June 8, 1958  
10:15 a. m.—12:30 p. m.

The annual Home-Coming—Alumni Association of the Free Will Baptist Children's Home of Middlesex, North Carolina, will be held on June 8, 1958. The program for the day's activities, which will begin at 10:15 a. m., has been planned as follows:

- Hymn by Congregation
- Invocation: Mr. George Stevenson, Student, Mount Olive Junior College
- Welcome: Rev. S. A. Smith, Superintendent, Free Will Baptist Children's Home
- Response: Mrs. Lois Thigpen Butts, Suffolk, Virginia
- Recognition of Guests: Mr. Ralph Pate, Wilson, North Carolina
- Hymn by Congregation
- Offering for Free Will Baptist Children's Home
- Presentation of Awards: Walter McDonald Croom
- Introduction of Speaker: Rev. W. Burkette Raper, President, Mount Olive Junior College
- Address: Rev. J. O. Fort, Editor, Free Will Baptist Press, Ayden, North Carolina
- Hymn by Congregation
- Business Session: Mrs. Odell Jones Thompson, President, Pikeville, North Carolina; Mrs. Charles Harrell, Secretary-Treasurer, Salisbury, North Carolina
- Lunch

- July 13—Soundside Church
- July 14—Gum Neck Church
- July 15—Belhaven Church
- July 16—Sidney Church
- July 17—Trinity Church



REV. S. A. SMITH  
Superintendent of  
Free Will Baptist Children's Home

## Concert Class Itinerary

Peggy Mixon, Manager

The following is the July schedule for Free Will Baptist Children's Home Concert Class conducted by Miss Peggy Mixon:

- Albemarle Conference*
- July 2—Washington Church
- July 3—Shiloh Church, Central Conference
- July 4—Union Chapel Church
- July 6—Mount Olive Church (11: a. m.)
- July 6—Corinth Church
- July 7—Plymouth Church
- July 8—Hickory Chapel Church
- July 9—St. Paul Church (Elizabeth City)
- July 10—Mt. Zion Church
- July 11—Mt. Tabor Church
- July 13—Malachi's Chapel Church (11: a. m.)

## Eastern Conference

- July 18—Ephesus Church
- July 20—Smyrna Church (11:00 a. m.)
- July 20—White Hill Church
- July 21—Dublin Grove
- July 22—Mt. Zion Church (Pamlico County)
- July 23—Trent Church
- July 24—Bethel Church
- July 25—Oriental Church
- July 27—Arapahoe Church (11:00 a. m.)
- July 28—New Bethlehem Church

## Slides Depicting Children's Home Activities

Bonnie Farmer, Field Representative

The following is the schedule for services conducted by Miss Bonnie Farmer, field representative of the Free Will Baptist Children's Home, which will feature slides depicting activities at the home:

- June 20—St. John' Church, Cape Fear Conference
- June 22—LaGrange Church, Central Conference
- June 23—Walnut Creek Church, Central Conference
- June 24—Casey's Chapel Church, Cape Fear Conference
- June 25—White Oak Grove, Eastern Conference
- June 26—Hugo Church, Central Conference
- June 27—Faith Church, Central Conference

## Eastern Conference

- June 29—Kinston Church
- June 30—Jacksonville Church
- July 1—Calvary Church
- July 2—Verona Church
- July 3—Folkstone Church
- July 4—Snead's Ferry Church
- July 5—Sound View Church
- July 6—Holly Springs Church
- July 7—Faith Church (Morehead City)
- July 8—Morehead City Church
- July 9—Beaufort Church
- July 10—Russell's Creek Church
- July 11—Welcome Home Church
- July 12—Ottway Mission
- July 13—Edward's Chapel Church
- July 14—Davis Church
- July 15—St. John's Church (Stacy)
- July 16—Free Union Church (Sea Level)
- July 17—Pilgrim's Rest Church (Cedar Island)
- July 18—Mt. Pleasant Church
- July 19—Croatan Church
- July 20—Ruth's Chapel Church
- July 21—Bridgeton Church
- July 22—St. Mary's Church



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# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 11, 1958



## A FELLOW NEEDS A DAD

You hear a lot 'bout mothers,  
And of course we're always glad  
To know they're being honored,  
But a fellow needs a dad.

It takes a dad to show you  
What is right, what's good, what's bad;  
'Course a fellow loves his mother—  
But he sure does need a dad

Dad, he doesn't try to coddle  
When you're feeling sort of sad;  
Takes a man to understand you—  
Yes, a fellow needs a dad.

Ought to be a day for fathers,  
Finest day that could be had;  
Sure, we'll keep the day for mothers,  
But let's have a day for dad.



# EDITORIAL

## MEN OF RESPONSIBILITY

C. H. Overman

The duties of parents, both mother and father, are many. Usually, however, more emphasis is given to the place of mothers than that of the father. It is good that we as a nation, have set aside a day in each year to honor our parents, for surely those who have provided and sacrificed for us are worthy of our honor and deepest respect.

### THE GREATER RESPONSIBILITY

Certainly we cannot exclude the duties of mothers or fathers apart from dependence upon each other. As described in Proverbs 31:10-31, the place of the mother is beautiful and lofty. Her responsibility is great, but the position of the father or husband carries an even greater overall responsibility than any single member of the household.

We cannot deny the fact that as the home goes, so goes our nation. To have the homes that are an asset to our nation, there must be an effort on the part of every member of the American home to greater Christian responsibility; but the greatest responsibility rests upon the fathers. Especially is this true in our generation and amid our changing society.

Statistics prove that the majority of juvenile delinquency problems stem from broken homes—homes void of love and affection. It is also true, however, that many such problems arise when the father of the home has neglected his family, especially the children. In some instances business keeps him away, or in some instances, outside activities. The result is sad, for the partnership which is a vital part of a successful home is usually missing when such circumstances exist.

Little Johnny will have many problems while growing up. He can solve some of them by himself, but in many instances he will need the help and understanding of his ideal and hero, his father. We have read that some of the teen-agers who become problems in our society have never had this companionship; if so, it has been abused to do more harm than good upon the child's complex.

Then too, it is the father's responsibility to provide for the family. Paul sounded a note of warning to Timothy against those who did not make provision for their own, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Timothy 5:8). Surely this would be one of the greatest domestic sins of man. Sometimes, however, it is unavoidable under economic situations. At such times provision may be inadequate, but God understands. For a man to neglect those in his trust and keeping, by lack of provision for the essentials of life, is one of the cruelest sins.

### THE NEED OF HOME RELIGION

The lack of worship and family altars in our homes today is most alarming. The days of Bible reading and the family altars are fading fast away, and in a time when they are a basic need in our American homes. Upon the shoulders of the fathers this responsibility is placed. May we now study some of the instances in the Bible where home religion was real and vital with the men and fathers who feared God.

Abraham was a man who exerted a spiritual influence over his family. God said of him, "For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, . . ." (Genesis 18:19). Perhaps the greatest story to prove a man's love for God and his son at the

same time, is the story of Abraham's willingness to sacrifice his son, Isaac, whom he dearly loved; but his love and faithfulness to God meant more.

Joshua chose that his household live for God. The children of Israel were slow in choosing God and living for Him, so Joshua stood before them and admonished them to put away their idols and serve the Lord. "And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; . . . but as for me and my house, we will serve the LORD" (Joshua 24:15). Joshua did not include himself only, but all his house. It was such determination and devotion to God that made him such a great leader.

In writing to Timothy concerning the qualifications of deacons and ministers, Paul mentions that such must rule well his own house and have " . . . his children under subjection with all gravity" (1 Timothy 3:4). All great Christian leaders are those who meet this qualification. "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" (1 Timothy 3:5).

There are several ideal examples in the New Testament of men who were used to bring their families and households to the Lord. In the fourth chapter of John we have the story of the nobleman whose son was healed by Christ and the result was the salvation of all his house (John 4:53). The conversion of Zacchaeus and the visit of Christ to his house led to the salvation of all his house (Luke 19:9). In the book of Acts we have the story of Paul and Silas in prison for their Christian testimony, and at midnight they began to pray and sing and God delivered them from their chains by a miraculous earthquake, so great that the prison shook with God's might. The poor jailer came trembling to them and believed also in Christ. "And then he had brought them into his house, he sat meat before them, and rejoiced, believing in God with all his house" (Acts 16:33). In each of these instances the leader of the household was instrumental in leading the others to the Lord.

The Christian father should take the initiative in religious matters. To do so is to gain the respect and admiration of each member of the family. America and the world need more praying fathers, for by so doing many of the problems of the home would be eliminated.

On this Father's Day let us not forget to thank the good Lord for our Christian fathers, but at the same time pray that there might be a revival of Christian principles and family altars in the home and that they might be led by a Christian father.

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Number 23

## THE FREE WILL BAPTIST

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# A Faithful Servant

**T**HE Rev. J. C. Griffin, an outstanding Free Will Baptist minister and the writer of "Notes and Quotes" which appears in *The Free Will Baptist* each week, will be 79 years old on June 22, 1958. Mr. Griffin lives in New Bern, North Carolina, and pastors Ruth's Chapel Free Will Baptist Church.

He was licensed to preach on June 11, 1910, and was ordained on June 12, 1910. (This was unusual, but the church had perfect autonomy then.) Mr. Griffin began preaching in his home church. He attended the Free Will Baptist Seminary in Ayden, North Carolina, during 1912-14. He served as manager of the Free Will Baptist Press during 1915-16.

Mr. Griffin has done evangelistic work in North Carolina, South Carolina, Florida,

and about 50 in Sunday school. All classes were held in the church building—there were six classes. Now there are eleven classrooms and twelve classes. The Sunday school's all-time high attendance record is 283. There are now 260 members on the church roll.

Mr. Griffin has conducted a weekly radio

program from the New Bern, North Carolina, station for the past four years at 8:00 a. m. each Sunday. Therefore he holds three regular services each Lord's Day, and often a baptismal service or funeral in the afternoon. Mr. Griffin conducts prayer meeting and Bible study each Wednesday evening. He visits the hospital almost daily when at home. Mr. Griffin states: "Thank God, I can enjoy my food, sleep well, and work hard—and feel good on Monday morning."

Last but not least, Mr. Griffin has been writing "Notes and Quotes," which appears in *The Free Will Baptist* each week, for 35 years.

## OF PLEASANT HILL CHURCH

### Dedication



REV. J. C. GRIFFIN

Dedication services were held at Pleasant Hill Free Baptist Church located southwest of Bonifay, Florida, on May 11, 1958. The church building is free from debt, and the members are raising funds for new pews. An offering taken during the day for new pews amounted to \$34.20. The Rev. Frank Willis is pastor of the church.

The special dedication services began



Pleasant Hill Church, Near Bonifay, Florida



An Inside View of the Church, Rev. Frank Willis, Pastor

Alabama, Mississippi, Texas and Tennessee. He has pastored churches in Nash County, Wilson County, Pitt County, Lenoir County, Tyrrell County, Beaufort County, Pamlico County, Carteret County, Wayne County and Craven County—all in North Carolina. He also preached one year in Bladen County at White Oak and Calvary Churches. He did not pastor these churches, but only preached at monthly services and did a little visiting. He believes that no man can be a pastor while living 100 or more miles from where he preaches.

Ten years ago He began his pastoral services at Ruth's Chapel Church, the same church he now pastors. At that time there were only 38 members on the church roll

with Sunday school at 10:00 a. m. The regular worship hour was held at 11:15 with the pastor, Mr. Willis, bringing the message. Following lunch a song service was held at 1:30 p. m. by the junior choir and Mrs. Willis. There was also congregational singing. The Rev. A. B. Cook read a portion of Scripture, and Mr. Lewis Cook led in prayer. Spec-

(see page five)



# Letter From a Father

Edwin Raymond Anderson

**I** AM a father of a fine boy, seven years old. As things went, I figured I was pretty good, since I provided for the family as best I could. But then all of a sudden, I found out what an awful mistake I had been making all these years, and of what a failure as a father I had been.

Father's Day will soon be here. That's why I think this is the best time to write this letter to you, as one father to all fathers everywhere.

This whole thing is so sharp and clear. Not only that, but it has made the greatest change in my heart and life. It's so real to me that I want to share it with you, because I want you to make this change, and like me, become a complete father.

My name? Well, that's not important. I work on the 3 to 11 shift at a large factory in our city. Have been working there on that shift for the last nine years. Every afternoon at about quarter after two, I leave the house, walk the long hill down to the corner, turn right, then slip into the East End Grill for a quick drink. Just one, you understand, or maybe two, once in a while. Never any more. Sort of sets me up for the job in a way. At least, that's what I used to think.

Well, it started the same way that particular afternoon. Had been snowing the day before, and when I opened the door it lay there, crisp and heavy and white. The sound of my boots biting through it sounded like firecrackers as I started out. About half-way down I heard my boy call to me. Turning around I saw him there in the snow, trying to put his feet into the tracks I had made—looked so funny I started to laugh. Then he waved his hands and yelled, "Watch me, Dad! I'm following right in your tracks!"

I don't know just what it was, but those words hit me like a whip. All at once I saw a picture of myself sneaking around for that set-me-up, and I felt sick and ashamed deep inside. You see, my boy knew nothing about that. And now, he never would—never! Right then and there I said to myself, "No, my boy, no! You're not going to follow me at all." And from that moment, I haven't touched the stuff.

Told some of the boys about it at supper-time as we sat in a group over by the tool-crib. Felt kind of proud of myself, too! And I could see the way they looked up to me for it.

Just about time to get back on the job, when one of them reached over. He was a quiet sort of chap, serious looking, never mingled much with the others. He said something to me that I'll never forget. Set me to thinking real hard, and then to make the big change. Let me give it to you, fathers everywhere, just as he said it.

"You were wrong, friend. Very wrong. You have only given that boy of yours half an example of what a father should be. And the least important half at that. You have shown him what not to do, but that will never be enough for him or for yourself in the sight of Almighty God. In a way, you're only half a father. A whole lot more has to be done for your boy—the other half of the example; the more important part. You have to show him what to

do—the right thing to do. And that comes when you accept the Lord Jesus Christ as personal Saviour, become a new creature. You'll really be a failure as a father unless and until you do that. That's the example that counts, because being saved is the most important thing for this world and the next. Give that boy of yours the sight of a real Christian father!"

All at once I saw it like a flash. And now I know that it came from the Lord, who is now my personal Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Now, praise His name, I am a complete father. I had not something, but Someone, to show my boy, and I'm glad to say that he is now trusting the Lord for himself. Fathers, please take this letter from my heart, to your own heart. I mean every word of it, and my blessed Lord Jesus stands behind it with all of His Calvary grace, mercy and love.

"... consider him ..." (Hebrews 12:3). "... Believe on the Lord Jesus Christ, and thou shalt be saved, ..." (Acts 16:31). —American Tract Society.

## MOULTON JOINS FOREIGN MISSION STAFF

Raymond Riggs



**A**S of May 1, Louis H. Moulton of Savannah, Georgia, became an employee of the Free Will Baptist Foreign Mission Board in the capacity of promotional secretary. His primary duties will be to do promotional work in the interest

of foreign missions through the medium of missionary revivals, missionary conferences, itinerate services, youth and missionary rallies as the Lord provides opportunities.

Brother Moulton is a man of experience,



and has proven himself as a successful pastor in several of our Free Will Baptist churches. Before entering the ministry he was a radio announcer for five years in Norfolk, Virginia. He has served the following churches as pastor during his ministry: Glennville and Ebenezer Churches, Glennville, Georgia; Satilla Church, Hazlehurst, Georgia; First Free Will Baptist Church, Richmond, Virginia; and for the last five years, the First Free Will Baptist Church of Savannah, Georgia.

Also, he has been much in demand as an evangelist, having conducted revivals in Georgia, Florida, North Carolina, Virginia, Mississippi, Alabama, Michigan, Missouri

and Tennessee.

With the growth and expansion of our Foreign Mission Department, we believe that Brother Moulton will be a real asset to our work and will be able to help our churches, and state mission boards to reach their quota for foreign missions. Already, his dates are filled until this fall; but if you can use this God-called man in your church, please write to the *Foreign Mission Board*, 3801 Richland Avenue, Nashville 5, Tennessee. Mr. and Mrs. Moulton have a married son, and Mrs. Moulton will be traveling with her husband most of the time. This will be a blessing as every traveling preacher knows. Please pray for them.

## WHY PROMOTE FOREIGN MISSIONS?

Louis H. Moulton

**E**IGHTY souls a minute go into eternity without Christ! lost! eternally damned! Oh God, arouse our people! Help us to see ourselves at the judgment seat of Christ—blood on our hands—the blood of those to whom we should have gone with the gospel. (Read Ezekiel 3:18, 19; 33:8, 9.)

Many centuries ago Solomon wrote in Proverbs 29:18, "Where there is no vision, the people perish: . . ." If the Great Commission as recorded in Matthew 28:19, "Go ye therefore, and teach all nations, . . ." is to be visualized and carried out by Free Will Baptists, then our people must not only be enlightened but challenged by the opportunities that are ours.

This task is bigger than personalities. Neither individuals, nor committees, nor boards, nor churches, nor states, yea nor even minor doctrinal differences, none of these should come between us and the words of Jesus in Mark 16:15, 16: " . . . Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Why promote foreign missions? If for no other reason, we should support foreign missions because the blessings of God are sure upon that church where missions is given the place of prominence and pre-eminence. Witness the great People's Church of Toronto, Canada, or Boston's Park Street Church, or in our own denomination, the Edgemont Church of Durham, North Carolina, the Highland Park Church of Michigan, to mention but a few.

Why promote foreign mission? If you're a pastor reading these lines and you feel that your ministry is lagging or perhaps your preaching seems to be falling flat, then preach a few messages or bring a series on foreign missions and the importance of get-

ting out the gospel to the heathen. See what it does to your own spiritual life.

Why promote foreign mission? The heathen who have never heard are lost! That is reason enough in itself.

It is the writer's sincere and humble opinion that pastors and churches everywhere, because of the good to be gained and the challenge to be presented, should welcome every opportunity to have missionaries and missionary representatives for revivals, missionary conferences or even for a single service.

Concerning the end, Jesus said in Mark 13:10, "And the gospel must first be published among all nations." In Matthew

24:14 He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

God grant that we fail not in the great task and privilege that is ours in promoting foreign missions.

" . . . Even so, come, Lord Jesus" (Revelation 22:20).

## To My Dad

Today is not the only day I give  
To one I love, respect, adore.  
But every single day I live,  
My Dad to me, means more and more.

I like the way you smile and walk,  
I like your hair feathered with gray.  
A joy it is to hear you talk  
Of things today and yesterday

Highest ideals you've given to me.  
Courage and strength from you I glean.  
A deeper love for all things good,  
A faith in God, on which to lean.

I would that I had words to tell  
What a real Dad you've been to me.  
Gander you are than any king,  
More noble than any nobility.

—Selected.

## Dedication of Pleasant Hill Church

(continued from page three)

ial numbers in song were rendered by the following: the Cook family, Joyce and Joan Levins, Judy and Barbara Harrell, Mr. and Mrs. Willis.

The devotional service was conducted by the Rev. W. B. Hughes. The dedicatory sermon was delivered by the Rev. Paul Long, and the dedicatory prayer was prayed by the Rev. Wayne Hicks.

The deacons of the church are as follows: Elden Burch, Earl Cook, J. T. Harrell and Charlie Harrell. These men are shown along with the pastor, in one of the featured pictures.



The Deacons and Pastor



# NEWS NOTES

## St. John's Chapel Church Announces Revival

The Rev. James Earl Raper will be the evangelist for a revival at St. John's Chapel Free Will Baptist Church, Stacy, North Carolina, which will begin June 17. The services will continue through June 27.

A cordial invitation is extended to the public to attend the revival.

## N. C. Children's Home Report for May, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for May, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt.

Albemarle Conference	\$ 72.79
Blue Ridge Association	30.04
Cape Fear Conference	492.96
Central Conference	699.88
Eastern Conference	1,121.75
French Broad Association	52.07
Jack's Creek Association	24.50
Piedmont Association	152.48
Western Conference	914.31
Yadkin Valley Association	5.00
Miscellaneous	1,331.71
Concert Class	689.97
Clothing	80.00
Dining Room Tables and Chairs	138.00
Bedspreads	50.00

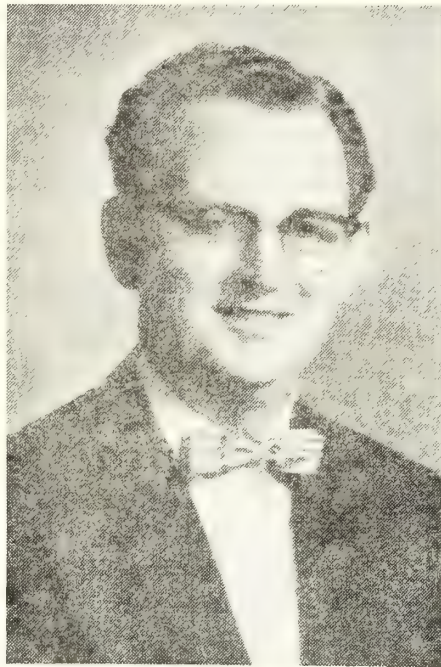
Total Receipts \$5,855.46

## Chartered Bus to National Association

The National Association of Free Will Baptists will meet in St. Louis, Missouri, on July 8 through 10. North Carolina ministers and delegates are making plans to attend the meeting of the National Association this year despite the distance in travel. Plans have been made to charter a bus to St. Louis from North Carolina if there are enough persons interested in using this means of transportation. With the present cost of travel by automobile it is expected that many will prefer to use the services of a chartered bus.

The bus will leave Wilson, North Carolina, on June 6 and the cost for each passenger will be \$29.53, a very reasonable figure to cover the cost of a round trip to

## Revival in Session At Mt. Zion Church



REV. CHARLIE OVERTON

Revival services began at Mt. Zion Free Will Baptist Church, Roper, North Carolina, on Monday night, June 9, and will continue through Sunday night, June 15.

The Rev. Charlie Overton of Ahsokie, North Carolina, is the evangelist. The services begin each night at eight o'clock, and the public is cordially invited.

St. Louis. Anyone who would like to ride this bus should write to *Michael Pelt*, Mount Olive, North Carolina, and reserve a seat. The reservation fee is \$10.00. This amount will be applied to the total cost for each passenger. Please make check or money order payable to *Carolina Trailways*. In order to assure anyone of a seat on this bus we must have the reservation fee of \$10.00 by June 17. If for any reason we do not charter a bus, your reservation fee will be refunded.

Other information concerning time and

## Coming Events

June 16-21—League Conference, Rev. Adam Scott, Director, Cragmont Assembly, Black Mountain, North Carolina.

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

place of departure and other details will be mailed to each person upon receiving his reservation fee.

## Thanks Dad

Effie Hale Pampaian

Dad tried his best when I was young

To fix it in my mind

That as the tiny twig is bent

So is the tree inclined.

And so he'd lay me cross his knee

On punishment intent

I used to cry and say,

"Hey, Dad, watch out or I'll grow up all bent!"

And when he'd say, "Come on, young man,

And weed this onion patch—"

Just when I'd planned a fishing trip

With Jimmy Jones instead,

I used to scowl until my face

Was black as black could be,

And mutter, "When I grow up

I'll be humpbacked, you'll see."

But years have come, and years have gone

With many a care and trouble,

With many a load that for a time

Has bent me almost double;

But always I've sprung back again

Before it was too late,

For though he made me bend a bit

'Twas Dad who made me straight.

—*Christian Youth Herald and Gospel Call.*

## On Doing Things Over

Ernie Pyle, the world's most famous and most-loved war correspondent, used to attach himself to a small military unit for several days, living as they lived in the field or at the battle front. When he had soaked himself in the experiences of these men, he returned to the rear to write about them. Pyle wrote slowly, insisting on quiet. He always rewrote his column at least three or four times before he sent it to the newspaper.

Abraham Lincoln rewrote the Gettysburg speech at least three times. There are those who say he wrote it four times. In his final revision (which may be seen in the Library of Congress at Washington, D. C.) he significantly added to the statement, "That this nation may have a new birth of freedom," the glorious phrase *under God*, making his challenge read, "That this nation under God may enjoy a new birth of freedom."—*Benjamin P. Browne.*



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer Requests From India

Volena Wilson

There are many prayer requests but I shall give you only some of them—those that are pressing most heavily upon our hearts here. Miss Barnard may wish to enlarge upon the following as all individuals and situations are well known to her.

1. Pray that God may bring Mr. Joshua Paul through to victory and place him where He sees best. He is our biggest problem in the work here. In fact some leading Christians here in Kotagiri are asking is the man saved. We long only that God's grace may triumph in him. So please pray much for him. He lost his daughter, Margaret, last month. My heart goes out to him in all of the many problems in his life, but we know God is able for every circumstance in life when we are yielded to His will for us.

2. Pray for two Bible women who are out for God, not money, but willing to pay the price to get the Word to the women in our group and surrounding areas. This is a very urgent need. The present Bible woman will be 65 years of age in December and she is just not able to do the work any more.

3. Pray that God may give us an evangelist who is all on the altar. One is so sorely needed here. These hills are filled with lost people, some who have never heard the name of Jesus.

4. Pray for our Aggal Sunday School. It was discontinued while I was home for furlough due to insufficient workers and we have just resumed it this month. We have to have it on Wednesday p. m. as our Sundays are full to the brim. Yesterday I went with the teacher and the school teacher in the village asked our Sunday school teacher at the close of the lesson to please not teach the children to worship the stones. If he taught like that the children would believe and they would have trouble. Our teacher replied, "I will teach what Jesus taught in His Word. I can leave off saying to the children 'not to worship the stones,' but I will have to tell the children that a stone is not God, that there is only one true God." A good deal more followed but this will give you some idea of how much prayer is needed in this village. Miss Barnard can give you full facts of the people there, the Kotas, among whom she started

the work in the South. There are no converts from this village as yet. Pray with us that soon we shall see the reaping. We can only go forward on our knees. May God teach us to be faithful in prayer. Pray-

er is our only answer here. I trust God may lay us and the work so heavily upon your hearts there that we may soon see our hearts' desire for the people and work here.

We praise the Lord for the ten who have been saved in recent days in our work in Aruvankadu, for the increase in attendance and our offerings, for the beginning of the Navigator's Course conducted by the young man, Flinders Stephen, youth for Christ leader here. Pray for these things also.

## N. C. Children's Home Report for March, April and May, 1958

Listed below is the quarterly report of the North Carolina Free Will Baptist Children's Home, Middlesex, North Carolina, for March, April and May, 1958. The Rev. S. A. Smith is superintendent of the home:

Cash on Hand, March 1, 1958 \$27,528.15

### Receipts:

Religious Organizations	\$11,592.72
Parents and Relatives	265.40
Friends	606.00
Refunds	278.65
Concert Class	1,068.79
Farm Cash Sales	1,310.51
Coupons	227.26
Junk Sold	2.00
Transferred to Superintendent's Saving Account	641.40
Interest on Savings	9.32
Insurance	719.50

Total Receipts for Quarter 16,721.55

Total to Account For \$44,249.70

### Disbursements:

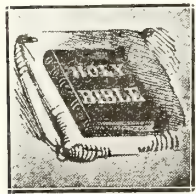
Salaries	\$5,195.09
Office Supplies	168.55
Telephone and Telegraph	167.05
Insurance	489.30
Conference Expenses	137.46
Financing and Publicity	161.05
Administrative Travel	168.75
Food	4,183.88
Clothing	1,694.75
Adjustments	5.00
Laundry	111.75
Household Supplies	658.59
Recreation	385.01
Travel Relating to Care of Children	75.00
Health and Hospital Expenses	62.20
Education	359.79
Fuel, Light, Power and Water	2,336.49
Plant Replacement and Repairs	707.70
Maintenance in Other Institutions (Hospital)	326.00
Farm Supplies	1,562.98
Farm Replacement and Repairs	195.61
New Buildings	1,034.90
New Equipment	590.20
Transferred from Savings	641.40

Total Disbursements for Quarter 21,418.50

Cash Balance on Hand, May 31, 1958 \$22,831.20



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)" (Matthew 24:15). I am particularly interested in the expression, *whoso readeth, let him understand.*—*F. Helms, Nashville, Tennessee.*

**ANSWER:** The expression *abomination of desolation* may be found in Daniel 8:13; 9:27; 11:31 and 12:11. At the time of Daniel's prophecy, including the writing of the Old Testament book that bears his name, all of the fulfillment of this was future. It, there is no doubt, had a partial or semi-symbolic fulfillment in the Syrian tyrant, Antiochus Epiphanes, who in 168 B.C. desecrated the temple at Jerusalem when he offered swine flesh on the sacred altar while seeking to destroy the ancient Jewish form of worship as given by God to Moses in the form known to us as the Levitical law or system. The complete fulfillment of this, however, is yet future; even though it had another partial fulfillment in the destruction and desolation of Jerusalem, including the temple in 70 A.D., when the Roman general, Titus, marched upon it with his army and in this siege and overthrow brought the ancient symbolic Jewish form of worship to an end. The Jewish form of worship lost its symbolic value when the veil of the temple, which separated the holy of holies from the holy place or first tabernacle, was rent as Christ died on Calvary's Cross. He was the real object to which all symbols had pointed, so God caused the veil to be rent from top to bottom to indicate that there was no longer a holy of holies on earth.

The Jews patched the rent veil, however, and continued to carry out the form of worship until 70 A.D. Both the Syrian king, Antiochus, 168 B.C., and Titus, 70 A.D., foreshadowed or symbolized a more desperate character that is yet future. He makes a seven-year covenant with the Jews, allowing them to rebuild the temple, and in form, restore the old system of symbolic worship that has not been practiced since 70 A.D.; but he will break the contract or covenant when the time is only half over. Then he will influence an image of himself to be placed in the temple to be worshiped

and will punish those who refuse to worship the image and to give perfect obedience to his demands. This is the real adomination of desolation that both these persons, Antiochus Epiphanes and Titus, symbolized. (See Revelation 12 and 13.) (Compare Luke 21:20, which is speaking about the same event.)

Nathan J. Stone, in his book, *Answering Your Questions*, has the following to say, Page 8: "Even the prediction of the Lord Jesus Christ in Matthew 24:15 had its primary and partial fulfillment in the destruction and desolation of Jerusalem and the temple in A.D. 70 by the Roman general, Titus.

"Both these events and persons, however, and particularly the Syrian king, Antiochus, are foreshadowings of similar events and persons in the future, after the close of this present Church Age, when Christ will have caught away His Church to Himself to meet Him in the air in what we call the Rapture. Then God will have fully resumed His dealings with His ancient people Israel as a nation and with all the nations (Romans 11:25, 26; Zechariah 12—14; Acts 15:14-17). The 'abomination of desolation' is that antichrist of whom the Syrian king, Antiochus, is a type. He will bring untold suffering and persecution upon Israel (and the world) out of which a remnant of Israel will come purified and believing that the Lord Jesus Christ is their Messiah, their Redeemer, the Holy One of Israel (Zechariah 12:10—13:1)."

This desperate character that many of us call the antichrist is depicted by many names and expressions throughout the Bible. In fact, 1 and 2 John are the only books that give him exactly this designation. In 1 John 2:18 this lawless one is contrasted with those antichrists present at the writing of the Epistle. In 1 John 2:22 the person who denies Jesus as the Christ is declared to be antichrist. In 1 John 4:3 those who deny that Christ has been incarnated are put in the same class, and in 2 John 7 again we have those set forth as antichrists that deny the incarnation.

These verses in 1 and 2 John indicate that for one to deny Christ, the place of deity given Him by both His true followers and the Bible in general and yet call them-

selves Christians is not very modern, for such were some of the professed Christians of John's day. Like John branded them in his day, so may we who are wise today regard them, not as being Christians, but rather as being antichrists.

The character and identity of this lawless one may be found in comparing these Scriptures in which some of his names or some expression that designates him is given. (See Matthew 24:5, 23, 24, 26; Mark 13:6, 21, 22; Luke 21:8; 2 Thessalonians 2:3-12; 1 John 2:18, 22; 4:3; 2 John 7; Revelation 19:20; 20:10, 15.)

Dr. R. A. Torrey, in his book, *Questions Answered*, says on Pages 6 and 7, "The antichrist will be a person in whom Satan's resistance to Christ and his kingdom will culminate. He will be a man, but a man whom Satan will fill to such an extent that he will be Satan incarnate. The devil always seeks to ape God's word, and his aping of God's work will culminate in his aping of the incarnation of God in Jesus Christ. The antichrist's coming will be after the working of Satan, with all power and signs and wonders of falsehood, and with all deceit of unrighteousness (2 Thessalonians 2:9, 10, R. V., margin).

"He will appear just previous to the coming of Jesus Christ, and our Lord will consume him with the breath of His mouth and destroy him with the brightness of His coming" (2 Thessalonians 2:8, R. V.).

"There are already many antichrists preparing the way for the final and consummate antichrist (1 John 2:18). Indeed, every one that denieth the Father and the Son is an antichrist, but there seems to be an especial preparation for the antichrist, in whom all the forces of evil shall head up, in the papacy on the one hand and in rationalism and anarchy on the other hand. The papacy, the anarchistic socialism and rationalism some day will join and be headed by one man whom the devil shall especially gift and in whom he shall dwell, and that man will be the antichrist."

## SPECIAL NOTICE!

Since our fiscal year at Free Will Baptist Press ends June 30 and the new fiscal year begins July 1, all solicitors of subscriptions will please note that a new Honor Roll will begin July 1. Church group solicitors of subscriptions will also note the beginning of the new year. Credits for subscriptions solicited in one year are not carried over and credited to solicitors in the next year.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### A CHRISTIAN GIRL—AN EXAMPLE

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda" (Acts 12:13).

First of all, let me ask that all read the entire story as given in Acts 12:1-19, so that you may understand the significance of the text. Then in the light of this passage I believe that you will enjoy the following sermonette from Rev. C. Edwards.

Rhoda was evidently an earnest Christian and occupies an important place in the records of the early church. The mention of her name, the memorial of her life, and the fragrance of her service are abiding marks of her precious testimony for Jesus. Rhoda means a rose, the emblem of beauty, sweetness and fragrance; and these certainly were some of the features of Rhoda's character.

On a girl's tombstone in France there is a rose nicely carved upon it with these words underneath: "She was just that." And this is the picture the Holy Spirit has drawn of Rhoda in the New Testament. A bright, beautiful blessing. "She being dead yet speaketh."

1. Rhoda was a true Christian. But you ask, How do you know? She was in fellowship with the church. The Lord only added living souls. She was interested in the prayer meeting. Prayer is the evidence of life. She was glad when Peter was released—Christian love a family mark; Grace, life, and fellowship, all are true marks of a real Christian.

2. Rhoda was a careful Christian. She was placed on guard. No doubt she was set to watch and listen by the church while they prayed. There were enemies about. She used her ears well. She hearkened carefully. She used her tongue wisely. She who asked was there. She was very quick. She recognized Peter's voice. Grace makes us wise. Danger makes us careful, and love makes us quick.

3. Rhoda was a warm-hearted Christian. "She opened not the gate for gladness." Rhoda got a little excited, still there was real joy. Her whole soul responded to the fact that prayer was answered and Peter was released. There were three good reasons for Rhoda's gladness—rewarded faith, answered prayer, and relieved anxiety. These

blessings are always means of great joy and happiness.

4. Rhoda was an active Christian. "She ran and told how Peter stood before the gate." She had a quick ear, warm heart, nimble feet, and a ready tongue, all alive for Jesus. The outward evidences of a soul full of the love and joy of Jesus. If we are not like this, let us breathe that oft-repeated prayer in Psalm 119:25, "Quicken thou me according to thy word."

5. Rhoda was a useful Christian. She was most useful to the church then, and has been ever since. It was only very humble service, but it has been recognized and recorded by the Holy Spirit. It is a guide and pattern for every follower of Jesus. It was wise, hearty, helpful, happy service for the Lord. So every Christian, young or old, with head clear, heart warm, soul glad, faith strong, shod feet, and the tongue touched by the Holy Ghost can do wonders for the Church and the world too. The Lord give us the divine touch.—Selected.

The story of Rhoda in the New Testament is paralleled in the Old Testament by the story of Naaman and the little maid of Israel found in 2 Kings 5:1-27. Here we find that God needed someone to remember Him in Syria and to speak for Him in Naaman's house. He needs true Christians in every community, in every home, to tell of His love and His power to bless in every need. Are you that one?

"As arrows are in the hand of a mighty man; so are children of the youth" (Psalm 127:4).

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### COME UNTO ME

Some of the most beautiful words in the Scripture are recorded in Matthew 11:28 where Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Jesus understood completely what it meant to be separated from God. With all the comfort and happiness of heaven He came to the world and was united in and to the flesh, experiencing the difference in being in a sinful world and in the perfection of heaven. While He lived obedient to the heavenly Father and did not have personal sins to separate Him from the Father, He knew what it was to live in a body which had fallen because of sin and had become subject to the sin of the world. He knew that mere man had become more lonely because of his own personal sins and transgression. Christ had

the assurance and comfort that He was not going to die because of His own personal sin but for the sin of others, and yet He had not personally become sin for us and could know only through the perfect knowledge of God what suffering because of sin was. The personal experience in human flesh had not yet become His; however, we believe He did suffer greater than men do in this life because of His perfect knowledge of what was before Him. Should men today have the understanding of the lost and fateful condition that exist outside of Christ there would be more conviction and suffering when one is out of harmony with Christ. On the other hand there would be more comfort and relaxation when one is convinced because of the work of the Spirit that he is in right relationship with Christ.

Christ's call is issued to those who are at a distance. He invites them to bring their burdens and labor to Him. Labor is strenuous. When one labors he becomes tired from its toil and looks forward to the time when his task will come to an end. When burdens are brought to bear upon those who are continuously laboring there is the mental toil and labor together which causes the task to become almost unbearable. Jesus would say, come with your mental toil and work of labor and I will make it not to be so heavy and strenuous. You have heard it said by those who could not or did not understand what it is to labor together with Jesus that, "I cannot understand how that person gets along with it so well," or "He takes his trouble with a smile and does the best he can." This is the fruits of intimate relationship with Jesus.

Men are seeking rest, but to the Christian, and even to the unsaved, there is no rest nor release from labor so great as the rest and relaxation he gets from taking his problems to the Lord. The yoke of co-operation with Jesus in the great task assigned is the greatest assurance for strength for the day. Jesus says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matthew 11:29). The yoke in Scripture portrays a beautiful picture. The oxen of olden days were teamed together sufficiently until if one ran ahead or lagged behind there would be pressure and pain to bear until both oxen began to pull together equally. The only remedy to have rest and relaxation in the cause of Christ is to poke one's neck completely in and through the yoke of co-operation with Christ and then he will find what Jesus said in Matthew 11:30 is to be enjoyed by all His servants, "For my yoke is easy, and my burden is light."



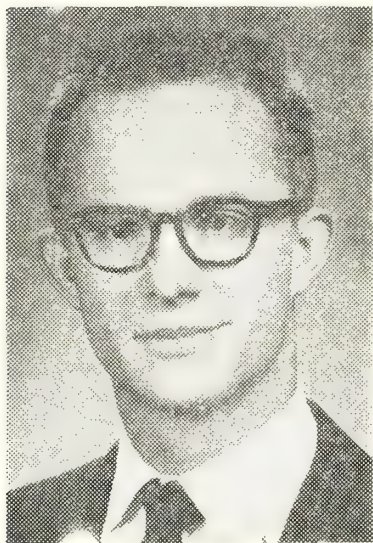
# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive College Yearbook Staff Elected

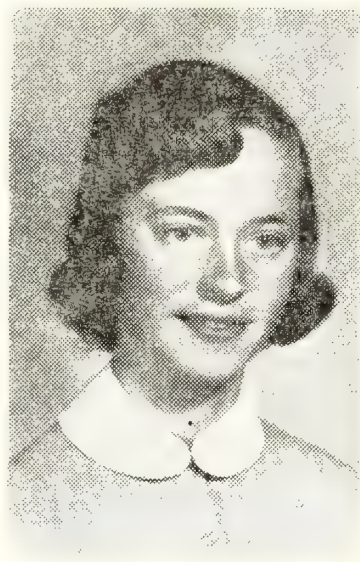


ALTON COWAN  
Editor-in-Chief

Alton Cowan, son of Mr. and Mrs. Jasper Cowan of Route 2, Williamston, North Carolina, has been elected editor-in-chief for the 1959 edition of the Mount Olive Junior College yearbook, *Olive Leaves*.

Cowan, valedictorian of the 1957 graduating class of Bear Grass School, is a rising sophomore at Mount Olive Junior College, Mount Olive, North Carolina. He served as business manager of the 1958 edition of *Olive Leaves*.

He is a member of Rose of Sharon Free Will Baptist Church, Central Conference, North Carolina.



NELDA BOSWELL  
Assistant Editor

Nelda Boswell, daughter of Mr. and Mrs. Arthur Boswell of Fremont, North Carolina, has been elected assistant editor of the 1959 edition of the Mount Olive Junior College yearbook, *Olive Leaves*.

A rising sophomore, Miss Boswell was a 1957 honor graduate of Fremont High School, and was awarded a president's scholarship to Mount Olive Junior College.

Miss Boswell is a member of the Fremont Free Will Baptist Church, Western Conference, North Carolina. She is preparing for a vocation as a teacher.

## Awards Presented at Mount Olive College

Two fifty dollar scholarships and four medals of achievement were granted students of Mount Olive Junior College, Mount Olive, North Carolina, in the annual awards program that preceded the 1958 commencement.

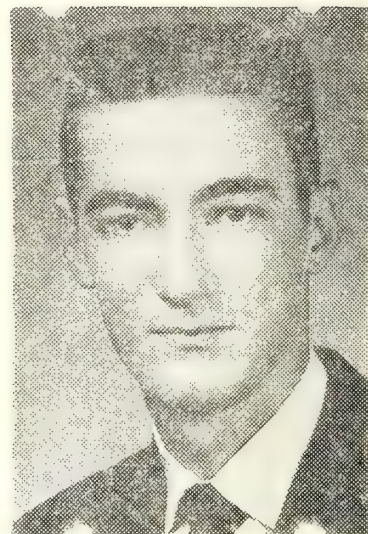
Alton Cowan of Williamston, North Carolina, received the scholarship presented by the local chapter of The Daughters of the American Revolution to the student who had the highest scholastic average during his first year at Mount Olive Junior College.

The Business and Professional Women's scholarship of \$50, given by the Mount Olive Club, went to Lee Glover of Dover, North Carolina, as the student, who by vote of the faculty, had made the greatest improvement in his first year at Mount Olive Junior College.

Judy Foreman of Washington, North Carolina, received the Spivey Music Medal for making the greatest single contribution to the music program of the college. She was accompanist for the College Chorus during the 1957-58 school year.

The Johnson Business Medal, awarded the student who shows the greatest promise of proficiency in business or secretarial work,

(continued on page fourteen)

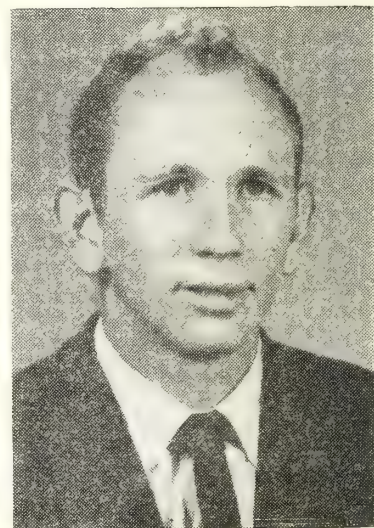


CARY BAREFOOT  
Literary Editor

Gary Barefoot, son of Mr. and Mrs. Willard Barefoot of Route 5, Dunn, North Carolina, has been elected literary editor of the 1959 edition of the Mount Olive Junior College yearbook, *Olive Leaves*.

A rising sophomore, Barefoot was salutatorian of the 1957 graduating class of Plain View High School and was awarded a president's scholarship to Mount Olive Junior College, Mount Olive, North Carolina. During his freshman year he served as superintendent of the Sunday school of the college.

Barefoot is a member of Robert's Grove Free Will Baptist Church, Cape Fear Conference, North Carolina.



DAVID C. HANSLEY  
Advertising Manager

David C. Hansley, son of the Reverend and Mrs. D. W. Hansley of 806 East Gordon Street, Kinston, North Carolina, has been elected advertising manager of the 1959 edition of the Mount Olive Junior College yearbook, *Olive Leaves*.

Hansley was a 1957 graduate of Grainger High School.



# NOTES — AND — QUOTES

By J. C. Griffin



## FATHERS

We have Mother's Day and we have Father's Day. The former is the second Sunday in May and the latter the third Sunday in June. The custom of observing these days has been fixed and changeth not.

Since fathers and mothers hold a vital place in God's creation, and since the earth is being populated by fathers and mothers, and much depends on the kind of parents we have to produce the generations of the earth, I think it very appropriate that we have these special days and that we, as ministers and writers of the gospel of Christ, make mention of these days and try to preach and write something that would be enlightening to both parties and to all concerned.

### FATHERS ARE TO BE MERCIFUL

The psalmist writes, "Like as a father pitieth his children, so the LORD pitieth them that fear him" (Psalm 103:13). James writes, Chapter 5, Verse 11, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord: that the Lord is very pitiful, and of tender mercy."

Webster renders the word *pity* as *mercy*, with many other meanings, but we shall use the word *mercy* at this time. We say again that fathers, according to God's plan for fatherhood, are to be merciful. We show mercy to our children when we provide for them the necessities of life. We are unmerciful to our children when we waste our substance in any way that robs that child of the necessities of life.

### FATHERS ARE TO CORRECT THEIR CHILDREN

It is written, "My Son, despise not the chastening of the LORD, neither be weary at his correction: For whom the LORD loveth he correcteth; even as the father the son in whom he delighteth" (Proverbs 3:11, 12). Here the Scripture teaches that to correct the child shows that love backs that correction. God loves us and He corrects us. We are to both love and correct our children. A great many fathers have turned the correction of the children over to the mother. I have heard fathers say, "Mother, you will have to correct him." It is the father's duty to tend to the boy with mercy out of a heart of love. When I was a boy my father had to attend to me sometimes and often he would say,

"Son, I do this because I love you." And to be frank there were times when, in my childish ignorance, I wished he did not love me one little bit. But now I am glad that he loved me and had mercy even if he had to show it in an uncomfortable way. It was the right way. It was the sensible way. He was a father that loved the Lord and loved his child. It is unmerciful to not correct the child. It allows him to grow unto juvenile delinquency. Thousands and thousands of boys and girls are in prison or in some school of correction because the father of the child had no love and mercy, and for a lack of this love and mercy, exemplified by chastisement, when it was necessary; not a brutal beating nor an act of beastly punishment by an angry, unbalanced person, acting as a substitute for a father.

### FATHERS ARE TO INSTRUCT THEIR CHILDREN

"Here, ye children, the instruction of a father, and attend to know undertsanding. For I give you good doctrine, forsake ye not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments, and live (Proverbs 4:1-4).

To be a teacher one must know what to teach. As I often say, "You cannot teach unless you know." To tell something that you do not know is a dangerous thing. If you do not know a man you have no right to try to tell something concerning that man. To tell about God's salvation you must know God and be saved and have fellowship with God. If you do not know this you have no right to even try to teach. Your teaching is an abomination to Almighty God. "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" (Proverbs 21:27). "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Proverbs 28:9). God's law, or part of God's law, for child bearing is set forth in teaching that child. If we turn our ears from hearing that law, it is useless to pray for our prayers is *abomination* to Almighty God. Fathers, you who read this writing, I want to ask you in love, "Have you kept God's law in the bringing up or the rearing of your children?"

### FATHERS ARE TO BRING UP CHILDREN IN THE NURTURE OF THE LORD

"And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Again I say, the only Father who can bring up his child in the nurture and admonition of the Lord is the one who is in the Lord himself.

I once heard this story. A father was blowing his coffee to cool it (and old fashioned way of doing) and his little son said, "Father, why do you blow in the coffee?" The father said, "To cool it, Son." After breakfast the father took his son and went out to the cotton field and began picking cotton and after awhile the old man took his fingers to his mouth on began to blow them, whereupon the little son said, "Father, why do you blow your fingers?" The answer was, "To warm them, Son." The little boy said, "Father, you have a curious mouth. In the kitchen it blows cool and in the cotton field it blows hot." If some men were to try to teach, correct by words, the children would think they had a curious mouth. A mouth that blows out hot cursing, bemeaning the child, finding fault, and saying ugly things about Mother and children, just won't work well.

### TRAIN UP A CHILD IN THE WAY HE SHOULD GO

To train up a child is covered by *correction, instruction and bringing up in the nurture and admonition of the Lord*. The wise man said, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). My father use to say, "He will not depart from it when he is old. He may wander while young, but will be apt to return to his teaching in after years."

### CHILDREN ARE APT TO FOLLOW THE FATHER

In the fifteenth chapter of 1 Kings we read concerning a young king who took over after the death of his father who was sinful. This is what is said, "And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD, his God, as the heart of David his father" (Vs. 3).

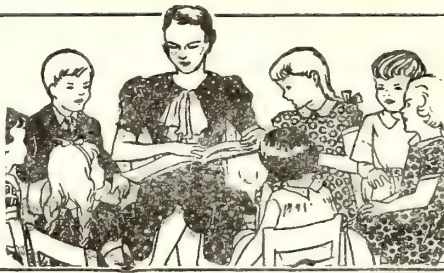
There were many instances in which children have followed a wicked father and turned out to be criminals. Many have received physical defects due to the sin of a father. This is done for the lack of proper, Christian training. God, through the apostle, Paul, said, "... whatsoever a man soweth, that shall he also reap" (Galatians 6:7). I knew a father who gave whiskey and wine to his little son. That son grew up to be a drunkard and even lost his mind. He walked in the ways of his father. I knew of another father who taught his son that it was right to take a little drink. This boy also turned out to be an alcoholic and desired to hide in the forest. He reaped what his father had sown in his life. If we had the space, we could show you on the other hand that great men have been the offspring of righteous fathers who corrected, instructed, taught and *brought up the child in the fear of God*.



# STORIES

FOR OUR

## BOYS and GIRLS



### Malcom's Father

Mrs. J. A. Doyle

**M**ALCOM was glad when his mother called and asked him to come into the house for the night. He had sat for more than thirty minutes on the curb, just a block from his home, listening to the boys talk. It had been the habit of the boys in the neighborhood as far back as Malcom could remember (he was fourteen now) to gather at this place when there was nothing else to do. They would talk about whatever was the most interest to them at the present time. Sometimes it was football or basketball—if it were summertime—then they would talk about baseball, fairs, picnics, and in the fall it would be hikes or circuses. But whatever they talked about they always got around to their fathers. Each boy would take his turn boasting of something his father had done or was doing. When it came Malcom's time they would all look at him, then someone would say, "Oh, you don't have a father!"

When each lad had his say about his father, someone would boast a little of an older brother and how he was going to be like him. Again they would look at Malcom and one of them would say, "Oh, you don't have a brother!"

At first his heart had been filled with self-pity and loneliness but as the years had gone by and the self-pity and loneliness turned to anger, resentment and hatred and tonight he wanted to kill and destroy. That was why he was glad his mother had called. He immediately arose from the curb and moved quickly down the sidewalk toward his home and called back over his shoulder, "So long, boys!"

His mother held the door open until he reached the house. Malcom went hurriedly in and straight to his room. His mother touched him lightly on the shoulder as he passed trying to tell Malcom that she understood. Her own heart was heavy and she, too, wanted his father so much. Malcom was so angry he resented even her smile. He wanted his father and not knowing who to blame he blamed everyone.

He went into his room and closed the door with such force that the windows rattled and a picture fell from the wall. He reached to pick it up and realized that

it was his father's picture, or so they said, and then he kicked it across the room. It hit the wall with a thud and he did not care. Neither did he want memories. He looked at the books on the book shelves but did not want to read. His bed was snow white and downy soft but he was not sleepy either. He slouched down on the bed and turned on the radio. A voice clear and calm, but so convincing, came over the air and said, "I want to talk to you about your father." Malcom straightened up to listen then angrily turned it off.

Politeness demanded that he listen to the boys on the corner boast of their fathers but no one could come into the privacy of his bedroom and do it. Then he remembered the voice had not said, "My father" but, "Your father." Was that not what he wanted to know? Something about his father! He had asked his mother to tell him about his father but she knew so little. She had met him and in two months they had married and his father had hurried off to war to fight for freedom in the first World War.

Malcom was so hungry to know something of his father that he snapped the radio back on and the same clear voice was saying: "Yes, I do want to talk to you about your father." Malcom thought, "Did this person know anything about his father, did he have a brother?" The voice was that of a minister. There in the quietness of his room Malcom listened to this voice explain the love of God and the saving power of Jesus, and how God wanted to be his Father and Jesus his Saviour.

Malcom accepted God as his Father and Jesus as his Saviour. He was happy now—he had a Father that he could boast about, a Father that would walk and talk with him and a Saviour that he could pattern his life after.

Malcom was no longer lonely when he met the boys on the corner to spend the evening just talking; and when it was his turn to talk of his Father his head was high and his shoulders were squared. He was proud of his wonderful Father and of his Saviour the Lord Jesus Christ and he never failed to tell of the wonders of having

such. Malcom's influence did not stop with the boys on the corner but spread throughout the city where he lived.—My Pleasure.

### Be Good to Father

Sunday is Father's Day. Let's make this day and everyday "Be good to Fathers' day." Too many times we just take for granted the things father does for us. We just expect him to pay for our food, clothes and school supplies and everything we need and want. Many times we fail to even thank our father for all these nice things. Some children even complain about the things father gets for them. They want something else or something better.

Stop to think a minute about all the things your father bought for you in the last few weeks. Have you thanked him for these things? Father would not tell us to thank him but we ought to thank him. He would not say he felt bad because we did not thank him.

Let's begin today to appreciate more what our fathers do for us. Let's remember to thank him for all the things he buys. The Lord Jesus will be pleased and so will our fathers. Jesus wants us to love, honor and obey our parents. Can you think of one of the Ten Commandments that speaks about our respect for our father and mother? "Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee" (Exodus 20:12).

Some children fail to thank God, our heavenly Father, for all the nice things He gives us to enjoy. God sends us the sunshine and the rain. Did you ever thank God for these blessings? God loves us so much that He gave His only begotten Son to die for us. Have you ever thanked God for the Lord Jesus? God loves you. Do you love Him?

### What If It Were Your Father

**E**LD Peter Wright walked home wearily. He did not feel too well today, for his rheumatism which had bothered him more than usual during the winter had settled in his feet. The pain was always worse after he had worked hard all day.

As he went in at the gate, he sighed. It was not so very long ago that a warm supper had awaited him. But now his daughter and her husband who had lived with him, had gone off on a long trip and he was left to do for himself until they got back. So he would have to get supper for himself now.

He had just started a fire in the stove



When he heard a light step on the porch. He opened the door and there on the threshold stood Mary, the little girl who lived next door. She had a covered plate in one hand and carried a glass jar in the other.

"Good evening, Mr. Wright," she began. "We had such a nice supper tonight, I asked Mother if I might not bring some of it over to you." She uncovered the plate as she spoke, revealing two pieces of fried chicken, some flaky biscuits, and a dish of preserved pears.

"I put the milk in this jar," she went on brightly. "Now, Mr. Wright, sit down and

eat your supper while it is warm. Here—let me fix the table." In just a jiffy she had spread a white cloth on the table, polished a glass into which she poured the cold milk, and had found a knife and fork. "Ready," she said, smiling at him.

Old Peter Wright forced back the tears. He was tired and try as he would he could not cook very well. He forgot the pain in his shoulder and his rheumatic old joints. What a good supper it was! Then he sat down and ate the last crumb.

As Mary took the empty plate, she smiled. "If it were my father I would like someone to do that for him," she whispered softly.—*The Brethren Evangelist.*

## Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Y.P.A.'s Join Together for Fellowship



The Belhaven, Trinity and Plymouth Y.P.A.'s enjoyed a time of fellowship and inspiration at a banquet held at the Pungo Community Building. The welcome address was presented by Doc Webster, followed with prayer by Mrs. J. A. Alexander. The group then enjoyed a time of fellowship as they ate the evening meal.

A duet by Marie Swindell and Phyllis Wright of the Fellowship Church, Washington, North Carolina, was rendered immediately following the meal. Lillian Ormond of the Plymouth Y.P.A. gave a talk on "Why a Person Should Accept Christ While Young." The Rev. LaRue Davis led the group in choruses, followed by a talk by Sylvia Boyd of the Plymouth Y.P.A. on "Why Should a Young Person Follow Christ?" Dianne Manning led in the testimony time, followed by another special duet.

The speaker for the banquet was the Rev. Bobby Aycok, pastor of Fellowship Church. He used the theme, "Follow Me," taken from Matthew 9:9. The invitation was given with ten young people giving themselves for full-time Christian work and one accepting Christ as personal Saviour.

The Belhaven and Trinity Y.P.A.'s presented a Gray and Adams Commentary to the Rev. LaRue Davis as a going-away present. The Plymouth Y.P.A. presented a tablecloth to Mrs. LaRue Davis.

The group enjoyed the fellowship together during the evening. Since at this time of the year most schools sponsor junior-senior banquets with dances and other types of entertainment, these three Y.P.A.'s felt it their duty to sponsor this banquet for the Christian young people who do not attend the previously mentioned banquets. The theme of the banquet was "Follow Me,"

and the program was planned to help these Christian young people to live better lives. There were approximately 45 young people present, with enough parents to make a total of 60.

**Fountain, N. C.**—The Woman's Auxiliary of Dilda's Grove Church held its monthly meeting Tuesday night, May 20, 1958, at the church. The meeting was called to order and the devotional was read by Mrs. Glenwood Wooten. This was followed with the praying of the Lord's Prayer. The program was read and discussed by Mrs. Anna Ruth Whitley, Mrs. Edna Horton, Mrs. Robert Lee Norvelle, Mrs. Bettie Wooten and Mrs. John R. Wooten. The minutes were read and the roll called with twenty members and one visitor present. Following the business session and benediction refreshments were served by Mrs. Robert Lee Norville and Mrs. Bobby Morris.

**Walstonburg, N. C.**—The Woman's Auxiliary of Spring Branch Church met Friday night, May 9, with Mrs. Reddin Wooten. The president called the meeting to order and Mrs. Willie Mann had charge of the devotions. The program chairman presented the following ladies to participate on the program: Mrs. George Bailey, Mrs. John Craft, Mrs. Frank Dail, Mrs. Robert Bynum and Mrs. Bob Beaman. Mrs. Beaman read a poem entitled "A Mother's Prayer."

After the benediction by Mrs. Richard Owens, the hostess served delicious refreshments which everyone enjoyed.

**Dunn, N. C.**—The G. T. A. of Robert's Grove Church met Tuesday night, May 13, with Marie and Linda Gray Starling. The meeting was opened with the group singing choruses. The sponsor was in charge of the devotions.

The program was discussed by the following: Betty, Marie, Sulie, Judy, Linda Gray, Douglass, Herald. Mrs. Sulie dismissed the group. After the benediction, Marie conducted a sword drill which was thoroughly enjoyed by all.

The group was invited to the kitchen where the hostess served peanut buttered crackers, cookies and chilled grape drinks. Judy gave thanks for the refreshments.

Others attending the meeting were Sharon Bass, Ann Tew and Elaine Holland.

**Raleigh, N. C.**—The Woman's Auxiliary of First Church held its general meeting for May on Monday night, May 19, at the church at 7:45. There were twenty-three members, twenty-two visitors and one new member.

The meeting was called to order by the president, Mrs. Herman Hersey. The group (continued on page fourteen)



## THE MAIL BOX

### CARD OF THANKS

"I want to thank the many woman's auxiliaries for the cards sent me on my birthday and at Christmas. Some of them had money enclosed for which I would like to especially express my appreciation for. Thank you and God bless you."—Mrs. Winnifred Williams, Route 2, Box 340, Ayden, North Carolina.

### PRAYER REQUEST

"Please allow me space in *The Free Will Baptist* to request the prayer of all Christians in the behalf of my husband, the Rev. H. M. McAdams. He has been sick with a stomach condition since before Christmas. I expect the doctor will put him in the hospital. Please find time in your daily routine to whisper a little prayer for him and as usual I request your prayers."—Mrs. Lizzie McAdams, Route 3, Huntsville, Texas.

## Christian Education

(continued from page ten)

went to Ann Dail of Turkey, North Carolina. Miss Dail has been employed in the business office of the college.

Betty Lou McLamb of Newton Grove, North Carolina, made the highest scholastic average during her two years at Mount Olive Junior College and was awarded the Southerland Medal.

By vote of the student body, Treva Jeanes of Sims, North Carolina, was chosen as the student who had made the greatest contribution to Mount Olive Junior College during two years of residence and was awarded the Jordan Medal.

During the awards program, a short concert was given by the College Chorus under the direction of Eugene Mauney, head of the Department of Music at the college.

Dean Daniel W. Fagg Jr., who has resigned in order to work on his Ph.D. at Emory University, was presented with gifts of luggage from the students and faculty of the college in appreciation for his services during the two and one-half years he has been with the institution.

Approximately 250 people attended the awards program and an overflow audience crowded the college auditorium for the graduating exercises which followed. Dr. Marshall S. Woodson, president of Flora Macdonald College, addressed the twenty-one members of the graduating class, the largest in the four-year history of the college.

## Woman's Auxiliary

(continued from page thirteen)

sang "Send the Light." Mrs. Hersey brought the devotions prior to the business meeting. The Rev. R. W. Allman conducted a study course on "Temperance."

Mr. J. D. Ballance dismissed the group with prayer. Everyone was then invited to the kitchen for refreshments.

Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met May 29, 1958, at 7:30 p. m., in the home of Mrs. Parker. Due to sickness in the community there were only seven ladies present. The meeting opened with the group singing "Heavenly Sunlight," followed with prayer by Mrs. Phipps. Mrs. Parker presented the program entitled "Go Set a Watchman, Let Him Declare What He Seeth in Our Homes." There were four ladies who took part on the program. Mrs. Parker then passed a box of God's promise cards. There was quite a discussion on each verse read. The minutes of the last meeting were read and the roll was called. The treasurer gave her report. Dues collected amounted to \$59.20. One member gave \$50.00 to pay on the parsonage and for foreign missions.

During the business meeting it was decided to have a rummage sale as soon as a building could be rented to have it in. Closing prayer by Mrs. Porter. A fellowship period was enjoyed with refreshments being served by the hostess.

## A Message from a New President

Herman L. Hersey



REV. HERMAN L. HERSEY

**I**T was with a burden for the advancement of our Free Will Baptist program of Sunday school endeavor, that I gratefully accepted the presidency of the North Carolina State Sunday School Convention. We are moving forward in many areas—yet an alarming number of our Sunday schools are not growing, are not properly organized and have little or no training for officers and teachers.

I list below a few of the outstanding needs of our Sunday schools. Pray for the convention officers as we endeavor to meet

these needs.

1. An aggressive pastor in every church who will be pastor of the Sunday school. No Sunday school will ever function at maximum efficiency without a pastor who is sold 100% on the work of the Sunday school.

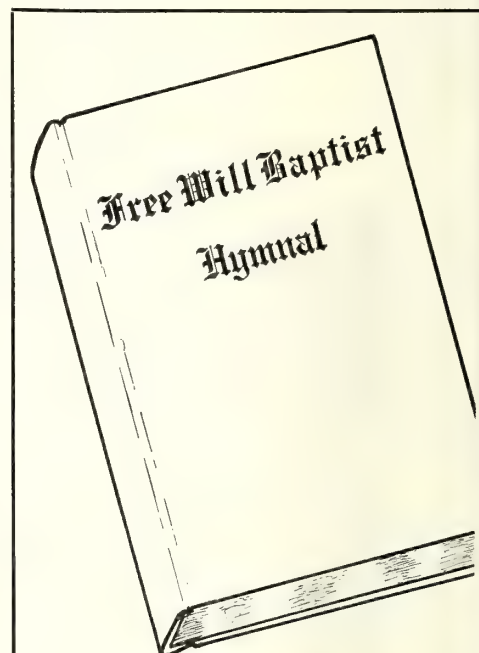
2. A well-trained staff of officers and teachers.

3. A systematic program of visitation.

4. Regular meetings of the workers for prayer, discussion, training and planning.

5. Properly grouped classes and departments.

Your president will welcome any suggestions on how we can increase the effectiveness of our present program. You may write me at P. O. Box 11173, Raleigh, North Carolina.



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## Wasting God-Given Strength

(Lesson for June 22)

Lesson: Judges 15:11-15; 16:15-21.

Golden Text: Romans 8:13.

### I. INTRODUCTION

Our lesson today is the temperance lesson for this quarter. It is about Samson, a story familiar to all Bible students.

At the time of Samson's birth, the Israelites were servants under the Philistines and they remained as such for forty years. His birth was ordained of God. An angel of the Lord appeared unto Manoah's wife and prophesied the birth of a son: "For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines" (Judges 13:5). We read in the same chapter that, after his birth, he grew and the Lord blessed him, and the Spirit of the Lord began to move upon him.

Some Bible scholars depict Samson as a riotous, braggart and boisterous character. We cannot ignore these accusations as we note some of his sinful ways. The first dishonorable act was to marry the daughter of a Philistine. The marriage was celebrated with a feast, in which Samson put forth the riddle of the honey and the lion. The Philistines forced his wife, by threats, to persuade him to reveal the riddle to her. When they were able to expound the riddle within the thirty days, Samson lost the wager. As a result, he went out and killed thirty men of Ashkelon. Meanwhile, Samson had lost his wife to the Philistines. When he returned for her, she had been given to another; and, in revenge, he burned the Philistines' fields of corn, vineyards and olives. In retaliation, the Philistines burned his wife and her father. Samson, however, proud of his strength, smote them "... with a great slaughter ..." (Judges 15:8), to avenge himself.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. It is very dangerous to do anything that will offend those who have us in their power (Judges 15:11).

2. The mighty servant of the Lord seem-

ed surer of his victory over his enemies than over his friends (Vs. 12).

3. It was too soon for the Philistines to rejoice when they saw Samson bound with two new ropes (Vv. 13, 14).

4. No matter how unseemly a weapon may seem to be, if properly used by the Lord's servant it can gain great victories (Vs. 15).

5. Separation unto God furnishes us with spiritual strength for spiritual service (16:17).

6. Neither wild beasts nor wild men can stand against one who is wholly given over to the Lord (14:5, 6; 15:14, 15).

7. It is unwise for a Christian to toy or trifle with temptation. It must be trodden under foot (16:4-20).

8. Union with God denotes separation from the world; union with the world denotes separation from God (Vs. 4).

9. Fleshly infatuation is always the deadly enemy of true spiritual separation (Vs. 4).

10. Weakness, captivity, blindness and death were the price Samson had to pay for his folly (Vv. 20, 21).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. "Then three thousand men of Judah went to the top of rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? . . . And he said unto them, As they did unto me, so have I done unto them" (Vs. 11). Samson's one-man campaign against the enemy met with marked success, and they dispatched an army to Lehi in Judah to capture Samson. When the men of Judah saw the armed host, they immediately sought a reason for the presence of the army. Upon learning that they were after Samson, those fearful, cowardly men of Judah co-operated with the enemy against their own champion. Three thousand men, or weaklings from Judah went to the place where Samson was camping and sought to persuade him to give himself to the Philistines without resistance.—*Advanced Quarterly* (F.W.B.).

There is not a word in the record to indicate that the men of Judah even raised a hand to help Samson win a victory over the Philistines. Men who have only a little faith in God usually have a bountiful supply of cowardice. (See Luke 22:55-60).

2. The temptations of life are also tests to reveal the inner resources of our moral

life. One may seem to have the same endowment and opportunity as another. But one stands and another falls, and we wonder why? The reason for the fall is some weakness on which the enemy of souls can play. Samson's weakness was revealed in his affair with Delilah. In fact, three women, one after the other, brought him down in dishonor.

3. Note that the sensual in man is not far below the surface. Unlike Joseph (see Genesis 39), Samson did not flee temptation and solicitation. He dallied and played with fire. He lost his strength with God and over man, not because his hair was sheared off, but because he yielded to Delilah's wiles. Proverbs 1:10-19 warns us of the dangers of the baser instincts. Lust is not love, and license is not liberty. The devil seeks to confuse the one with the other. There are dramatic plays and films today which seek to break down moral sensitiveness. Delilahs are about, and the enemy of souls has his agents abroad.—*The Gist of the Lesson*.

4. One of the first dramatic poems of the English language is based upon this scene of Samson grinding at Gaza, Milton's *Samson Agonistes*. Anyone who has not read this should sit down some evening and slowly go through these stanzas which reveal a deep insight into the character and thoughts of Samson.

"Father, I do acknowledge and confess

That I this honour, I this group, have brought

To Dagon, and advanced his praises high  
Among the Heathen round; to God have brought

Dishonour, obloquy, and oped the mouths  
Of idolists and atheists; have brought scandal

To Israel, diffidence of God, and doubt  
In feeble hearts, propense enough before  
To waver, or fall off and join with idols;  
Which is my chief affliction, shame and sorrow,

The anguish of my soul, that suffers not  
Mine eye to harbour sleep, or thoughts to rest.

This only hope relieves me, that the strife  
With me hath end; all the contest is now  
'Twixt God and Dagon; Dagon hath presumed,

Me overthrown, to enter lists with God,  
His diety comparing and preferring  
Before the God of Abraham. He, be sure,  
Will not connive, or linger, thus provoked,  
But will arise, and his great name assert:  
Dagon must stoop and shall ere long receive

Such a discomfit as shall quite despoil him  
Of all these boasted trophies won on me,  
And with confusion blank his worship-  
pers."

—*Peloubet's Select Notes*.



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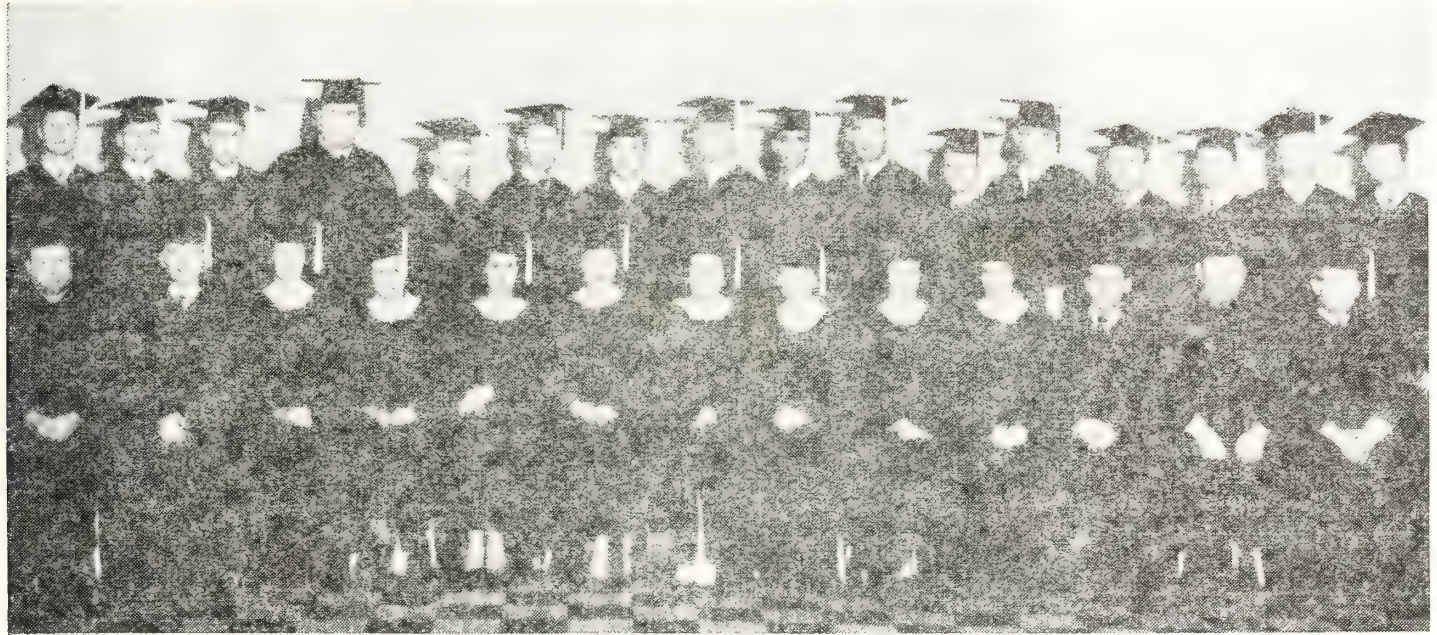
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# *the Free Will Baptist*

JUN 19 1958

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 11, 1958



## BIBLE SCHOOL GRADUATES

A total of 32 students were graduated May 29 at Free Will Baptist Bible College, Nashville, Tennessee. Dr. Monroe Parker, president of Pillsbury Conservative Baptist Bible College, Owatonna, Minnesota, brought the commencement address to the group of 21 seniors receiving B.A. degrees and 11 candidates for the Christian Workers Bible Course diploma.

Those receiving degrees: Josie Baker, Farnville; Molly Barker, Morehead City; Luther Burns, Pinetown; Randy Cox, Washington; Ann Johnson, Jacksonville; Sterl Dixon Paramore, Winterville; and Ronald Peele, Durham, North Carolina.

Ellis Cravens, Mountain Grove; Theodore Davis, Monett; and Billy Sherrill, Flat River, Missouri. Donald Hollingshead, Cordova; and Wilma Ann Jones, Leeds, Alabama. Willie Jean Deeds, Monticello; and Patsy Swann, Pocahontas, Arkansas.

Moses Earnshaw Deeds, Oilton; and Paul Inbody, Tulsa, Oklahoma. J. B. Fletcher, Jr., Manchester, Tennessee; Ralph Hampton, Modesto, California; Luther Morgan, Huntington, West Virginia; Kenneth Walker, Wheelersburg, Ohio; and Luther Gibson, East Tupelo, Mississippi.

Graduating from the Christian Workers Bible Course were: Mary Ellen Rice, Morehead City; Mack C. Owens, Fountain; Kirby Joe Godwin, Dunn; Leroy Cutler, Pantego; Billy Ray Livesay, Tarboro; and Daniel Gaskins, New Bern, North Carolina. Naudja Collier, Pine Creek, West Virginia; Bobby Poole, Clarksville, Tennessee; Robert Shockey, Catlettsburg, Kentucky; Kay Whitaker, East Tupelo, Mississippi; and Bill Gardner, Norfolk, Virginia.



# EDITORIAL

ST. LOUIS, MISSOURI, JULY 8-10

J. O. Fort

This date may go down in Free Will Baptist history as one of the most important in the entire record of the denomination. We can think of but one other time when decisions made by Free Will Baptists at the national level carried as much weight. A movement which was started in 1910 and was consummated in 1911 almost completely erased the name, Free Will Baptist, from the religious history of America. The denomination is still in existence only because a few ministers and churches of the Southeast and Southwest, with a few others scattered here and there, remained true to the tenets of our faith and practice by refusing to go into merger with other groups. These small groups have struggled throughout the years under the blessing of God, bound themselves together under another organization, and have grown to a respectable size with a denominational program which can render an ever-increasing service to our Lord.

Will the history of the 1910-1911 period repeat itself in 1958 at St. Louis? For several years we have been raising our voice against certain trends which have been causing a great deal of unrest in the fellowship. The trend toward centralization of power and authority in the hands of a few in the national organization is not being well received by people who have the conviction that the local congregation is the highest voice of authority which should govern its activities. These people are afraid that such centralized authority at the national level will produce results similar to those of 1911 when a merger was forced upon many churches against their will, leaving those groups who would not co-operate to struggle along in isolated obscurity.

There is also another phase of our present problem which we are afraid many of our people are not aware of, or which has been minimized in importance. Whereas the phase mentioned above is governmental, the other is doctrinal. When the present National Association was organized, the leaders in the movement recognized that different groups of Free Will Baptists held slightly different doctrinal beliefs; therefore it was our information that the National Association of Free Will Baptists would emphasize the points of doctrinal beliefs upon which we could all agree. Surely, all of us must realize that only a loosely knit organization which allows for and respects our differences can serve such a purpose. In the present situation we cannot but ask ourselves if this move to uproot existing organizations and agencies to centralize denominational authority is not a move on the part of one group to enforce its doctrinal beliefs on all the rest.

Throughout all the years of our editorship of Free Will Baptist Literature, we have tried to keep the different doctrinal positions of the several groups of our people in mind and edit the manuscripts so as to respect all differences. That we have not done this perfectly is evidenced by some letters in which we were taken to task for what was printed; however, we have tried to answer all complaints, acknowledging our failures and determining to watch more closely next time. We are grateful that such complaints have been relatively few.

The immediate phase of the problem facing us at this time is whether or not the National Sunday School Board and the Free Will Baptist Press can work together in supplying Sunday school literature for the denomination. We saw in the report of the National Sunday School Board to the last session of the National Association the verification of what we had been told that the Sun-

day School Board planned to do. We questioned the report on the floor of that meeting, and the body was told that all plans were to be effected through the Free Will Baptist Press.

Since the last session of the National Association, the National Sunday School Board has set up its own Sunday school program in competition to the Free Will Baptist Press. Because of an appeal from the Free Will Baptist Press, the Executive Committee of the National Association has arranged two joint meetings of the Press Board and the Sunday School Board in an attempt to solve the problem and continue to offer only one literature program for the denomination. These joint meetings have not produced the solution.

In this matter the Free Will Baptist Press has been forced to reject the demands made upon it by the National Sunday School Board for settlement. For more than fifty years the Press has furnished Sunday school literature for the denomination, and the demands of the Sunday School Board would have completely divorced the Press from the Sunday school program. The Free Will Baptist Press would have been reduced to the stature of a job printer with even the printing subject to cancellation at will by the Sunday School Board. We are anxious to co-operate with the Sunday School Board in every phase of the program, but we believe it is altogether unfair for this relatively new Sunday School Board to demand that we completely surrender to it a program which it has taken more than fifty years to build at much sacrifice by many loyal Free Will Baptist individuals, churches and larger groups. What is behind this movement of the National Sunday School Board of Free Will Baptists?

You should be in St. Louis, by all means, to help solve the problem which faces us denominationally, only a part of which is this attempt to place the literature program under centralized control.

## A TIME FOR LOYALTY

For the success of any business enterprise, organization, state, nation and denomination there must be loyal friends. Our own Free Will Baptist denomination must continue to have loyal friends for the support of our cause. But this is not enough, for there must be a display of loyalty for the heritage handed down to us through our denominational enterprises and programs. If we have pride for our heritage we will be loyal and faithful in these times.

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## May News

Although summer has not yet made its official appearance here in the mountainous section of North Carolina, nature has given us an advanced introduction, by way of preview, as to what we may expect just ahead. The Lord, through wise, loving and considerate plans for our welfare and joy, has charged nature with the responsibility of presenting to us the things and conditions which make life pleasant and worth-while.

The buds and early spring flowers have given place already to summer foliage, and summer flowers are beginning to show evidences of an early approach in colorful array. Within a few days the mountains will present a massive picture of beautiful mountain laurel and rhododendron, from foot to crest. These and many other expressions of nature's beauty attract multiplied thousands of people to the hills and valleys of western North Carolina.

We always think of our regular monthly Youth for Christ Rally as one of our best and most profitable gatherings. It is in no way connected with our summer youth conferences, except in the fact that they are all carried on for the spiritual strength and uplift of the individual and for the glory of God. Because of several home-coming services in the local churches, the attendance was not large in May. There were 56 pres-

ent, but the young people of Salem Church with their pastor, Rev. Homer Arrowood, presented a most enjoyable and inspirational program. The singing and spoken messages were well prepared and presented, and enjoyed by those present.

We had 145 guests and visitors at Cragmont during the month of May, including

## Speaker at the National Association



Rev. Rufus Coffey  
Florence, South Carolina  
Pastor of the First Free Will Baptist Church

## Speaker at the National Association

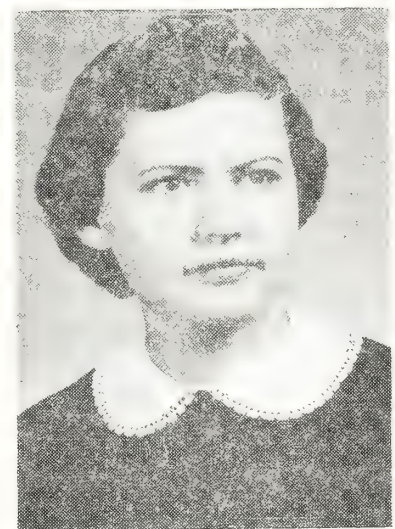


Rev. Dean Moore  
Richmond, California  
Pastor of Sherwood Acres Church  
El Sobrante, California

one group of school children from the school in Hookerton, under the leadership of one of their teachers, Mrs. Vivian Turnage, and a Sunday school class from Elwood Lane Church in Kannapolis, led by Mr. and Mrs. E. W. White.

We sincerely hope to see many of you from the field during the weeks and months to come. May God prosper, bless and keep everyone.

## Graduates at Mount Olive



Miss Elva Lee Herring

Elva Lee Herring, daughter of Mrs. Isiah Herring of Newton Grove, North Carolina, graduated from Mount Olive Junior College Mount Olive, North Carolina, on June 1, with a certificate in business education.

Miss Herring was a 1957 graduate of Hobbton High School.

She is a member of St. Paul Free Will Baptist Church, Cape Fear Conference, North Carolina.



# Program of the Twenty-Second Session of the NATIONAL ASSOCIATION OF FREE WILL BAPTISTS

ST. LOUIS, MISSOURI, JULY 8-10, 1958

## THEME

*Above All These . . . Put on Love*

## SCRIPTURE

*"And above all these things put on charity (love), which is the bond of perfectness" (Colossians 3:14).*

## HYMN

*"More Love to Thee"*

*Tuesday Evening, July 8*

KEYNOTE: The Badge of Discipleship

SCRIPTURE: *"By this shall all men know that ye are my disciples, if ye have love one for another" (John 13:35).*

7:30—"Our Grateful Songs Before Thy Throne Arise," Mr. I. L. Stanley, music director; Mrs. E. T. Burwell, organist; Mrs. Earl Miller, pianist.

7:45—"Come and Thy People Bless," Scripture Meditation and Prayer by Rev. Frank Davenport

8:00—The Association Called into Official Session and Introduction of the Officers by Rev. Dean Moore, Clerk

—The Moderator's Message, Rev. Charles A. Thigpen

—The Appointment of Committee on Committees

8:20—We Are Glad You're Here, Rev. Harvey E. Hill

8:25—Welcome Address

8:35—"Heavenly Sunshine," Time to Get Acquainted

—Offertory

—Special Music

8:50—The Keynote Message, "The Christian's Trademark," the Messenger, Rev. Rufus Coffey

9:30—Adjourn Session

10:30—The prayer meeting held on the opening convention night has almost become traditional. It has proven such a blessing to each convention and to so many lives, that it will be held again this year. Please return to the hotel auditorium for this time of blessing and fellowship in prayer. It will continue as the Lord directs. Dr. L. C. Johnson will lead this service.

*Wednesday Morning, July 9*

9:15—"Let Thy Praise Our Tongues Employ," Mr. Stanley, Mrs. Burwell and Mrs. Miller

9:25—"Before Thy Throne We Wait," Scripture Meditation and Prayer by Rev. W. B. Hughes

9:35—Report of General Board Acting as Credentials Committee  
—Seating of Delegates

—Recognition of Visiting Messengers from Other Religious Bodies

10:00—Report of General Board, Rev. Dean Moore, Secretary

10:50—Intermission

10:05—The Hour of Worship

KEYNOTE: To Know the Love of Christ

SCRIPTURE: *"But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).*

—"To Him Raise the Glad Hosanna," Mr. Stanley, Mrs.

Burwell and Mrs. Miller

—Special Music

11:20—The Message, "Love's Finest Hour," the Messenger, Rev. Harold A. Pitts

12:00—Adjourn Session

*Wednesday Afternoon*

1:30—"Praise Thee Without Ceasing," Mr. Stanley, Mrs. Burwell and Mrs. Miller

—Scripture Meditation and Prayer by Rev. Ted Greene

1:45—Miscellaneous Business

2:30—Report of Laymen's Board

2:40—"God is Working in Europe Today," Rev. John Visser

2:55—Report of Sunday School Board

3:45—Report of Board of Foreign Missions

4:15—Partial Report of Nominating Committee and Election of All Board Members

4:30—Adjourn Session

5:30—Dinner for officials and wives, missionaries and missionary candidates in the dining room at Mrs. Hulling's Cafeteria. Dr. Oswald J. Smith will be speaker.

*Wednesday Evening*

A SERVICE OF MISSIONARY CHALLENGE

KEYNOTE: That None Should Perish

SCRIPTURE: *"For the love of Christ constraineth us . . ."* (2 Corinthians 5:14).

7:30—"Sing of the Precious Blood He Gave," Mr. Stanley, Mrs. Burwell and Mrs. Miller

—Special Music

7:45—"Strong in Thy Strength, We Witness for Thee," Scripture Meditation and Prayer by Rev. Johnnie Postlewaite

—Offertory

—Special Music

8:15—The Message, "What Is the Supreme Task of the Church?" the Messenger, Dr. Oswald J. Smith

—Service of Dedication

*Thursday Morning, July 10*

7:30—Laymen's breakfast sponsored by the Master's Men. It will be in the Flower Garden room at Mrs. Hulling's Cafeteria, 11th and Locust (one block from the hotel). Tickets are \$1.25 and are available at the Master's Men exhibit booth.

9:00—"Streams of Mercy Never Ceasing," Mr. Stanley, Mrs. Burwell and Mrs. Miller

—"Reign Over Our Wills," Scripture Meditation and Prayer by Rev. J. B. Chism

9:15—Report of Superannuation Board

9:25—Report of Stewardship Commission

9:35—Report of Commission on Chaplains

9:45—"Christ's Love Constrains Us to Give the Bible to All," Report of the American Bible Society by Rev. Albert C. Johnson

10:00—Report of Board of Trustees of Free Will Baptist Bible College

10:25—Report of Board of Home Missions

10:50—Intermission

11:05—The Hour of Worship

KEYNOTE: Love—the More Excellent Way

SCRIPTURE: *"And now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)" (1 Corinthians 13:13).*

—"Let Us Sing to the God of Our Salvation," Mr. Stanley, Mrs. Burwell and Mrs. Miller

—Special Music



11:20—The Message, "The Greatest of These," the Messenger, Rev. Dean Moore

12:00—Adjourn Session  
*Thursday Afternoon*

1:30—"Praise Ye the Lord," Mr. Stanley, Mrs. Burwell and Mrs. Miller

1:35—Report of Free Will Baptist League Board

1:45—Report of Executive Secretary

2:05—Report of Publications Board

2:15—Report of Budget Committee

2:25—Report of Woman's National Auxiliary Convention

2:30—Report of Board of Trustees for Headquarters Building

2:40—Report of Placement Committee for 1960 Session

2:50—Miscellaneous Business

—Reports of Committees

—Final Report of Nominating Committee and Election of Officers

4:00—Final Adjournment

## NATIONAL ASSOCIATION OF FREE WILL BAPTIST CONFERENCE SHERATON-JEFFERSON HOTEL, ST. LOUIS, MISSOURI

July 8, 9 and 10, 1958

Please Reserve \_\_\_\_\_ Room(s) of the  
types checked below.

a.m.

Arrival Date \_\_\_\_\_ Time \_\_\_\_\_ p.m.

a.m.

Departure Date \_\_\_\_\_ Time \_\_\_\_\_ p.m.

Name \_\_\_\_\_

Address \_\_\_\_\_

City & State \_\_\_\_\_

● If room unavailable at rate requested, reservation will be made at next available rate.

● To insure your reservation, please reserve your room at least 2 weeks before arrival date.

Reservations will not be held beyond 6 p.m. unless hotel is otherwise notified.

● All correspondence pertaining to this reservation should refer to original arrival date.

### TELEVISION AND RADIO IN EVERY ROOM

Single (1 Person)	( ) 7.50	( ) 8.50	( ) 10.00	( ) 10.50
Double (2 Person)	( ) 10.50	( ) 11.50	( ) 13.00	( ) 13.50
Twin (2 Persons)	( ) 13.50	( ) 14.00	( ) 15.00	( ) 17.00
Suite (Twin Bed and Parlor)	( ) 28.00	( ) 30.00	( ) 45.00	

### Program of the 23rd Session

of the

## Woman's National Auxiliary Convention

St. Louis, Missouri

July 7, 8, 1958

THEME: Thy Word Hath Quickened Me

WATCHWORD: The Word

CONVENTION HYMN: "How Firm a Foundation"

*Monday, July 7*

THOUGHT FOR THE DAY: The Bible is no ordinary book. Every believer should discover that only the Word can give him what he needs for daily strength, spiritual growth and Christian living.

MEMORIZE: 1 Peter 2:2

*Monday Morning*

10:00—Executive Committee Meeting at Third Free Will Baptist Church, 1330 Geyer Avenue (All state presidents and field workers are invited.)

12:00—Luncheon at Third Church

*Monday Afternoon*

1:30—Declamation Contest Preliminaries in Room 1, Sheraton-Jefferson Hotel

*Monday Evening*

KEYNOTE: "The Word Reflected"

7:30—"One Jungle Night," A Dramatic Reading by Mrs. Charles Thigpen

—Special Music by St. Louis Youth Choir Under the Direction of Rev. Roger Reeds

—Appointment of Committees

8:00—"The Impact of the Word in India," Rev. Carlisle Hanna

8:30—"My Right and My Cause," Film Story of Bible Translation Work in Korea

9:00—Benediction

*Tuesday, July 8*

THOUGHT FOR THE DAY: "Dig into God's Word and know the exulting joy of meeting with the Lord. But don't be surprised if you find it costs you something to do it."—*Moody Monthly*.

MEMORIZE: 2 Timothy 2:15

*Tuesday Morning*

9:00—"The Word of God in Africa," Devotional by Miss Eula Mae Martin

—Special Music by Rev. and Mrs. Johnnie Postlewaite

9:30—"The Word in Action," Challenge from the National Officers

10:00—"Our Youth Declare the Word of God Through Missions," Declamation Contest Under the Direction of Mrs. Luther Sanders

—Special Music by Free Will Baptist Bible College Auxiliary

11:00—KEYNOTE: "The Quickening Power of the Word"

—Testimonies by Rev. and Mrs. Herbert Waid, Missionary Appointees to Japan

—Special Music

—Message by Miss Laura Belle Barnard

12:00—Benediction

(Be sure to visit the auxiliary exhibit in the Crystal Room.)

*Tuesday Afternoon*

1:30—"The Teacher of the Word," Devotional by Mrs. Carlisle Hanna

—Special Music by Mrs. James Earl Raper

2:00—Business Session

3:00—Adjourn

SONG LEADER: Rev. Eugene Waddell, Portsmouth, Virginia

ORGANIST: Mrs. Donna Tipton Morris, Florence, South Carolina

PIANIST: Mrs. Jo Ann Thomas, Monett, Missouri

### OFFICERS

PRESIDENT: Mrs. LaVerne Miley, Memphis, Tennessee

VICE-PRESIDENT: Mrs. Rufus Coffey, Florence, South Carolina

EXECUTIVE SECRETARY-TREASURER: Mrs. Eunice Edwards, Nashville, Tennessee

RECORDING SECRETARY: Mrs. Ralph Staires, Tulsa, Oklahoma

ASSISTANT SECRETARY: Mrs. Irvin Hyman, Alma, Georgia

CHAIRMAN:

STUDY COURSE: Mrs. Billy Melvin, Norfolk, Virginia

STEWARDSHIP-PRAYER: Mrs. Lester Jones, Kansas City, Missouri

PERSONAL SERVICE: Mrs. Everett Hellard, Houston, Texas

YOUTH AUXILIARY: Mrs. Helen Sanders, Monett, Missouri



# NEWS NOTES

## Warsaw, N. C., Church Announces Revival

Revival services will be held at the First Original Free Will Baptist Church, Warsaw, North Carolina, beginning June 22, 1958, and continuing through June 29. The Rev. George Allen of Guthrie, Kentucky, will be the visiting evangelist.

The pastor of the church, the Rev. Gordon Hart, states: "Mr. Allen is truly a great and humble servant of the Lord, and he exalts Christ in his ministry." Mr. Allen has attended the Free Will Baptist Bible College, Nashville, Tennessee, for two years. He plans to go to the mission field as the Lord directs.

## Home-Coming Friendship Church, June 29, 1958

The annual home-coming at Friendship Free Will Baptist Church, Jones County, North Carolina, will be held June 29, 1958. The services for the day will begin with Sunday school at 10:00 a.m., followed with the worship service at eleven. The Rev. R. N. Hinnant of Micro, North Carolina, will be the guest speaker for the worship service. Lunch will be served on the grounds at the noon hour.

In the afternoon a fellowship hour will be held from 2:00 to 3:00 p.m. All former pastors, members and visitors are cordially invited to attend.

## Powhatan Revival to Be Held June 18, 1958

Revival services will be held at the Powhatan Free Will Baptist Church, Route 2, Clayton, North Carolina, beginning June 18, with the Rev. Clyde Clearmon as the evangelist. Services will begin each evening at 7:45.

A cordial invitation is extended to everyone to attend these services.

## National Superannuation Report For May 31, 1958

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ending May 31, 1958, Mrs. K. V. Shutes, secretary:

Cash on Hand May 1, 1958 \$2,138.76

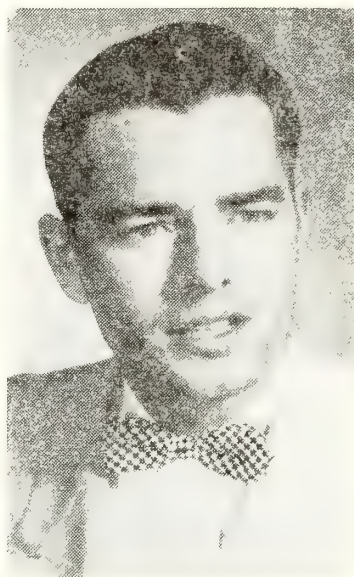
### Receipts

Co-operative Plan of Support \$129.46

### States Credited as Follows:

Alabama 3.40  
Arkansas 7.64  
California 7.27

## Rev. Irvin Hyman Resigns Pine Level Pastorate



Rev. Irvin Hyman

On Sunday, June 8, 1958, the Rev. Irvin Hyman submitted a letter of resignation to the official board and members of the Pine Level Free Will Baptist Church, Route 4, Alma, Georgia, to become effective September 14, 1958.

Mr. Hyman assumed his duties as pastor of Pine Level Church in the fall of 1954. During this time the group has erected a five-room parsonage, launched full-time services, remodeled the interior of the church and purchased new pews and pulpit furniture for the auditorium. Mr. Hyman's plans after September 14 are indefinite.

Georgia	9.24
Illinois	15.22
Mississippi	.48
Missouri	28.86
North Carolina	5.93
New Mexico	2.65
Oklahoma	20.37
Tennessee	10.69
Texas	2.00
North Carolina (Designated)	15.71

## Coming Events

June 23-28—Second Sunday School Youth Conference, Rev. L. E. Ballard, Director, Cragmont Assembly, Black Mountain, North Carolina

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

## From States:

Alabama	13.43
North Carolina	61.50
South Carolina	4.89
Virginia	3.38
From Insurees on Premiums	93.12

Total Receipts 305.78

Total to Account For \$2,444.54

### Disbursements

Ministers' Life and Casualty Union	\$186.22
Secretarial Service	60.00

Total Disbursements 246.22

Balance in Treasury  
May 31, 1958 \$2,198.32

## 1st Union of Western Conference To Convene with St. Mary's Church

The First Union Meeting of the Western Conference of North Carolina will convene with St. Mary's Church, Wilson County, June 28, 1958. The Rev. R. N. Hinnant is the moderator. The scheduled program is as follows:

### Morning Session

10:00—Devotions, Rev. W. E. Renfrow
10:10—Welcome, Rev. B. L. Shook
10:15—Response, Mr. C. S. Hinnant
10:25—Roll Call of Ministers
10:30—Appointment of Committees
10:35—Roll Call of Churches
11:00—Business Period
11:25—Song Service, Rev. Wilton Morris
11:30—Sermon, Rev. J. A. Evans
12:00—Lunch

### Afternoon Session

1:00—Devotions, Rev. Milford Hales
1:10—Report of Committees
1:30—Business Period
2:30—Adjournment

## N. C. Superannuation Report for May, 1958

The following is the May, 1958, report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, as submitted by the Rev. Wilbert Everton, chairman-treasurer:

Balance on Hand, May 1 \$3,778.41

### Receipts

### Receipts by Conferences:

Blue Ridge Association	\$19.78
Cape Fear Conference	15.00
Central Conference	71.22
Eastern Conference	69.72
Piedmont Association	10.00
Western Conference	12.06

### Other Receipts:

North Carolina Only	25.00
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Total Receipts	197.78
Total to Account For	\$3,976.19
<i>Disbursements</i>	
Ministers' Monthly Checks	\$172.50
Operating Expense	31.00
Paid National Board	14.18
Total Disbursements	217.68
Balance on Hand, May 31	\$3,758.61

### 101 Perfect Attendance at St. Mary Bible School

The St. Mary Free Will Baptist Church, Lucama, North Carolina, held its vacation Bible school June 2-8 with a perfect attendance of 101 for the week. There was an enrollment of 151 with an average attendance of 129 each day. The pastor, the Rev. Boyd L. Shook, makes the following statement regarding the school:

"The Lord was certainly with the teachers, and the pupils learned much from the use of our literature from the Free Will Baptist Press, Ayden, North Carolina. I would like the writers of our literature to know that through their teachings the Lord certainly has used and blessed their efforts in our church.

"In the closing exercise of the school an invitation was extended to all pupils to make a public confession of Christ; there were 26 who came forward acknowledging Christ as their personal Saviour. The teachers accompanied their students to the prayer room for prayer and further instructions in the Lord's work. There were six who united with the church as candidates for baptism.

"Certainly this is something to rejoice over and I trust this bit of news will get to our writers that they may know that they too had a part in the salvation of these pupils. To them I say, 'Keep up the good work and remember us in your prayers and we will do the same for you.'"

### Ministers' Meeting to Convene At Children's Home

The Rev. H. M. Minchew announces that the Ministers' Meeting of the Western Conference of North Carolina will convene at the Free Will Baptist Children's Home, Middlesex, North Carolina, Tuesday, June 24, 1958. All ministers of this conference are urged to attend and bring their wives. Visiting ministers are also invited to attend. the program is as follows:

*Morning Session*  
 Song Service—Rev. Johnnie Eason  
 10:15—Welcome Address, Rev. S. A. Smith  
 10:20—Response, Rev. James A. Evans

10:25—Roll Call of Ministers and Business Session  
 10:45—Testimony Service, Rev. Willie Renfrow  
 11:15—Song Service  
 —Prayer, Rev. L. H. Boykin  
 11:30—Message, Rev. R. N. Hinnant  
 12:00—Lunch

*Afternoon Session*  
 1:00—Devotions, Rev. Boyd Shook  
 1:15—General Discussion About Our Problems  
 3:00—Benediction, Rev. Milford Hales

### Blue Ridge Association Quarterly Conference June 21, 1958

The Quarterly Conference of the Blue Ridge Association of the Original Free Will Baptists of North Carolina and the Ministers' Conference will convene with the Caroleen Free Will Baptist Church, Caroleen, North Carolina, June 21, 1958. The program is as follows:

*Morning Session*  
 QUARTERLY CONFERENCE  
 10:00—Congregational Singing  
 10:10—Devotions, Rev. Homer Arrowood  
 10:20—Special Music  
 10:30—Roll Call of Churches  
 10:40—Business Session and Seating of Delegates  
 11:00—Congregational Singing and Special Music  
 11:20—Message, Rev. Roy Duckett  
 12:00—Lunch

*Afternoon Session*  
 MINISTERS' CONFERENCE  
 1:00—Congregational Singing  
 1:10—Special Music  
 1:20—Devotions, Rev. James Vaughn  
 1:30—Reading of Minutes  
 1:35—Roll Call of Ministers  
 1:40—Licentiates Questioned by Ordination Council  
 1:45—Business Session  
 2:00—Ordination Service  
 2:20—Special Course Taught by Moderator, Rev. Clyde Cox  
 2:55—Determine Next Meeting Place  
 3:00—Adjournment

### Rockfish Union to Hold Second Quarterly Meeting

Following is the program for the second quarterly meeting of the Rockfish Union to be held on June 28, 1958, at Mount Calvary Church, Hamlet, North Carolina:

*Morning Session*  
 10:00—Call to Order, Rev. Paul Brown, Moderator  
 10:05—Roll Call of Ministers, Rev. R. R. Sheppard, Clerk  
 10:10—Devotions, Rev. J. D. Liles  
 10:30—Business Session  
 —Receiving and Reading Church Letters, etc.

11:00—Recess  
 11:05—Worship Hour  
 —Sermon, Rev. Steve English  
 12:00—Lunch

*Afternoon Session*  
 1:00—Devotions, Rev. Angus Prevatt  
 1:20—Business Session  
 2:30—Adjourn

### 2nd Union Meeting of Central Conference Meets, Ayden Church

The Second Union Meeting of the Central Conference of North Carolina will convene with the Ayden Free Will Baptist Church Saturday, June 28, 1958. The theme for the day will be "Be Thou Faithful." The Scripture will be, "... be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

*Morning Session*  
 10:00—Hymn, "How Firm a Foundation"  
 —Prayer  
 —Devotions, "My Faith Looks up to Thee," Rev. L. B. Manning  
 10:15—Seating of Ministers and Delegates  
 10:20—Business Period  
 10:30—"Faithful with Family Altar," Rev. C. L. Patrick  
 10:45—"Faithful and Ferment in Prayer Meetings," Rev. Willis Wilson  
 11:00—"Faithful Training Through F. W. B. Leagues," Rev. Billy Walker  
 11:15—Morning Worship, Rev. Henry Melvin  
 —Hymn, "My Hope Is Built"  
 —Special Music  
 11:25—Sermon, "Faithful Worship in Spirit and in Truth"  
 12:00—Lunch

*Afternoon Session*  
 1:00—Hymn, "He Leadeth Me"  
 —Devotions, "Faithful Servants Through Our Sunday Schools," Mr. Samuel Johnson  
 1:20—Business Period  
 2:00—"Faithful Labors Together with God Through Our Woman's Auxiliary," Mrs. Albert Proctor  
 2:15—Closing Hymn, "All the Way My Saviour"  
 —Adjourn

### 5th Eastern District Sunday School Convention Convenes

The Free Will Baptist Sunday School Convention of the Fifth Eastern District of North Carolina will convene with the New Bethlehem Church, Pamlico County, Sunday, June 29, 1958, from 10:00 a. m. to 3:00 p. m. The theme will be, "Called to Speak for God," with the text taken from 1 Samuel 3:10-20. Music Director will be James E. Davidson; pianist, Carolyn Stillely. (continued on page sixteen)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** I have been told by friends who are more religious than I that the following verses support their religious view that a person may have a second chance to salvation. "By which also he went and preached unto the spirits in prison" (1 Peter 3:19); "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" (1 Corinthians 15:29).—Avon Miller.

**ANSWER:** It would be a dangerous chance, indeed, for a person to rest security on a second chance for salvation after death depending upon such Scriptures, since they are of such debatable nature. Such a stand would have no basis at all in the light of the majority of Scriptures that speak on this subject.

As to 1 Peter 3:19, whatever the full interpretation may be, I am unable to say and am not sure that any one on earth has come into the full light of its meaning; however, we do know that this group that received its witness were those of whom God has said, "My spirit shall not always strive with man." These had a chance for the long period of 120 years, and there is every indication in the Bible that the flood which took their natural life in drowning them brought to an end once and for all any hope of their eternal salvation. "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:3).

If any people at any time have gone so far as to commit that awful sin against the Holy Ghost, it must have been the people of that evil generation. In their rage they rejoiced God with all His warnings, disregarded His precepts, and centered every imagination of their hearts on evil continuously. What a degraded state such must have been in. The descendants of Seth broke their covenant that did not allow them to marry the descendants of Cain; but rather than being obedient to this, they took and married anyone they pleased. In a way, that is like the young people of today. Even though they are forbidden of God to be unevenly yoked together with unbelievers, it is nothing uncommon to have a Christian marrying one who is not. But

worse than that, Christians marry those who are loyal to false religions such as Roman Catholics, Modernists, Seventh Day Adventist, Jehovah Witnesses, and others that have a form of Godliness but deny the power of God.

Jesus said of those that have committed this terrible sin against God's Spirit that they should not have forgiveness neither in this world, nor in the world to come, "And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:32).

There are those who ascribe to 1 Corinthians 15:29 at least 25 or 30 different explanations, none of which may be offered with certainty, that is, to the exclusion of all the others. Some trustworthy evangelical scholars claim that with a slight difference in punctuation in the original, a reasonable and satisfactory explanation of this verse may be given in keeping with Paul's purpose throughout the context, which is to show that there is to be a resurrection of the dead. "Else what shall they do that are baptized. It is for the dead if they rise not. This means that if Christ is not raised, our baptism with Him into His death ends only in the tomb, a baptism for the dead."—Stone.

In Mark 9:43-48, we have one of the most awful heart rending statements ever uttered by our Lord repeated several times as a warning to the unsaved. "Where their worm dieth not, and the fire is not quenched." This indicates that when these who do not heed the gospel live their allotted time out here, they come into an irrevocable destiny which was fixed by their wrong choices here upon this earth. Let's turn to Luke 16:19-31 for further Scriptural support of this idea. The rich man who is suffering from the flames of an eternal fire sees Lazarus enjoying the blissful presence of Abraham with whom were present the spirits of all Old Testament saints, but he could not get to him nor any part of his environment. When he wanted Lazarus to come and assist him, he was told that there was a great gulf across which no one on either side could go to the other. In other words, as

another Biblical symbol indicates, "As a tree falls so shall it be." The rich man's request that Lazarus go warn his brothers was also denied. Wicked people are most pathetic when they get their hearts fixed on pursuing the course of ungodliness. They are slaves to sin, even though with much emphasis they declare themselves to be free to do as they please. No one has ever had a harder taskmaster than he who is controlled by his own reprobate mind. God is not deceived, but He warns us against falling prey to deception. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:7-9).

God told the rich man concerning the request he made in behalf of his wicked brothers, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This sounds like these brothers were made out of some of the same stuff that Pharaoh of Egypt was when he refused to let the children of Israel go in spite of the ten plagues and other miraculous signs performed at the hands of Moses and Aaron. God had to drown them in the sea to stop them from fighting against Him and His chosen people. So He has prepared hell for the devil and his (messengers) angels.

For a person to reject God's mercy with every provision His love has furnished while He is here upon earth and to expect or hope for another chance after death is an affront to God.

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Revelation 6:15-17).

If the passages in the Bible that set forth such solemn facts as these will not both convince a sinner that there is an eternity of fire awaiting the unjust and that there is no escape, I do not know what might. To read these and then believe that God will give another chance after death is to reject both human and divine reason. If the rich man could have repented in hell on the same basis as when he was on earth and have been delivered he would not have stayed for the conversation that he carried on with Abraham.





## The Lighted Pathway

*This word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANANOA, N. C.

### YOUNG PEOPLE AND THE CHURCH

"... Lord, what wilt thou have me to do?" (Acts 9:6).

In this verse is a question that is being asked by thousands of Christian young people, and they are just as earnest as was Saul of Tarsus. Many of our young people are very anxious to find a place of service in their churches. I find young people anxious to do things for God and for humanity. It is my purpose in this article to point out to them the necessity of finding work under the direction of God and striving with all their might to do good and acceptable work for Him. Next week, in the concluding article of this series, I want to write about the responsibility of the church to its youth.

I think the first thing every young Christian should do, and that just as soon after conviction as possible, is to unite with some church and begin serving God in special ways that can be done only in the church. It is in the church that we can best grow in spiritual things.

Our youth today are capable, as well as willing and anxious, of doing many things in the church. One of the complaints I hear is that they are not given the opportunity. They are seeking for places of usefulness but are pushed to the back or outside. Here we find the reason so many become drifters or loafers and finally are lost again in the wilderness of sin.

It is simply not true that all Christian boys and girls feel that they know it all and are not willing to learn from any one. On the other hand, I find most of them willing, and in fact seeking, to learn from their elders how best to do the things that will build up the church, the community and themselves. Young people of today know that they will be the leaders of tomorrow, and I am happy that they want to learn to do the best possible when that time comes. They know, too, that there must be preparation for the tasks if they are to do what will be expected of them.

Some one has described the church as a family of families. The ideal family is the one where every single member has a task to do and must do it. You will notice that the last part of the verse from which our text is taken says, "... Arise, and go into the city, and it shall be told thee what thou must do." In God's plan for His peo-

ple He has work for all to do, and His Kingdom suffers if any of us fail in our part of the work. No one should stand by and wait for others to do what God wants us to do. Nor should any one try to push others out and hinder in the things God decreed for them. Just as one can ruin his life and usefulness by not doing his part of the work, so can many be ruined by unjust criticisms directed at them by others.

Young man, young woman, God is waiting for you; the church is waiting for you; the world is waiting for you. You are important. Find your place and fill it well. God will help you when you are about His work and in His will. To be a successful Christian there are things you *must* do; and the sooner you get about doing them the more successful and happy you will be.

So many young people ask me, "What can we do?" Saul (Paul) asked God, and so should you. It will not be easy. It was not for Paul, for God said, "For I will shew him how great things he must suffer for my name's sake (Acts 9:16). But besires the blessings he brought to the multitudes, his dying testimony as given in 2 Timothy 4:6-8 showing that all his sufferings were not to be compared with his present and future glory.

Young friends, your life habits are determined early. Your adult viewpoints are being established during your teens, therefore, "Neglect not the gift that is in thee, ..." (1 Timothy 4:14).

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. ..."  
(2 Corinthians 12:9)*

REV. A. B. BRYAN, PINETOWN, N. C.

### THE WAY OF TROUBLE

In a recent issue of Reader's Digest there was printed a statement which is worthy of note. The writer said, "Many a trouble has a way of disappearing when there are friendly voices to help and reassure. ... To have someone you can trust can bring sunshine into the dark or worried day."

This is true of those who feel lonely and unwanted. Those who are having new experiences of making a living for themselves and having difficulty deciding which way to turn need companionship and reassurance. There are many problems and disappointments which they will overcome only with time and experience. Someone needs to coach them on to success. The writer remembers a day as a young married man when he was laid off from a job of work with nothing to turn to. Should a certain man in the community not have showed a friendly spirit, and had interest in me, the burden would have been greater. Many

families move from town to town because of job opportunities; they become dislocated, disappointments and trouble comes and causes great anxiety. The aged, sick and shut-in becomes blue and despondent. They feel that they are not wanted; that they are too much expense on their kindred and there is really nothing to live for. The only avenue of escape from many of these troubles in life is friendly voices to help and the reassurance of being wanted and to know someone cares. This information and understanding will solve mountains of trouble and brings oceans of sunshine. Even an animal becomes content when someone shows interest and causes him to feel wanted.

To know and have someone you can trust brings sunshine into the dark and worried day. There is a voice which cries out within man that is relaxed and put at ease only when it can share with others. Whether it is the good fortune or the sad disappointment one feels better when someone can share. The writer remembers on several occasions when he had been encouraged only after he had driven fifty to a hundred miles to discuss some depressing problem with some minister or layman whom he felt he could take a problem to. Yes, and on many occasions there have been personal problems solved by those who knew some minister or honest person who would show interest and give constructive advice.

To trust in a friend is good. It serves as a cool breeze or a fresh drink of water for the heat of the day. Friends can go a long ways. They can encourage along the way, push one forward and even to victory. That is not enough; man needs one who can go all the way; one who knows how to solve all the problems and loneliness of life. It was Solomon who said, "A friend loveth at all times and a brother is born for adversity" (Proverbs 17:17). Clark Commentary says, "Equally in adversity as in poverty. ... A brother according to the ties and interest of consanguinity (blood relationship) is born to support and comfort a brother in distress." Because of the possibility of man missing the mark by the weakness of the carnal nature the Word gives specific warning against being completely dependent on others. Each person should have individual initiative to be lead only in the right direction. Micah 7:5 says, "Trust ye not in a friend, put ye not confidence in a guide; keep the door of thy mouth from her that lieth in thy bosom." This verse can be taken only partly in the literal sense. God would have us not to put our complete confidence in a friend less we miss the mark and fail to regard God as the One who solves all our problems. The writer once know of a case in court where

(continued on page fourteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
**W. BURKETTE RAPER, President**  
 Mount Olive Junior College  
 Mount Olive, North Carolina

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**L. C. JOHNSON, President**  
 Free Will Baptist Bible College  
 Nashville, Tennessee

## Graduates of Mount Olive College, Mount Olive, North Carolina

Below are five of the graduates of Mount Olive Junior College, Mount Olive, North Carolina, who graduated June 1, 1958. Other series will follow in later issues of *The Free Will Baptist*.



*Miss Joyce Beaman*

Joyce Beaman, daughter of the Reverend and Mrs. N. B. Beaman of Snow Hill, North Carolina, was a member of the 1958 graduating class of Mount Olive Junior College with a certificate in business education.

Miss Beaman is a member of Free Union Free Will Baptist Church, Central Conference, North Carolina.

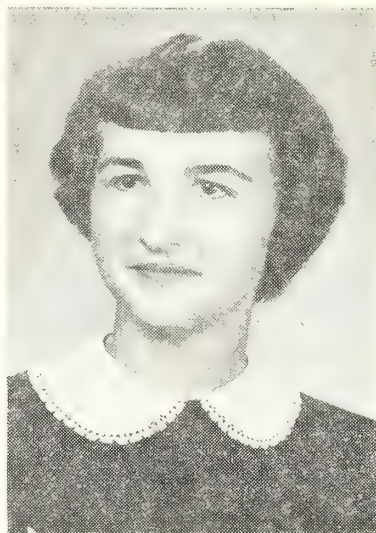


*Mrs. Christine Sutton*

Mrs. Christine Sutton of LaGrange, North Carolina, was graduated from Mount Olive Junior College on June 1 with an

associate of arts degree. She plans to continue her education at East Carolina College, Greenville, North Carolina, in preparation for a vocation as a school teacher.

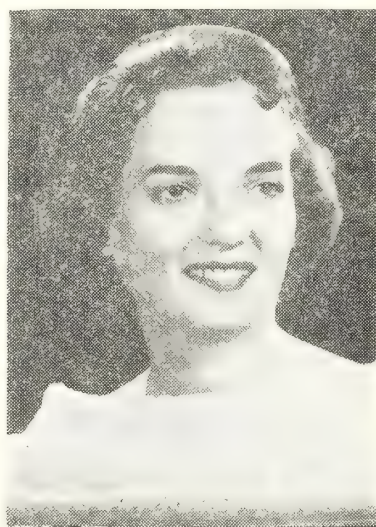
Mrs. Sutton is a member of White Oak Grove Free Will Baptist Church, Eastern Conference, North Carolina.



*Miss Christine Dail*

Christine Dail, daughter of Mr. and Mrs. Erastus Dail of Albertson, North Carolina, was a member of the 1958 graduating class of Mount Olive Junior College with a certificate in business education. She was a 1957 graduate of Kenansville High School.

Miss Dail is a member of Pearsall's Chapel Free Will Baptist Church, Eastern Conference, North Carolina.

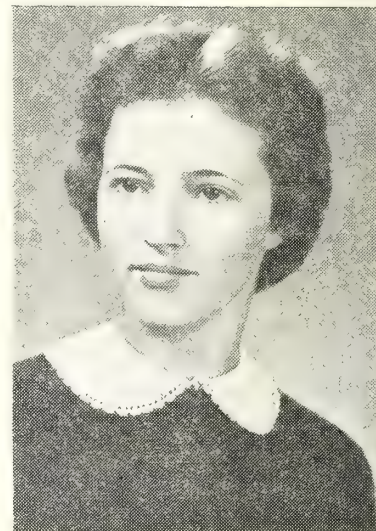


*Miss Sara Lou Gaskins*

Sara Lou Gaskins, daughter of Mr. and Mrs. W. J. Gaskins of New Bern, North Carolina, was graduated from Mount Olive Junior College on June 1 with an associate in arts degree.

Miss Gaskins was assistant editor of the 1958 edition of the Mount Olive Junior College yearbook, *Olive Leaves*. She plans to enter the junior class of East Carolina College in September in preparation for a vocation as a school teacher.

Miss Gaskins is a member of St. Mary's Free Will Baptist Church, Eastern Conference, North Carolina.



*Miss Judy Foreman*

Judy Foreman, daughter of Mr. and Mrs. E. G. Foreman of Route 1, Washington, North Carolina, was a member of the 1958 graduating class of Mount Olive Junior College with a certificate in business education.

Valedictorian of the class of 1957 of Bath High School, Miss Foreman was given a president's scholarship to Mount Olive Junior College.

Miss Foreman has accepted employment in the promotional office of Mount Olive Junior College. During the past school year she served as part-time secretary to the college dean.

She is a member of Shiloh Free Will Baptist Church, Central Conference, North Carolina.

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He who kicks continuously soon loses his balance.

•

Some folks forget to look up until they are flat on their backs.

•

You may whitewash yourself but only God can wash you white.

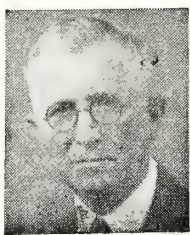
•

A loose tongue often gets in a tight place.



# NOTES — AND — QUOTES

By J. C. Griffin



## SHALL AMERICA BE RULED FROM WASHINGTON OR THE VATICAN?

An article by Dr. Clyde W. Taylor appeared in the May issue of the *Convert* under the above caption. I repeat it here because it holds a great warning.

"Today Proestant Christianity in America has two basic needs, one spiritual and the other civic. On the spiritual side Protestantism needs a soul-awakening revival to stir Biblical Christianity with a Spirit-renewed vigor to undertake its mission, both at home and abroad. On the civic side is the need of a revitalized Protestantism to secure our freedom and retain the right to publish the gospel freely. Many articles have been written on the first of these needs; here we turn our attention to the second.

"The threat to religious liberty in America—the basic reason for discussing our topic is twofold. Within Protestantism it is the great volume of indifference and inactivity on the part of laymen, coupled with wide-scale ambitions toward a form of religious syncretism on the part of the clergy. These disciples of syncretism are busily tearing down the walls that separate the various faiths. Many would like to see one religion incorporating the followers of Christ, Moses and the Pope by simply minimizing or overruling the differences. The net result is a lifeless, messageless Protestantism, which considers the protest a cardinal sin. It seems to forget that our Lord found it necessary to protest against the errors of the Pharisees, and that Paul protested forcefully when Judaistic legalism threatened the New Testament Church. It also forgets the protests of the reformers against the enshrinement of religious externals to the loss of personal faith in Christ.

"Outside Protestantism, the greatest threat to religious freedom in America comes from the Roman Catholic hierarchy. In case there should be an objection here, let us make clear that this is in no way a criticism of the members of the Roman hierarchy in the United States, but of the program of the Catholic hierarchy, which is directed ultimately from the Vatican.

"The Roman system operates on certain basic assumptions which are quite contrary to American concepts of religious freedom. It teaches that the church (which in that means the Roman Catholic organization)

is at all times superior to the state, and that church and state should co-operate and support one another. It teaches that church dogma and canonical laws are superior to state laws. Whenever they conflict, church law must prevail. Therefore the Roman hierarchy in the United States is duty bound to change our laws and institutions so as to conform to the pattern of Roman church policy. The rate at which this is being accomplished is really quite alarming.

"When the National Association of Evangelicals first opened its interdenominational service office in Washington in 1944 and surveyed the situation, it was evident that the Roman hierarchy had been surprisingly successful in its activities related to government. Catholic high school graduates have been encouraged to consider government service and take civil service examinations. For several decades the result was the placement of a large percentage of the choice graduates in many branches of government. This was all done legally, and with astuteness and interest that is really quite remarkable. Less than 20% of the national population is Roman Catholic, but the percentage of employees in the government is considerably higher. In many offices it runs over fifty per cent. Georgetown University, a Jesuit institution, has long held a decisive lead in training personnel for diplomatic service. Only recently have other universities awakened to the situation and moved into this field.

"The Roman Catholic church has almost 10,000 elementary schools and 2,350 high schools, with nearly five million students enrolled in the USA. These students are taught Roman Catholic policy as well as Catholic doctrine. Meanwhile 553 newspapers and magazines pour out Catholic opinion and propaganda. November 20, 1948: 'Church-state separation is a mere shibboleth of doctrinaire secularism.' The same group criticizes the Supreme Court for upholding this shibboleth and says that by supporting the First Amendment of the Constitution the Supreme Court is attacking the Catholic church. What will be the end result of this massive indoctrination of millions of sincere boys and girls, as well as the twenty million readers of the Catholic press? With the very basis of our freedom under fire how can we be complacent?

"Catholic policy has initiated a determined drive for public tax support of religious institutions. Father William McManus states, 'By denying tax refunds to parochial schools, our government has refused to help exercise their rights.'

The Hill-Burton Act, making provision for federal aid to build hospitals, provided an ideal gravy train for the hierarchy. Since this program passed Congress about 10 years

ago, the hierarchy has received approximately 80% of all funds given or more than \$112 million to subsidize Roman Catholic hospitals across America. Many of them are in the solid Protestant south where the Roman hospital, under control of dedicated Sisters and operated under Canon Law, has as its principal aim to proselyting of Protestants. When this act comes up for renewal evangelicals will be alerted by the NEA so that they may ask their congressional representatives to halt this giveaway of federal tax monies.

"The last Congress appropriated without a dissenting vote almost one million dollars to repair and refurnish the Pope's summer home, on the pretext of war damages. Congress also passed, without a dissenting voice, a house bill approving previously rejected war claims amounting to upwards of 15 million dollars for the rebuilding of the Roman churches and schools in the Philippines. An outstanding Philippine evangelical leader recently sat in my office and denounced this as an action which may eventually destroy religious liberty in his land. Archbishop Santos, who denied Philippine Catholics the right to attend Billy Graham's meetings in Manila, will be the administrator of these funds.

"The Roman hierarchy is the only religious group to throw cocktail parties for the press, or buy 100 dinners at \$100 a plate for political banquets."

May I say here that it is not the individual nor individuals who are members of the Roman Catholic church that I am writing about nor for the condemning the individual as Mr. Taylor writes concerning, but it is the system that would destroy our *Freedom to exercise our faith in the making of disciples for Christ*.

I would strongly oppose any protestant group that would break down the law against the separation of church and state. I also oppose any religion that would not recognize the privilege to worship God according to the dictates of one's conscience as is done in some parts of the earth today.

## SPECIAL NOTICE!

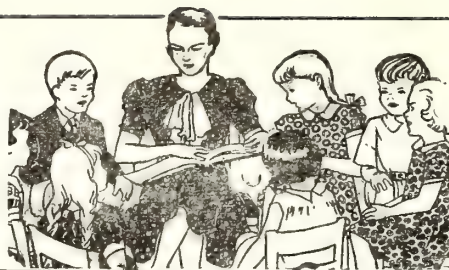
Since our fiscal year at Free Will Baptist Press ends June 30 and the new fiscal year begins July 1, all solicitors of subscriptions will please note that a new Honor Roll will begin July 1. Church group solicitors of subscriptions will also note the beginning of the new year. Credits for subscriptions solicited in one year are not carried over and credited to solicitors in the next year.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Better to Lose Than to Win

Ralph W. Neighbour

**T**HE Bumble Bees, the girls' baseball team of Broadview Junior High, never would have challenged the Pirates, the boys' team, if they hadn't had Phyllis Drake as their pitcher. Phyllis could out-pitch any boy in the school. She could also hit home runs and run faster than most any boys in the schools. In fact, Phyllis was 90% of the Bumble Bees. With her the girls were sure they could beat the boys.

When the committee came to the Pirates and challenged them to a game of ball, they were insulted. "Girls can't play ball," they said. "We would be wasting our time to bother to play you. We aren't a bunch of sissies."

"You're just scared to play us," the girls challenged, "because you know we will beat you."

That statement made the boys really mad. "O.K. You asked for it! We'll play you and when we get through trouncing you, you'll be sorry."

When the big day for the game finally arrived, the boys were on the field first. They looked pretty slick with their brand new uniforms the Waters Hardware Store had furnished them. Everyone could see they were at their very best. Before the game ever started, they were hitting the baseball all over the field. Without Phyllis the Bumble Bees would surely be sunk.

All of the boys laughed at the Bumble Bees when they drove up to the ball diamond. Of course, they did not have the new uniforms the boys had. But that wasn't their biggest problem. Phyllis was not with them!

"We would like to postpone the game until next Saturday," the Bumble Bees requested. "We can't find Phyllis anywhere. Something must have happened to her. She would never let us down like this."

"That's tough!" Johnny Drake, Phyllis' brother, mocked. "You're all yellow! Nothing's wrong with Phyllis. She was all right when I left home."

The umpire was called over to settle the argument. "You must proceed with the game or else forfeit it," he said.

The girls of the Bumble Bees talked it

over. Finally they decided that rather than forfeit the game they would go ahead and play without Phyllis. But they knew that they would lose.

"Maybe Phyllis will show up before the game is over," one of the girls suggested.

So the game was started on schedule. The Pirates were first up to bat. The Bumble Bees had no one who could pitch good enough to hold the boys, but Nancy Buswell said she would do the best she could.

The Bumble Bees almost despaired of ever putting out the Pirates in the first inning. They were enjoying a real field day. They knocked Nancy all over the lot. They had ten runs scored up before the Bees finally succeeded in putting them out.

When the girls went to bat, Johnny Drake whispered to the other boys, "Don't worry about Phyllis ever showing up. I saw to it that she wouldn't be able to get here this afternoon."

"What did you do to her?" one of the boys asked.

Johnny just laughed. Then finally he said, "I knew we could not beat those girls if they had Phyllis on their side, so I forced her into the saddle room at the barn and bolted the door shut from the outside. She will never get out of there until I get home and let her out. She could yell her head off and no one would ever hear her."

Sam Graham was not missed until his turn came to bat. They could not find him anywhere.

The Bumble Bees only made two runs that first inning. With jubilation the Pirates ran to the field laughing. "We ought to get ten more runs this second inning."

But just as Nancy pitched the first ball, a car pulled up and stopped with a screech. Out jumped Phyllis. A great cheer went up from the Bumble Bees.

Everyone was amazed when Sam Graham got out of the car too.

Phyllis struck out the Pirates one, two, three! They did not make another run the entire game.

When the girls got up to bat, they filled the bases. Then Phyllis hit a home run.

When the game ended, the Bumble Bees

had beaten the boys by a score of twelve to ten.

After the game was over, Johnny Drake went to Sam Graham and growled, "What's the idea of letting Phyllis out of the barn and bringing her here? They never would have won if it had not been for you."

"I am a Christian," Sam answered. "It is much better to lose and be fair and honest than to win and do wrong."—*My Pleasure.*

### Nancy Witnesses for Jesus

Alice M. Brawand

**D**AD, will you please go and talk to Mr. Wilcox about Jesus? I am so burdened for him that I can hardly sleep at night," explained little Nancy.

Dad leaned over and kindly explained to his daughter, "Dear, I believe that Jesus wants you to go and talk to Mr. Wilcox about his soul. Jesus has burdened your heart. Go, honey, and God will be with you. I'll pray for you as you go."

About three o'clock that afternoon Nancy saw Mr. Wilcox go into his large home across the street. She left her home and walked across the street praying every step of the way. Nancy reached up and rang the doorbell. She stood trembling.

"Why, look who's here!" Mr. Wilcox said cheerfully. "Come on in."

Nancy followed Mr. Wilcox down the long hall to a large study. Books lined the walls. Nancy sat down in a large leather chair. Mr. Wilcox sat next to her.

"What can I do for you, Nancy?" questioned Mr. Wilcox.

God helped Nancy as she spoke. "Mr. Wilcox, Jesus told me to come and talk to you. I have been so burdened for your soul that I can't sleep at night. I know that if you die, your soul would go to hell. Please invite Jesus into—." With this Nancy broke down and cried. She ran down the long hall, across the street, and into her home.

She ran to her daddy, "I've been a failure, Daddy. As soon as I started talking to Mr. Wilcox I began to cry and could say no more."

Presently there was a knock at the door. Nancy's dad went to answer it. In walked Mr. Wilcox. With tears in his eyes he said, "If a little girl becomes so burdened about my lost soul that she can't sleep at night, there must be a God. Will you tell me how I can go to heaven when I die?"

Nancy and her father told Mr. Wilcox how to be saved. Then and there he invited Jesus to come into his heart.—*My Pleasure.*

A lot of kneeling will keep you in good standing—with God and man!



# Proclaimed on the Housetop

Naaman Borders, Waverly, Ohio

**I**N Luke 12:2, 3 Jesus said, "For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops." Not only does Luke tell us this, but Matthew and Mark also.

I used to think that this passage applied to the last great day only, but I think it applies to the present day as well. Many things which we think are a profound secret are easily noised abroad or will be noised abroad in the future.

Everyone of us who are mature, knows how hard it is to actually keep a secret. Somehow or other it burns into our minds until we have to tell it to someone else who we think will keep it a secret. Usually that other person will do likewise. So on and on it will circulate until most everyone will know it, and the further it goes the worse it will grow. It may be compared to a snowball, it gets bigger as it rolls along. It is like the colored brother who said, "It starts out as big as a fly, next as big as a horse fly, and next as big as a horse and then everyone gets hold of his tale (tail) and jerks him around."

Some say that women are worse than men, but I say the men are not far behind. Perhaps we all are inclined that way. Maybe that's the reason the Lord said the secret things would be noised abroad on the house tops. If we analyze ourselves just right we will find that our troubled mind will bring on several kinds of physical diseases, and more than likely that is what happens to the guilty party. I think that is why Jesus said if we confess our sins He is faithful and just to forgive us our sins. I think that's what vexes many Christians today, they have many unconfessed sins which they are too proud to confess. They feel that it would lower them in the light of their fellow men. I don't think that God wants us to confess before the world the things we cannot make right and cause trouble besides; but when we are puzzled about them it would be well to consult some wise counsellor—a wise old minister or psychiatrist. Sometimes after God has forgiven us, we seem not to be able to forgive ourselves and the old devil will still hold the carcass up before us and say, "Now look what you've done." The Bible tells us, however, that if we confess our sins He will forgive us and remember them no more. This is the only thing in

the Bible that God says He will forget.

The story is told of an old colored woman who was always shouting about every little thing and praising God for every little blessing. One day she was reading in the geography book and suddenly began to shout. When asked why she was shouting she said she had read that the ocean was six miles deep in places. Then she said that the Lord promised He would cast our sins in the sea of forgetfulness and remember them no more, "And," she said, "dey is so deep de devil can't find 'em."

Sometimes an unconfessed sin just refuses to be healed until we confess it and get it out of our mind. Much like a brier or splinter in our flesh it will fester with corruption on and on until the thing is out. When you get it out the flesh will heal. So it is with our conscience.

A certain man was sent to a mental institution in Illinois. At certain times his right mind would come to him, but again he would enter a state of insanity. Then a minister visited him and watched his actions and reactions. When he was in his right mind the minister said, "Jim it may be your conscience that is bothering you. If it is, you will never get out of here until you open your heart and tell us about it. You must confess if you want a peaceful mind." He reasoned with himself awhile and then he said he killed a man fourteen years ago and it had been hell for him ever

## Speaker at the National Association



Rev. Harold A. Pitts  
Winfield, Alabama

Pastor of First Free Will Baptist Church  
and Assistant Moderator of the National  
Association

since. After this confession he was released from the mental institution and later stood trial and was cleared of the crime. I am of the opinion that many people are in the mental institutions because of unconfessed crime. If the people never hear of it, you will eventually tell it yourself, or become insane. I think that is the law of the Spirit. I think that is what Jesus meant when He said, "The thing that are said in secret shall be proclaimed on the house tops." As the saying goes, "You can't sin and get by." You will surely reap what you sow.

Another incident that took place near my home was concerned with a man who lay dying. He said he wanted to die, but just couldn't. He suffered immensely and began to scream day and night. They told him just to give up and relax; then he could pass away. He said he just couldn't let go. Finally someone suggested that he might have committed a crime and that by confession he could find relief from his agony and find peace of mind. He was a respected citizen and no one thought of such a thing. But when he opened up and confessed that he had killed a man several years ago, he lay back on his pillow in perfect peace and soon passed away. Doesn't the Bible say that he that covereth his sin shall not prosper?

A few years ago a certain man in Kansas got into trouble with a man and shot him. He thought he had killed him and he made his get away and went to California. He changed his name and got a job. He married and raised a family. But after forty years he told his wife that he had lived in hell long enough and that he was going back to Kansas and confess to killing a man. He said that he must do it, to get it off his chest. So off he went to the town where he had committed the crime. He went to the sheriff and told him the story. They looked up the court record and could not find a thing like he supposed. It turned out that the man he shot had not died, but was well and for years had been ready to forgive him. Many people suffer untold miseries of a burdened conscience and think they are too bad to be saved, but the Lord said, "... though your sins be as scarlet, they shall be as white as snow; ..." (Isaiah 1:18).

Maybe the Lord has so constructed the human family in such a manner that they are not supposed to keep a secret very long. Anyway, we had better not say too many things in secret for a little bird will carry the news and scatter it abroad. Therefore, Jesus said that whatsoever is spoken in secret shall be proclaimed on the house top.

●  
A great many open minds should be closed for repairs.



## High School Challenge in Ofenso State of Ghana

Lonnie Sparks

Christian missions in the nation of Ghana have always been charged with education and medical work. By these means the church has been able to keep its youth and win others. Many of their schools today are supported with government funds. Those missionaries which still remain receive their salaries and are permitted to fly home for a two month vacation each year at government expense. Bible is still on the curriculum in spite of this fact. Although there are many mission schools and churches in Ghana, there are still many pagans. Some of the stronger missions are liberal and modernistic, leaving many outside of the kingdom because of their failure to make the plan of salvation clear.

There are only a few schools on the high school and junior college level. Those who attend these schools will be tomorrow's leaders in the church, in education and in politics. Most of the students board at the schools thus giving the principal and teachers a great chance to present the gospel to them. Students can be required to attend religious services conducted on campus. In addition to this, the missionary can teach a course in Bible during which much seed can be sown. The higher the quality of students produced the greater will be the impact upon the religious life of Ghana. It might be added that the official language in the schools is English.

Recently, an outstanding educational and Christian leader asked if our mission would be interested in taking over a school (high school level) which he had just started in his home town. The school can be housed for an indefinite time in some buildings in a new modern town which is being built mainly by the paramount chief. The missionary will be furnished an apartment in a beautiful new structure not far from the school. The chief has offered a nice sight where the school can have its own campus when it is needed.

The mission can follow two policies, either seek full subsidy from the government when it is well established or keep it as a private mission enterprise. The school would serve as a starting point for mission work here. The greater part of the thousands who live in all directions from this school are still pagan. The northern part of Ghana is still a great mission field.

The school has 32 students, 25 of whom board at the school. At the moment, it is self-supporting. There are three teachers (Africans), one cook and one laborer. They must have a qualified headmaster with a degree before they will be recognized.

I'm sure that God will lay His hand on some Spirit-filled person for this task, if it is His will that we enter this door. Pray that He might have the pre-eminence in this decision. I do not know if God has saved the Free Will Baptists for this hour, but I definitely know that He wants to use us this hour. Will we allow Him to use us?

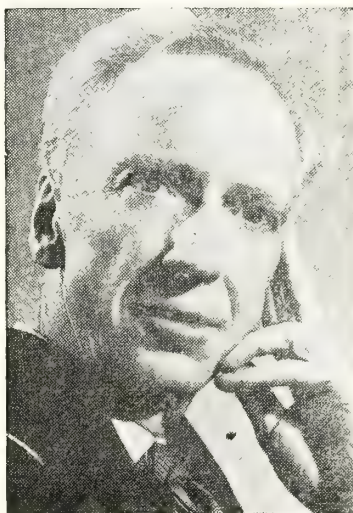
## Till You're Well Again

(continued from page nine)

one juryman would not decide the case until he knew how a confident friend decided. The result was the case was mistrialed and the court advised not to ever call this man to serve jury duty again.

The avenue of escape from the loneliness and selfishness of a sin-blighted world is recorded in short in Proverbs 18:24, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Notice that he did not say,

## Speaker at the National Association



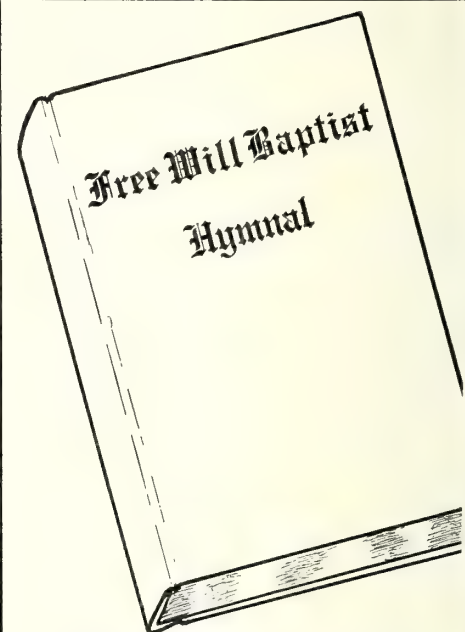
Dr. Oswald J. Smith  
Toronto, Canada

Pastor of People's Church

"The man that talks the most or makes the biggest noise is the greatest friend, but he implies in the light of other Scripture that he who is the most helpful and becomes the greatest companion will have friends. It is worthy of note that the writer of Proverbs seems to forget the thought of earthly ties and friendship and speaks directly concerning God Himself, "... there is a friend that sticketh closer than a brother" (Proverbs 18:24).

Treasures in heaven are laid up only as treasures on earth are laid down.

A soft answer has often been the means of breaking a hard heart.



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# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Called to Speak for God

(Lesson for June 29)

Lesson: 1 Samuel 13:10-20.

Golden Text: 1 Samuel 3:19.

### I. INTRODUCTION

During the four-hundred-year administration of the judges, Israel's spiritual growth had failed. The people had gradually turned from God to disobedience and idolatry. They had forsaken Him who had delivered them from Egypt and brought them to the promised land.

Down through the years, the tribes had become divided because of jealousy and envy among them. From a national standpoint they had degenerated. The reason is given as: "... And the word of the LORD was precious in those days; there was no open vision" (1 Samuel 3:1). The people refused to hearken to God's voice.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The Lord may sometimes change His method of calling, but often He comes in the same way time and again (1 Samuel 3:10).

2. The revelations of God are not always pleasing but are sometimes very startling to the human ear (Vs. 11).

3. God loves His servants sufficiently to give them special words of warning before punitive judgment falls upon them (Vs. 12).

4. It is a very serious matter in the sight of God when fathers fail in disciplining their wayward children. (Vs. 13).

5. God is great in His mercy, but it is possible for Him to reach the place where He is weary of having mercy (Vs. 14).

6. A servant of the Lord with a tender heart is not pleased to convey messages of judgment (Vs. 15).

7. If Eli had been as exacting with his sons as he was with Samuel things might have been very different (Vs. 16).

8. It takes courage to declare the whole counsel of God to someone whom you have hitherto held in respect (Vs. 17).

9. Instead of proceeding to make corrections after hearing the Lord's warning, Eli merely acknowledged his willingness to receive what the Lord had for him (Vs. 18).

10. God used a weak instrument to bring

a powerful warning against Eli's great weaknesses (Vv. 19, 20).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The younger classes may be introduced to this lesson by using the following illustration: Some years ago, Mr. Whitney, our Ambassador to Great Britain, attempted to grow in this country a certain tree growing in India, which, when properly cared for in large numbers, is exceedingly profitable. Certain plants need a certain kind of soil for vigor in growth, and this tree grew to a stunted and worthless size, because the soil of this country was not the type of soil that could supply the necessary elements for its normal growth. Likewise, a man who is going to do a great work for God must grow up in a spiritual environment; he must love God; be obedient to His will, and reveal a life of purity from the beginning.—*Peloubet's Select Notes*.

2. Adults who are unsaved can get a striking truth here also. Samuel and the wicked sons of Eli were associated with the same tabernacle and the same people, but what a difference in their lives. A person whose life is surrendered to God can lead a clean, pure life, even in wicked surroundings. Everything depends on whether God or Satan controls that person.

3. God raises up specific persons at crucial times to do particular tasks for Him. We do not believe that it is God's plans to predestinate individuals to heaven or hell, or to specific lives of service to Him or against Him, so binding them that it is impossible for them to do otherwise than what He has decreed. We believe that individuals are created of God with the capacity to choose, out of their free will, the life they live in this world; they also have the will to choose the eternal destiny of their souls on the basis of whether or not they exercise a saving faith in Jesus Christ, God's only begotten Son. However, in the case of certain of His special servants, He has supervised environmental and other factors so as to bend them toward the tasks which He had for them to do. It was so with the patriarchs, with Moses, with Samuel, with the prophets and others of Bible times.—*The Bible Teacher* (F.W.B.).

Note that Moses and Samuel had Godly parents who were zealous in His service.

4. From 1 Samuel 2:22-25 we gather that Eli made a feeble attempt to warn his sons

of their immoral and wicked conduct. This weak effort on his part only revealed the state of his own moral and spiritual condition. The law demanded that the offenders be put to death (Deuteronomy 17:12; 21:18-20). A tame rebuke was therefore but a feeble attempt at dealing with such wickedness as Eli's sons were guilty of. The remonstrance of Eli, of his sons, made no impression upon them because it lacked zeal and conviction. Eli himself had become morally and spiritually weakened.

5. While we admire Eli for self-discipline and full surrender to the will of God, personally, let us see the qualities in Samuel that were so lacking in the old man. Eli could not speak the truth of the Lord to his sons in convincing authority; but Samuel, a lad, could do this with amazing powers, even to the priest of his people. This shows that truth doesn't have to be presented with a great show of physical demonstrations and powers in order to be effective. For truth to reach its mark, it must be spoken as truth. The voice may be that of a man, a frail woman or a mere child; but it is truth that cuts as a two-edged sword and not the physical powers of the voice that uttered it.—*The Advanced Quarterly* (F.W.B.).

6. Praying mothers. John Randolph, a famous early American statesman, after he had been exposed to much spiritual danger at the time of the French Revolution, when a strong tide of unbelief swept over much of the civilized world, made the following statement: "I believe I should have been swept away by the tide of French infidelity if it had not been for one thing. That was the remembrance of the times when my sainted mother used to make me kneel by her side, taking my little hands in hers, and cause me to repeat the Lord's Prayer."

7. A Chinese Christian woman was childless. She prayed earnestly for a son. God answered her prayers and gave her a little boy. She came to church and publicly expressed her deep gratitude to God for giving her this dear child, and, in token of her gratitude, she presented a gift to God's church of \$5.00. Some months later she brought the child to the church to dedicate it to God; and, in token of her joy in being privileged to present this child to God and make covenant with God for him, she contributed for the cause of the gospel \$10.00. After a couple of years, this precious child sickened and died! She came to church with a gift of \$20.00 to show her gratitude for the privilege of having had this child and the joy of the knowledge that he belonged to God and was now safe, in heaven with the Saviour, where she would some day see him again in perfect happiness.—*William F. Junkin*, in *The Bible for China*.



## Open Letter

My dear friends in the Lord,

I am sure that you love the Lord. I am sure, too, that you want others to have an experience of salvation like you have had. I am also sure that many souls are in hell because some Christian failed to tell them about Jesus and His love. You do not intend to neglect this responsibility, but you become busy here and there and the time slips by before you realize it.

There is one thing sure, the sinner is not going to bother himself about getting saved, unless he hears the gospel preached and becomes convicted of his sins. If the gospel is preached and the sinner is not there to hear it he will remain in his sins. The sinner must hear the gospel, or he must read it for himself. He is not going to read the Bible and he is not going to church, if he knows it, to be preached to.

The only way some sinners will be saved is for the preacher to go to him in his home, or where he spends his leisure hours and present Christ to him. This calls for much prayer and dedication to God. It means careful and prayerful planning. It means that the preacher must be trained in the technique. If the preacher is able to apply himself he will need the support of others. He will need prayer partners, he will need financial support, and he will need Christian authority.

That is where the missionary comes in. I have dedicated myself to a missionary cause here in Henderson, North Carolina. I have found the devil here and in operation in many lives and organized groups. He was prepared for me when I arrived. He is determined to block the work I came here to do. If I do not receive much help from you in prayers, finances and other ways, the devil stands a good chance to block this

## Talking With Jesus

One day the disciples were talking with Jesus. They said, "... Lord, teach us to pray." He said, "... When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:2-4). Compare this with the prayer found in the Sermon on the Mount (Matthew 6:9-13).

work.

I have, therefore, worked out a plan whereby I shall be able to continue here. This plan will work if I can find enough Free Will Baptists who are willing to share systematically a portion of their tithes and offerings. I am, therefore, setting up a *Free Will Baptist Hour* and Missionary membership club. This club will be called *THE 500 CLUB*. Any one who will agree to send us as little as \$1.00 per month for twelve months may become a member. The members will have the satisfaction of knowing that they are helping in a much needed ministry. In a way they will be preaching the gospel of Jesus Christ to sinners. The members will receive our regular news bulletins and other material of interest to all Christians.

Please believe me when I say there is a definite need for a Free Will Baptist church here in Henderson. If we do not establish one here, we shall never have completed our ministry. I fear the thoughts of going into eternity without having cleared ourselves of this great duty and responsibility.

Affectionately yours,  
Rev. R. P. Harris

### The 500 Club Certificate of Membership Application

Dear Brother Harris:

I realize that even *home missionaries* must be supported if they are to get the lost saved through their ministry. I am willing to help in this great cause. I have checked below my pledge to your support. I understand that this work is backed by the State Home Mission Board of our church.

1. ( ) I promise, the Lord being my helper, to pray daily for the work.
2. ( ) I promise, the Lord being my helper, to send \$25\_\_\_, \$10\_\_\_, \$5\_\_\_, \$1\_\_\_ each month for twelve months (check which and enclose first installment) to be used in the Henderson work. Rev. R. P. Harris, 1200 Tarboro Street, Rocky Mount, North Carolina.

## NEWS NOTES

(continued from page seven)

### Morning Session

- 10:00—Convention Prayer, Mr. Walter R. Sandlin, President  
—Convention Hymn, "He Keeps Me Singing"  
—Welcome Address, Mr. Billy Dixon  
—Response and Devotions, Mr. H. L. Ireland  
—Business Period  
—Program, Host Sunday School  
—Announcements  
—Offering  
—Offertory Prayer, Mr. W. C. Eastwood  
—Lesson Sermon, Mrs. W. E. Stilley  
—Visitors Recognized  
—Lunch and Fellowship

### Afternoon Session

- Convention Hymn, "He Keeps Me Singing"  
—Devotions, Mrs. Will Swindell  
—Business Session  
—Benediction, Rev. W. E. Stilley

In the evening there will be a program of old fashioned hymn and gospel singing. Everyone is invited to attend.

### Revival Services at New Sandy Hill Church

The Rev. Dewey Boling will be the guest speaker for revival services at New Sandy Hill Free Will Baptist Church near Bailey, North Carolina, beginning June 22 and continuing through June 29. Services will begin at 7:45 each evening. The Rev. Cecil E. Rose is pastor of the church.

The church extends a cordial invitation to everyone to attend the revival services.

### Revival at Friendship Church Columbia, S. C.

The Friendship Free Will Baptist Church of Columbia, South Carolina, organized January 18, 1958, will begin a series of revival services June 22 with the Rev. Flyod Sea of Spartanburg, South Carolina, as the evangelist. Services will begin each evening at eight o'clock. Preceding the revival a week of prayer will be held.

A cordial invitation is extended everyone

A cordial invitation is extended to everyone to attend both the prayer services and the revival.

Afflictions are blessings to us when we bless God for the afflictions.



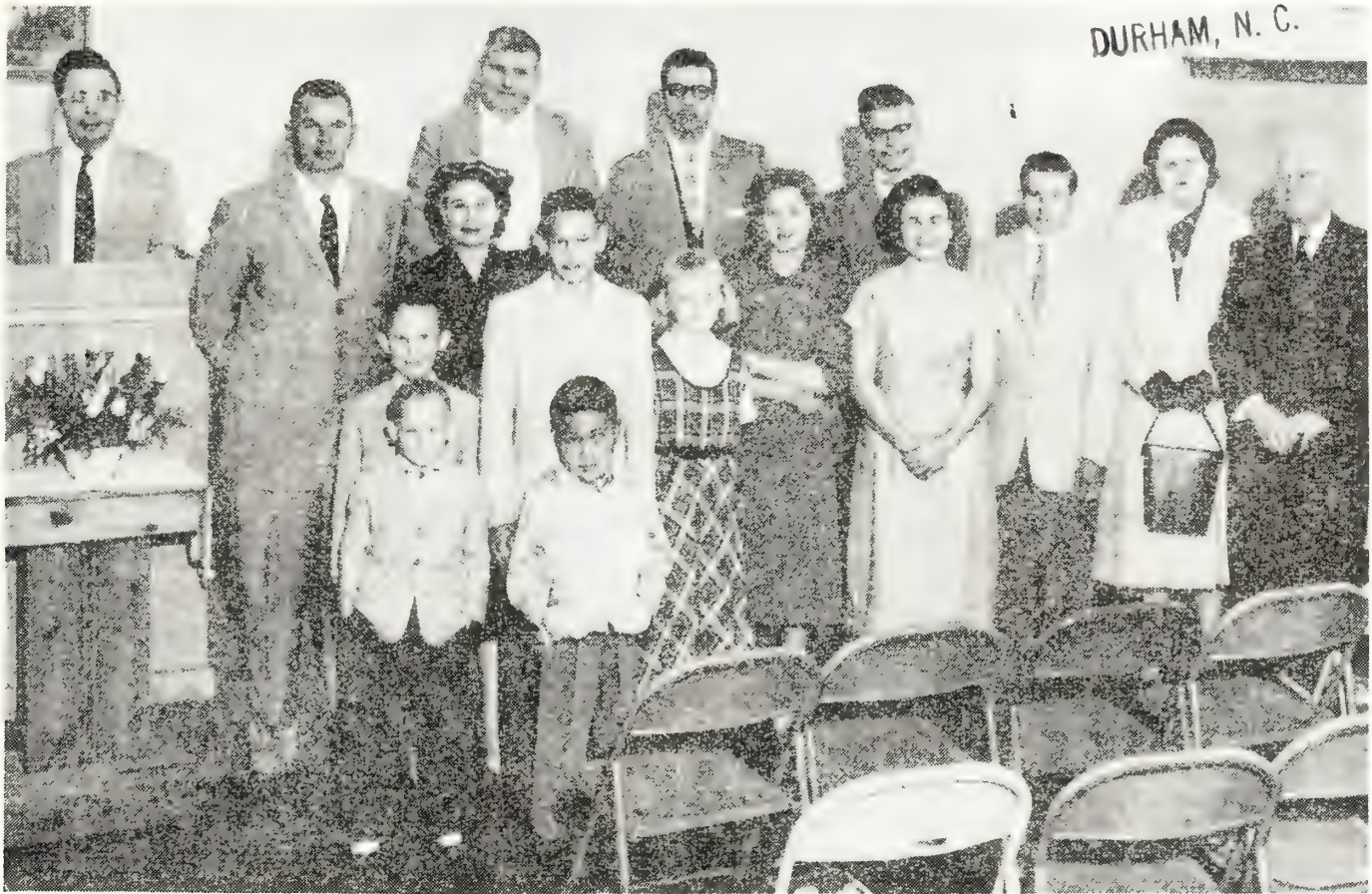
# *the Free Will Baptist*

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DURHAM, N. C.



## FIRST FREE WILL BAPTIST CHURCH IN ALASKA

Anchorage, Alaska, has another new church; and this time it is a Free Will Baptist church—our first in Alaska. The first services were conducted May 18, with the Rev. D. L. Whaley, pastor and organizer, speaking on "Courage and Enthusiasm." An enthusiastic group of sixteen persons (pictured above) assembled in Carpenter's Hall which was rented for the service. The service closed with a dedicatory prayer as members of the group stood together and pledged their support to the task of maintaining the new church.

Mr. and Mrs. Whaley accepted this assignment last July, under the auspices of the National Home Missions Board. Since that time they have been actively engaged in promotional work in behalf of this new undertaking. The Whaleys, who are natives of North Carolina, received their formal education at the Free Will Baptist Bible College in Nashville, Tennessee, and King's College in Delaware. Since 1949 they had a very successful pastorate in Jacksonville, North Carolina, until the acceptance of this new assignment. The Whaleys have two sons—Vernon Marcell, Age 8½, and Rodney Dale, Age 6.

Plans for a permanent church are being made, though a location has not been sighted yet. It is the objective of Free Will Baptists to send missionaries to the unchurched areas of Alaska after the establishment of the church in Anchorage.



# EDITORIAL

## WHY WE REJECTED

J. O. Fort

Why did the Free Will Baptist Press Board and the National Sunday School Board fail to get together in their joint meetings so that the literature problem would not be an issue in the 1958 session of the National Association in St. Louis on July 8-10? In our last editorial we made the statement that the two boards did not come to an agreement. We also stated that the Free Will Baptist Press Board was forced to reject the proposition of the National Sunday School Board. We shall now discuss in detail the proposition which the Press Board made and the counter proposition of the Sunday School Board.

The Free Will Baptist Press Board made the following proposition to the National Sunday School Board: "Fixing \$21,000 as the base gross sales on Sunday school literature per quarter, the Press will give the Sunday School Board 7½ per cent; on the increase in sales from \$21,000 to \$25,000 per quarter the Press Board will give the Sunday School Board 10 per cent; on all increase in sales above \$25,000 the Press Board will give the Sunday School Board 12½ per cent." This financial clause was to be an amendment to the contract which had been previously in force between the two boards. Since the funds allocated to the Sunday School Board under the old contract during the last fiscal year had amounted to approximately 44 per cent of the net earnings of the Press during that year, the Press Board felt that any higher allocations than those made in its new proposition would jeopardize the solvency of the institution.

The counter proposition made by the National Sunday School Board contained four points as follows:

"1. The National Sunday School Board is to be the policy forming agency for the Sunday school program; also the Sunday School Board is to be responsible for the production of all manuscripts and writers.

"2. The Sunday School Board is to receive all orders at the Sunday School Department.

"3. The Sunday School Department is to receive 10 per cent of the gross sales of Sunday school literature up to the first \$30,000 per quarter; then increase to 12½ per cent.

"4. The editor of the Free Will Baptist is to be asked to become an ex-officio member of the Sunday School Board."

Now, let us itemize the reasons why the Free Will Baptist Press Board could not accept the counter proposition of the National Sunday School Board:

1. As has already been stated the Free Will Baptist Press Board would not be able to pay its operation costs and would be forced to close its doors if it obligated to give the Sunday School Board the percentage asked in the counter proposal. The Sunday School Board also stated that the Press Board would be obligated to pay writers' fees in addition to the percentages stipulated in the proposal.

2. The item in the Sunday School Board proposal, "... the Sunday School Board is to be responsible for the production of all manuscripts and writers," carried demands which the Free Will Baptist Press Board was unwilling to concede. As was brought out in discussion, this clause would give the National Sunday School Board complete editorial control with the Press Board paying the bill for writers' fees.

This demand was impractical because it would most certainly lead to friction and eventual disruption of relations between the two groups. The editor of Sunday school literature in Nashville, Tennessee, would not have knowledge of the printing equipment at the Free Will Baptist Press and would become extremely dissatisfied with the Press for constantly telling him that certain editorial demands could not be met. This would happen because the Press, though it has an excellent amount of modern equipment, has not been financially able to purchase all the equipment which large commercial printing establishments have. In addition, manuscripts have to be cut when they are too long to make them fit the number of pages established for the several publications. To transfer these manuscripts back and forth from Nashville, Tennessee, to Ayden, North Carolina, would make it impossible to meet dead lines and get the quarterlies printed in time for our Sunday schools to use them.

The demand is furthermore unbusinesslike because it would have the Free Will Baptist Press paying writers' fees when the Press would have no voice in how much the writers would be paid.

3. For the Press to comply with the demand of the Sunday School Board which says, "*The Sunday School Board is to receive all orders at the Sunday School Department,*" would entail needless expense. The office expense entailed in Nashville in handling these orders would have to be duplicated in Ayden to keep the records straight; then the Press would have to pay transfer charges on all printed matter to Nashville, and the Nashville office would have to fill the orders and pay the postage on shipments to the churches. Why should our churches have to pay this extra expense to satisfy the vanity of the Sunday School Department?

Finally, this demand appears to be unethical to the Press Board because, by it, the Sunday School Board is asking the Press to turn over to the Sunday School Board a denominational service which the Press has rendered for more than fifty years, through lean times and prosperous times, just because a relatively new group has decided it wants to take over the service and thinks it has the political power to swing the deal. The Press Board is anxious to co-operate to the limit with the Sunday School Board; however, the Press Board is unwilling to turn over the complete operation to the Sunday School Board.

Volume 73

Number 25

## THE FREE WILL BAPTIST

June 25, 1958

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# Fellowship

East Carolina College, Greenville, N. C.

Mattie Lou Harris, Publicity Manager

**T**HIS past year at East Carolina College, the Free Will Baptist Fellowship met in the "Y" Hut every Monday afternoon at 5:00 o'clock. This first day of the week meeting was something many students looked forward to, and as some have expressed, gave them a start on the right foot into the week's activities. There, the Free Will Baptist students, representing churches from all over the state met together in oneness of heart. Our common denominational beliefs drew us together and as we worshiped God, sang, prayed ate and fellowshiped together, often very close friendships were developed. This was one place we could go and forget our worries and cares. Our spirits would feel lifted and blessed from the devotions which alternately were given by an outside speaker and a student. This was also a time we could count on getting some good home-cooked food. Ladies auxiliaries from different churches served us each week.

Our president, Elaine Smith, worked very



Exhibit in the Spring Carnival

hard the whole year! She was always trying to think up new ways of getting new members. She gave us encouragement and inspiration as she carried on her duties as president.

Our pastor, the Rev. R. B. Crawford, and his wife have certainly meant a great deal to each one of us. They have a real concern about the spiritual welfare of the students and of the fellowship. Every Monday night they were right there smiling, loving, helpful, Christlike and full of fun. We couldn't help but love them!

Although there are a lot of Free Will Baptist students on campus, our membership roll has a sprinkling of many different denominations. We think it is a great privilege to be a part of such a wonderful organization. We thank God for our fellowship.

Of course we did other things besides have our weekly meetings. For instance, we had a Valentine banquet at the Silo Restaurant. We ate, laughed, sang, played games, and just had a real good time. Tayna Anderson, our vice-president, who was doing her student teaching at the time, brought four of her high school students with her and they rendered some lovely songs.

One Sunday afternoon, a group of us

went to visit the Old Folk's Home. There we presented a small program, consisting of songs, Scripture and poems. The old folk seemed to enjoy and appreciate it so much.

In the spring carnival on campus, we had a very nice exhibit which glorified God and also showed on posters some things about our fellowship. We had lots of fun working on the exhibit and received many nice compliments.

One Monday night we had a weiner roast out in the park. I think everyone thoroughly enjoyed themselves. All our officers worked hard and co-operated well together. Hilda Owen was our program chairman and Jo Ann Smith was our secretary-treasurer. (The other officers have been previously mentioned.)

Next September, Linda Lou Godwin will be our new president and will be working with a new slate of officers. We are looking forward to a prosperous year because we know that Linda Lou is trusting in the Lord to guide her as she leads us.

Please support us with your prayers. Anytime you are down our way, there's a big welcome for you.

God is a substitute for everything, but nothing is a substitute for God.

Life is like a game of tennis—the player who serves well seldom loses!

## SPECIAL NOTICE

The Free Will Baptist Press will not have a display at the National Association in St. Louis, Missouri, on July 8-10, 1958, the reason being that space could not be obtained for the display. In March or April of this year the Rev. N. Bruce Barrow contacted the Moderator of the National Association and the National Executive Secretary, asking that space be reserved for this display. The editor of The Free Will Baptist Press later contacted the Sheraton-Jefferson Hotel in St. Louis, Missouri, about the space, only to be informed that the matter would have to be cleared through the National Executive Department of Free Will Baptists. The editor then called the National Executive Office and was informed that, unless notification was forwarded within ten days, no space would be available. We have received no notification to date.



Miss Linda Lou Godwin



# Free Will Baptist Services Begin in Alaska

Rev. D. L. Whaley

**S**INCE we dedicated our lives to the task of taking the gospel to Alaska, the *Land of the Midnight Sun*, I have longed for the hour when, by the grace of God, I could lead a congregation in a first service. This vision became a reality Sunday, May 18. I was privileged to preach the gospel from 7:45 a.m. to 8:00 a.m. over an Anchorage radio station. Since I had been informed that many little unchurched villages were reached by means of radio, my heart was challenged as I preached on the subject, "Jesus, the Mighty to Save."

Our morning worship service was conducted in the Carpenter's Hall down town. We had a congregation of sixteen, composed of four nationalities—American, British, Mexican and Eskimo. I sought to lead the congregation into the realization that if we were to succeed in our new undertaking that we must have courage and enthusiasm and, in spite of every obstacle that might confront us, we must not retreat, using Joshua as an example. At the close of the service a number responded when the invitation was given for those who would unite their efforts in behalf of the establishment of a church here. Others who did not openly respond offered their support after the service was dismissed. We also organized a Sunday school and laid plans for a weekly prayer meeting. The worship offering amounted to \$26.31. Our hearts were indeed encouraged, and to those of you who made this privilege possible, God's blessings upon you, for without your assistance we could not even be here.

There are many major objects of prayer that we stand greatly in need of you sharing with us. First, there is the need of a place to worship. We paid \$25.00 rental fee for the use of the Carpenter's Hall for one hour last Sunday plus \$5.00 rental fee for the piano. For \$2,500 a lot could be purchased in an ideal location and a government surplus building could be erected on the lot which would serve very adequately until the work grew to demand a permanent structure. We are totally handicapped until we can obtain a place for regular meetings. At the time of this writing we don't have a place for next Sunday's services. We plan to meet in our little two-room home for prayer meetings until we can do better. Second, we are making plans to survey the territory and lay plans for work in other

areas. Pray that God may supply the necessary funds to make this possible. We want to survey the field around Fairbanks and the Eskimo villages in that section, laying plans to enter there next spring if funds are available. Also, we want to start at least three more mission points in the southern part of Alaska this summer. Most of this surveying will have to be done by

plane as there are few places that can be reached otherwise. Thirdly, pray that God many send forth laborers to this field. We need help, the need is great and the opportunities are many.

May I say in conclusion, dear friends, there is no sacrifice too great for us to reach the souls in Alaska for which Christ died, but we must undertake the task together for we can't do the job alone. Your offerings and contributions will be blessed by God. Please do not forget to earmark all offerings that are made to the Alaskan project. Also, we would be so happy to have you to write us.

Yours in the precious name of Jesus who said, "Lo, I am with you always, even unto the end of the world."

## North Carolina Ministers' Conference

G. Herman Griffin

**T**HE North Carolina Ministers' Conference met at Cragmont Assembly, Inc., Black Mountain, North Carolina, the week of June 2, 1958. The session opened with the president, the Rev. E. E. Edwards, presiding. Mr. Edwards offered his resignation due to his health and asked that the election of new officers be held on

Tuesday night instead of Wednesday as stated in the program so that the new officers could take over. A nominating committee was appointed consisting of the Rev. Lloyd Vernon, the Rev. S. A. Smith and the Rev. N. B. Barrow. Mr. Vernon served as chairman. On Tuesday the committee reported the following slate of officers for election: President, the Rev. C. B. Hantley; vice-president, the Rev. R. W. Allman; secretary, the Rev. G. Herman Griffin; treasurer, the Rev. C. J. Harris. By vote the officers were elected and they served the remainder of the session.

The Rev. W. B. Raper, president of Mount Olive Junior College, Mount Olive, North Carolina, gave a report on the North Carolina Ministers' Loan Fund. He reported that there was \$200 in the treasury for the ministers' children's education.

The Rev. Michael Pelt, Bible teacher of Mount Olive Junior College and secretary of the North Carolina State Convention, reported that plans were being made to charter a bus to the National Association which meets in St. Louis, Missouri, July 8-10. The cost for a round trip would be \$29.53.

A motion was carried that the semi-annual meeting of the North Carolina Ministers' Conference be discontinued.

The Rev. J. O. Fort, editor of the Free Will Baptist Press, Ayden, North Carolina, made a talk and gave a report of the National Association and the North Carolina State Convention in the light of its

### ATTENTION!

**We received an order for third quarter Free Will Baptist league literature on June 20, 1958, which was not accompanied by the name and address of the person ordering the quarterlies. The envelope was postmarked at Milledgeville, Georgia, and was for the following:**

**25 Adult Free Will Baptist League Quarterlies**

**18 Senior Free Will Baptist League Quarterlies**

**15 Intermediate Free Will Baptist League Quarterlies**

**12 Junior Free Will Baptist League Quarterlies**

**12 Story Hour Free Will Baptist League Quarterlies**

**The total amount for the order was \$13.31. We would like very much to know who ordered this literature and the address to which it should be mailed.**



present condition. The Ministers' Conference pledged to support Mr. Fort in any move that he makes toward the National Association as long as he does it in the direction of the Holy Spirit.

The Rev. J. A. Evans was in charge of a memorial service for the following ministers who had deceased since the last meeting: the Rev. Mr. Hart, the Rev. Mr. Faircloth and the Rev. (Uncle) Bill Anderson.

The Rev. W. B. Raper expressed appreciation to the Ministers' Conference for the donation of a communion set, towels and pans to Mount Olive Junior College.

It was a great week at Cragmont with the Holy Spirit blessing in every service. Each one enjoyed the fellowship with fellow ministers. The ministers that failed to attend certainly missed a blessing.

## THINK ON THESE THINGS

### THE KIND OF PREACHING FREE WILL BAPTISTS NEED JESUS OUR EXAMPLE

Colonel Pendleton

**A**ND Jesus returned in the power of the Spirit . . . And he taught in their synagogues, . . ." (Luke 4:14, 15). Then in Matthew 4:17 we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

In Matthew 7:29 we read, "For He taught them as one having authority, and not as the scribes." The Sermon on the Mount astonished the people, and well it might, for they had heard nothing like it before. They had been accustomed to the whinings and ramblings of their scribes, but Jesus had spoken straight out from the shoulder. His manner was calm with conscious power; His sentences were clearcut and forceful. There was no apologizing or dodging. He was not dealing in theories, ideas or notions but facts. He quoted the Old Testament Scriptures as God wanted them quoted. Each sentence contained a complete, well-rounded, self-evident truth that struck like a well-aimed shot as it curves to strike the target. What a preacher and what wonderful Words of life were used—the Words of God. There flowed such a torrent of plain, practical, powerful truth, all comprehensive and convincing, as had never before fallen from the lips of any preacher. No wonder the people cried out: ". . . Never man spake like this man" (John 7:46). To be sure, ". . . the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (Matthew 7:28, 29).

How delightful to hear a man preach who speaks with a full assurance of faith in the whole truth he proclaims. He has read it in the Scriptures of truth; he has graciously experienced it in his heart; he has seen its mighty power manifested in the salvation of others; and he has no doubts. When he speaks there is no stammering, halting or hesitation. God's Word is plainly written, infallible, and so the preacher speaks it out of the inspired pages and out of his pure and glad heart in which ". . . the love

of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

So now I pray: "O, Dear God, please let me hear a preacher who is filled with the authority of the Holy Scriptures, and is filled with the Spirit of his Master and on fire with the truth he proclaims, and preaches the whole truth as a mighty warrior would wield his sword in battle."

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### In Memory of R. L. Goff

It was just one year ago today  
They laid my dear brother away.  
Although he's gone to heaven I know  
A place I'm sure we all want to go.

He left two children, a loving wife—  
They, I'm sure, were the joy of his life,  
A brother, five sisters were left to mourn;  
These seven children to this family were born.

His sweet smiling face I'm sure we will see  
someday  
If we are true and walk in the straight and  
narrow way.  
And let me say now that to meet him over  
there  
Will be an answer to my most humble  
prayer.

A Sister,  
Mrs. Elisha Dildy

### Mrs. Callie Shackelford

Mrs. Callie Beaman Shackelford, Age 86, died February 21, 1958. The funeral

was conducted by her pastor, the Rev. C. L. Patrick of Walstonburg, North Carolina. She was the oldest member of Free Union Free Will Baptist Church, Greene County, North Carolina.

Throughout her illness, those who visited her could not help but notice her Christ-like patience and enduring faith. She left behind a host of relatives and friends whose lives are richer from having known her, and who feel as the poet has expressed it that somehow she lingers yet.

"They are not dead! they have but passed  
Beyond the mists that bind us here,  
Into the new and larger life  
Of that serener sphere.

"They have but dropped their robe of clay  
To put their shining raiment on;  
They have not wandered far away—  
They are not 'lost' or 'gone.'

"Though disenthralled and glorified,  
They still are here and love us yet;  
The dear ones they have left behind  
'They never can forget.'

Submitted by a Granddaughter,  
Mrs. James Manning

### Malachi Jones

On Sunday, July 14, 1957, God saw fit to call my husband, Malachi Jones, from this life to a richer and fuller life up there where sickness, sorrow, pain and parting are known no more. He was born February 22, 1892. He was a member of Smyrna Free Will Baptist Church at Blount's Creek, North Carolina. He attended his church as long as he was able, but he was helpless almost three years.

He left to mourn his passing, his wife, one son, one daughter, and five grandchildren. The funeral was conducted by the Reverends Cleave and Lane. These ministers visited him during his sickness and he thought so much of them. He loved for them to come and pray with him. We are satisfied that his soul is at rest, but we miss him so. He was laid to rest in the family cemetery.

He has whispered his last farewell  
And passed to his home above,  
Where 'neath the smile of the Saviour  
He will finish his labor of love.

Written by His Wife,  
Katie Toler Jones

God has wonderful things to display if  
He could get the showcases.

A man can consider himself so important  
that no one else does.

Remember the devil may wall you round  
but he can not roof you in.



# NEWS NOTES

## Sunday School Youth Conference at Cragmont

The first youth conference of the 1958 season, sponsored by the North Carolina Free Will Baptist Sunday School Convention, was held the week of June 9-14 at Cragmont Assembly, Black Mountain, North Carolina. Sixty-six young people were in attendance.

This conference was considered an outstanding success by staff members, some of whom have worked in a number of conferences in the past. The co-operation was commendable. There were no accidents nor incidents to mar the harmony of the conference, or hinder the joy of the campers. The Lord blessed with fine weather, neither too cold nor too hot.

A special new feature of this conference was the counseling period on educational problems conducted by the Rev. Michael Pelt. Mr. Pelt presented in a fine and impartial manner the opportunities offered our young people in Mount Olive Junior College and our Bible College, and gave valuable advice regarding the things to be considered by young people in making decisions regarding the kind of schools Christian young people should attend. He also counseled regarding the problems of young people in high school. Many of the young people expressed appreciation for this type of counseling, and pledged themselves to be very prayerful and careful in making plans for their higher education. As an additional emphasis to Christian education the group was privileged to have on the closing evening the quartet from our Bible College in Nashville, Tennessee.

At least six of the young people made decisions for Christ during the conference, and many more rededicated their lives to Him. Eleven presented themselves on the closing night for dedication to preparation for full-time Christian service, some as ministers, others as missionaries and other kinds of church workers.

The Rev. LaRue Davis was the Bible instructor for the conference, and gave a well-prepared and well-presented course on the ordinances of the church. Mrs. Davis and Miss Joy Rice were in charge of a program of instruction and story telling for the younger children. For home supervision and chaperoning the group had the services of Mrs. L. E. Ballard and Mrs. Carl Dudley, while Miss Linda Smith served well as pianist.

## August Youth Conference Cragmont Assembly

There are still some openings for the August 4-9 youth conference week at Cragmont Assembly, Black Mountain, North Carolina, although registrations are far past the half-way point. Due to a special bus arrangement, the fee for everybody will be \$30.00. This will cover transportation on a comfortable chartered bus or on an approved car to and from the assembly, the cost of all sight-seeing trips, insurance covering all campers from the time they leave home until their return, board and room at Cragmont, and, in fact, all expenses except food enroute to and from the assembly and personal spending money. In order to give this special rate, it applies to all who go, regardless of the place they board the bus. This represents a saving of from \$2.50 to \$4.00 to all campers. The bus will leave St. Mary's Church, New Bern, at 6:00 a.m., on Monday, August 4, and will pick up campers at the following points: Court House in Kinston around 7:00 a.m.; First Free Will Baptist Church (Five Points) in Wilson around 8:00 a.m.; Memorial Auditorium in Raleigh around 9:30 a.m. (The bus will pick up campers at points in route other than those indicated by arrangements with the director. Also cars are to be arranged for at the expense of the conference to carry passengers from Greenville to Kinston and from Smithfield to Raleigh for contact with bus, and from other points not more than 25 miles from bus contact if there are as many as five registered.)

Registration for the August Conference is simple: Just send full name, correct mailing address, and age to the Rev. L. E. Ballard, Box 83, Selma, North Carolina, and enclose a \$5.00 deposit, which will be credited on the all expense item of \$30.00, leaving \$25.00 to be paid upon boarding bus. *Young people, this will be your last chance for Cragmont this year. Don't miss it! Get registrations in at once.*

## Stoney Creek Bible School Held June 2-6, 1958

The Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, held its annual vacation Bible school June

## Coming Events

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

2-6, 1958. The director for the school was Mrs. Kenneth Smith; song leader, Mrs. LeRoy Howell; pianist, Martin Lancaster. The total enrollment for the week was 140, with an average attendance of 140.

The adult class, taught by Mrs. Ernest Killete, had an average attendance of 28. The intermediate class, taught by Mrs. Charles Beamon, Miss Kaye Evans and Mrs. Delbert Scott, had an average attendance of 15. The junior class, taught by Mrs. Johnnie Pate and Mrs. Charlie Horne, had an average attendance of 18. The primary class, taught by Mrs. Foy Futrell and Mrs. David Crumpler, had an average attendance of 21. The beginners' class No. 2, taught by Mrs. George Toler and Miss Effie Mae Lancaster, had an average attendance of 20. The beginners' class No. 1, taught by Mrs. Ray Gardner, Mrs. Cary Lancaster and Mrs. Bill Crumpler, had an average attendance of 20. The nursery class, taught by Mrs. Billy Massey, Mrs. Frank Pate, Miss Peggy Pope and Miss Linda Futrell, had an average attendance of 15.

Commencement exercises were held the following Sunday night.

## Washington, N. C., Church Experiences Rapid Growth

The First Free Will Baptist Church of Washington, North Carolina, held a record attendance of 225 in Sunday school June 8. The Sunday school enrollment was only 195 members. The superintendent, Mr. Curtis May, had previously stated he would sing a solo if a new attendance record was set. Mr. May rendered his solo which was enjoyed by all.

Sunday afternoon, June 8, eighteen new converts gathered on the river shore to be baptized. Part of the candidates came to Christ during the spring revival and others came later.

The daily vacation Bible school, under the direction of Mrs. Shelton Moore, held its graduation services Sunday night, June 8, to climax its previous week of school. The average attendance for the week was 127. A short program was rendered, followed with the awarding of certificates.

Under the guidance and efforts of the Rev. Charles E. Keith, pastor of the church, the church gives thanks to God for His richest blessings He has and is bestowing upon it.

## Rose Bud Reports Successful Revival

The Rose Bud Free Will Baptist Church near Wilson, North Carolina, held its spring revival services with the Rev. Billy Jackson as the evangelist, assisted by the pastor, the Rev. C. J. Harris, the week of April 7-12, 1958. Good old gospel singing and wonderful soul-stirring messages were enjoyed each



evening. There were twelve that came into the church by professing Christ as their Saviour, and two by letter.

### **First Church of Columbus, Ga., Holds Youth Revival**

The First Free Will Baptist Church of Columbus, Georgia, held a youth revival which started on Friday night, May 30, with Al Davis of Darlington, South Carolina, and Rocky Niebruegge of Nashville, Tennessee, as the evangelists. Both of these young men are students at the Free Will Baptist Bible College, Nashville, Tennessee. The revival services started out to be a week-end revival, but the Lord blessed the meeting so that it continued on through Sunday night, June 8. During this time there were between forty and fifty decisions for Christ.

The Rev. Bob Creech, a former student of the Bible College, directed the services. The two students alternated the preaching and leading the singing.

The pastor, Rev. Chester A. Huckaby, would like to recommend this evangelistic team to any church for revival work or vacation Bible schools; their addresses are Al Davis, Route 1, Darlington, South Carolina, and Rocky Niebruegge, 3609 Richland Avenue, Nashville 5, Tennessee.

### **2nd Union of Western Conference Convenes with White Oak Hill Church**

The Second Union of the Western Conference of North Carolina will convene with White Oak Hill Church in Nash County, June 28, 1958. The program is as follows:

#### *Morning Session*

- 10:00—Song Service
- 10:10—Devotions, Rev. L. H. Boykin
- 10:20—Moderator's Remarks
  - Welcome Address, Mrs. Russell Lamm
  - Response, Mrs. Wade Bottoms
  - Seating of Visiting Ministers
  - Roll Call of Churches
  - Reading of Minutes
- 10:40—News from Children's Home and Offering
- 10:50—Business Period
- 11:15—Worship Service, Rev. J. C. Varnell
  - Alternate, Rev. C. R. Ethridge
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Song Service
- 1:10—Devotions, Mr. I. D. Boswell
- 1:20—Special Song, Rev. Johnny Eason
  - Report of Officers and Committees
  - Song Service
  - Benediction

### **2nd Western District Sunday School Convention**

The Second Western District Sunday School Convention of North Carolina will convene with White Oak Hill Free Will

Baptist Church, Nash County, June 29, 1958. The theme for the day will be "The Waiting Lord"; Scripture, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20); theme song, "Let Him In." The program is as follows:

#### *Morning Session*

- 9:45—Song Service
- 10:00—Welcome, Bobby Lee Lamm
- 10:05—Response, Lonnie Worrell
- 10:10—Devotions, Horace Medlin
- 10:20—Business Session
- 10:25—Sunday School, Joseph Lamm, Superintendent White Oak Hill School
- 11:00—Intermission
- 11:10—Song Service
- 11:30—Convention Message, Rev. Cary Watkins
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Song Service
- 1:10—Devotions, Roman Lucas
- 1:20—Where Are We as a Convention?
  - In Sunday School Organization, Luther Bissette
  - In Denominational Enterprise, A. R. Strickland
  - In Our Literature, Mrs. Earl Bass
  - In Our Publicity, Mrs. Frank Sawrey
- 1:40—Special Music
- 2:00—Final Business
  - Reports of Committees
- 2:25—State Sunday School Convention Report
- 2:30—Field Secretary's Report
  - Youth Rally Report
- 2:55—Awarding of Banner
- 3:00—Adjournment

### **N. C. Eastern Conference Mission Board Meets**

The North Carolina Eastern Conference Mission Board will hold its regular meeting Thursday, June 26, at 2:00 p.m., in St. Mary's Free Will Baptist Church, New Bern, North Carolina. All those interested in the meeting are invited to attend and those qualifying for assistance may also make application.

It is the belief of the board that some areas are now open for missions. Your contribution can make this possible. Please mail your contribution to Rev. A. Graham Lane, Ernul, North Carolina.

Present members of the board are: Rev. N. D. Wiggs, chairman; Rev. C. B. Hansley, secretary; Rev. A. Graham Lane, treasurer.

### **Rev. Joseph Ange to Conduct Grace Revival**

Revival services will begin at the Grace

Free Will Baptist Church, Greenville, North Carolina, Sunday, June 29, and will continue through Sunday, July 6. Services will begin each evening at 8:00 o'clock. The Rev. Joseph Ange will be the evangelist beginning with the Monday evening service, June 30.

Mr. Ange is the former pastor of the Edgemont Free Will Baptist Church, Durham, North Carolina. He is now pastoring the Highland Park Church in Detroit, Michigan. He is a man of God and preaches the gospel of the Lord Jesus Christ in a way that has stirred the hearts of Christian men and women wherever he has preached.

Special music will be presented each evening by local and surrounding churches. Samuel Johnson will lead the group singing of favorite gospel songs and hymns. Assisting at the piano will be Miss Linda Smith of New Bern, North Carolina. Everyone is cordially invited to attend these evangelistic services.

### **Musical Messengers to Conduct Week-End Revival**

A special three-day evangelistic series will begin Friday night, June 27, at Ruth's Chapel Free Will Baptist Church in New Bern, North Carolina, according to an announcement by the Rev. J. C. Griffin, pastor.

The Musical Messengers will conduct the week-end meeting, bringing to the New Bern area their program of song and sermon.

R. J. Kennedy, singing bass in the quartet, will bring the opening night message. He will be followed on Saturday evening with a sermon by identical twins, Milton and Melvin Worthington, singing first and second tenor respectively in the musical ensemble.

Jerry Ballard will deliver the message Sunday morning with the twins closing the series Sunday night. Services will begin at eight p.m. nightly and eleven a.m. Sunday morning.

The team will appear on the program of the North Carolina Future Farmers of America state convention in Memorial Auditorium in Raleigh, North Carolina, June 25, 26. They will conduct two devotional sessions.

The Twins won nationwide recognition for agricultural achievements last year at the national Future Farmers of America Convention in Kansas City.

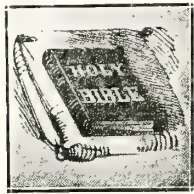
### **Albert Keech Jr. Ordained to Ministry**

Albert Keech Jr., member of Free Union Church, Pinetown, North Carolina, and a student of Free Will Baptist Bible College, was ordained to the gospel ministry at Free Union Church on June 16, 1958. The Rev. Ralph Osborne, moderator of the Al-

(continued on page eight)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:23). What are we to understand that *remitting* and *retaining* mean? Does it mean that Christ transferred the power to pardon sins which He alone had to be His apostles and their successors?

**ANSWER:** Some authorities translate the word from whence the word *remit* comes—*forgive*, which I think is a better rendering. You will find this rendering in the Revised Version. This being true, the word *retain* both means and should be rendered *not to forgive*. There is an abundance of teaching in the Bible that makes the fact that forgiveness of sin is only on condition of personal faith in the Lord Jesus Christ, the one and only Mediator between men and God. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5). No man other than Christ may act in any more of an official capacity in this office than some other; in fact, every Christian has access to God through Christ and Christ alone. The agent that works in the hearts of individual persons is the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:16, 26) "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26) "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

Authorities also say that rather than the ability to forgive sins, the commissioned authorities must announce *forgiveness* or *retention*. On the authority of God's Word, one may declare, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "For the wages of sin is death; but the gift of God is eternal life through Jesus

Christ our Lord" (Romans 6:23). The minister or bishop is called upon to reprove and to *rebuke*, but the Scriptures make it crystal clear that all of this is done in the proclamation of the whole counsel of God, which is the message or the Bible. When the Word of God is given forth it is that which does the reproving and the rebuking, the *remitting* and the *retaining*. (See Romans 1:16-18; Hebrews 4:12; Isaiah 45:2, 3; 49:2.) "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11). The word says, "The soul that sinneth shall surely die." Other than to say this is what God's Word says, I have no authority neither did Peter or Paul and neither does any Pope of Rome or any other whom man distinguishes. Every single true believer in Christ has the same right to witness in this way as does any other. God did not say that a certain number of robed Pharisees were to be witnesses of His unto the uttermost part of the earth, but all the followers of Christ have resting upon their shoulders this whole responsibility. And woe be to that person or council of persons or of churches who hinders one of Christ's little ones from the privilege that is his.

This in short simply consists in the simple proclamation of the gospel of the saving grace of our Lord Jesus Christ to anyone anywhere. There is remission for every one that receives Him by believing. There is *retention* or no remission for those who refuse or reject Him.

I understand that this and nothing else is meant by the use of the keys, which is simply the opening of the door by the simple preaching or proclaiming the powerful Word of God. "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16:19). "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). "Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?" (Jere-

## NEWS NOTES

(continued from page seven)

bemarle Conference and acting chairman of the ordaining board, was in charge of the service. The adult choir of the church rendered special music; Rev. L. E. Ambrose presented the Bible and gave the charge; Rev. A. B. Bryan, his pastor, prayed the dedicatory prayer; and Rev. Ralph Osborne delivered the ordination sermon. Rev. Keech is presently supplying as pastor of Cedar Grove Church near Williamston, North Carolina, but plans to return to the Bible College in the fall.

### \$64,000 Winner Will Be Evangelist at Sea Level, N. C.

The Rev. Stanley E. Skeens of Danville, West Virginia, the Free Will Baptist minister who was winner on the \$64,000 Question on C.B.S. Television, will be the evangelist in a revival meeting at Free Union Free Will Baptist Church, Sea Level, North Carolina, June 28—July 12, 1958. The services will begin each evening at eight o'clock.

The pastor of the Free Union Church, the Rev. P. C. Smith, says, "We are planning to have special music and singing by visiting choirs from various parts of Eastern Carolina. We extend to everyone a cordial invitation to attend these services and pray for the success of the meeting."

## Evil Thoughts

Watch yourself and do not allow evil thoughts to lurk in your minds. They may come slipping in, but do not allow them to remain there. Evil thoughts have done great mischief in the world. Bad thoughts come first. Bad words follow, and then bad deeds are the result. Watch against evil thoughts, strive against them, pray against them. An evil thought prepares the way for the coming of Satan, the great enemy of the soul. If we will guard our thoughts, thinking only of things that are pure, noble and good, we shall preserve ourselves against wrongdoing.—*The Boy's Friend*.

miah 23:29). Peter in this way, that is by preaching, opened the door to three thousand Jews on the day of Pentecost. (See Acts 2.) Then he opened the door to the Gentiles (Acts 10) at Cornelius' house. Paul did just this very same thing when he preached through Asia, then over into Europe; and so has each follower done that witnesses under the Great Commission. They used the keys. They will be used by Jesus' followers as long as there is preaching.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### THE CHURCH AND ITS YOUNG PEOPLE

"But Jesus said unto them, *They need not depart; give ye them to eat*" (Matthew 14:16).

This text is taken out of the story of the feeding of the *five thousand men, beside women and children, with the five loaves and two fishes*. But instead of applying its teaching to the material things, I want to point out that I believe that Jesus was teaching His disciples that He expected them, and us, to give those under our care the spiritual food they need to grow into real strong men and women to be able to work for the bringing in of His Kingdom and for His glory.

The church definitely owes a great deal to its young people. Too many seem to think that all the church is responsible for is to get people to join its membership. Too many think nothing of a program of teaching and training for future service. They forget the three and one-half years that Christ used to train His disciples before He said to them, "Go into all the world." Too many want the young people to sit back and listen to themselves being criticized and told how mean and irresponsible they are, with never a word of praise or encouragement. But that kind of giving is not what Jesus meant when He said, "Give ye them to eat."

My experience with Christian young people leads me to know that they will do when given a chance to do. And I know, too, that they are capable. Sometimes far more capable than I in certain fields, and no doubt there is the trouble with some of us.

There is a definite growing feeling in my mind that the laxness of the church regarding its young people is a very considerable contributing factor in our present-day juvenile delinquency. Many of us dare not mention this, but just take a look and compare those who are given responsibilities in the better things that only the church can give and see the difference. Keep your young Christians busy doing good and they will not have time to do the bad things.

One of our greatest needs in most churches, especially small churches, is a great number of consecrated and devoted leaders and counselors for our young people. We do not need bosses and drivers who think they can handle young people by giving orders

and finding fault. You cannot lead anyone, and certainly not young people, that way.

Someone has said that the nation's great asset is its young people. The same thing is true of the church. Its future growth must depend on its young people. Its future usefulness must depend on its young people. Then don't drive them away. Jesus said in the text, *They need not depart; give ye them to eat*.

This is my last article in the series to and about young people. As I have prepared them I have hoped and prayed for two things. It has been my constant hope and prayer that as these articles have been read by many young people they have been inspired to live more consecrated lives for the glory of God. And it is my desire, also, that older Christians have been led to see the importance of helping and encouraging young Christians who are struggling in the battle against Satan.

My future articles in this column will deal with various subjects which will, I hope, prove blessings to all who read them. May God richly bless all.

"And as thy servant was busy here and there, he was gone . . ." (1 Kings 20:40).

## Till You're Well Again

*"... My grace is sufficient for thee:  
for my strength is made perfect in weakness. . . ."*  
(2 Corinthians 12:9)

REV. A. B. BRYAN, PINETOWN, N. C.

### DISPLACED PERSONS

You have heard the story of the breaking down the walls of Jericho as recorded in Judges, the seventh chapter. Gideon directed a small but obedient army and delivered God's people from the Midianites. Victory was won only after the army of Gideon was reduced until "... they stood every man in his place round about the camp: . . ." (Judges 7:21).

From the way God dealt with Gideon and his army it can easily be seen that there were many in his army who were displaced. Gideon informed his army of the great task assigned to them and God commanded him to release "... Whosoever is fearful and afraid, let him return and depart early from mount Gilcad. And there returned of the people twenty and two thousand; and there remained ten thousand" (Judges 7:3). There were yet others who were displaced. God told Gideon to give them another test. "So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lappeth, him shalt thou set by himself: likewise every one that boweth down upon his knees to drink" (Judges 7:5).

There appeared to be three types of sol-

diers in the army which were not needed: those who were fearful and afraid. Those who were untrained and did not respect minute command and order; they were those who lapped water with their tongue as a dog lappeth. Remember it was necessary to work in order and silence as well as to sound when the time came. If some of them were to use one method and some another there would be a clashing of methods and complete victory would be lost. Gideon was the God-chosen leader and they were to follow him with the plan God had given. In the third place there were those who were not alert enough to stand erect and ward off the enemy when they fed themselves or drank water. They forgot that they had one purpose for being retained in the army of Gideon.

All those who were released from active duty were not mentally and spiritually prepared to win the victory; thus, they were displaced persons, or persons who were out of place with responsibility when there was least doubt that God could not score the victory. Reader, I would ask you, are you a displaced person in the service of the Lord? Is so you ought to get out, or get your heart right with the Lord. God cannot use a person who is not in his rightful place in service and in right relationship with Him. One must first have right relationship with God. Those who were fearful and afraid of the task assigned, acknowledged that they were not in right relationship to win. If one is awkward, unlearned and not confident that God is using him in the place or vocation which he has chosen, it is time to question the wisdom of trying to do things or stay in a vocation which he is not confident of being able to make a good servant.

I have discussed with many people during my ministerial career who have witnessed to me that they have been displaced in life because of wrong choosing. It was only this week that a fine man told me that he had missed the mark because of his choice. For example: I remember two men in particular, one of whom told me that he felt God had called him to the ministry at an early age and because of difficulty he had never yielded to the call, which I doubt he ever will at his age. On the other hand, I was riding with one of my brother ministers sometime ago and he stated to me that he definitely felt that it was a mistake for him to be ordained to the ministry, that his talent was not preaching or pastoral work. No reflection is intended to be given upon these fine men. I use this illustration to point out that life is complete only when people are in right relationship with the Lord and are serving because of earnestly seeking God's will for

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Graduates of Mount Olive College

Below are pictured five of the graduates who graduated from Mount Olive Junior College, Mount Olive, North Carolina, June 1, 1958. Other graduates will follow in later issues of *The Free Will Baptist*.



Miss Effie Overman

Effie Overman, daughter of Mr. and Mrs. W. C. Overman of Princeton, North Carolina, graduated from Mount Olive Junior College June 1 with a certificate in business education.

Miss Overman is a member of Raines Crossroads Free Will Baptist Church, Western Conference, North Carolina.



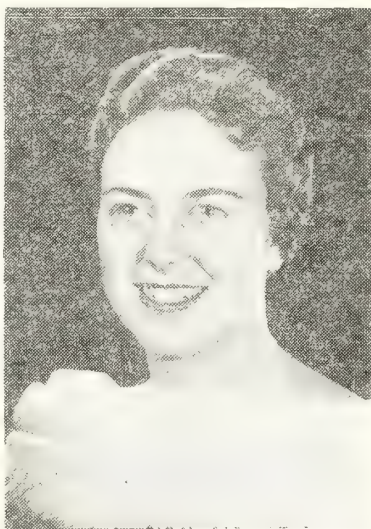
Miss Christine Slaughter

Christine Slaughter, daughter of Mr. and

Mrs. Otto Slaughter of Newport, North Carolina, graduated from Mount Olive Junior College on June 1 with a certificate in business education.

Miss Slaughter was a 1956 graduate of Newport High School.

She holds membership with the Holly Springs Free Will Baptist Church, Eastern Conference, North Carolina.



Miss Treva Jeanes

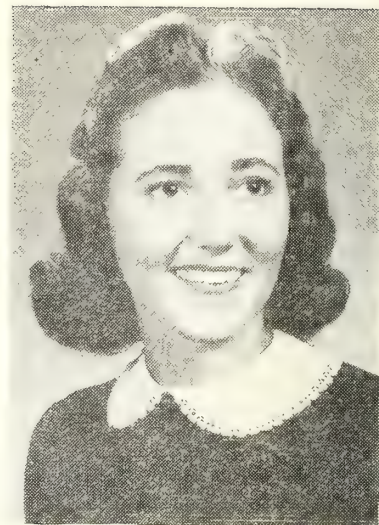
Treva Jeanes, daughter of Mr. and Mrs. L. W. Jeanes of Rock Ridge, North Carolina, was graduated from Mount Olive Junior College on June 1 with a two-year certificate in business education.

Miss Jeanes has been employed in the business office of Mount Olive Junior College, a position she has occupied on a part-time basis while a student at the college. She was editor-in-chief of the 1958 edition of the Mount Olive Junior College Yearbook, *Olive Leaves*.

Miss Jeanes is a member of Marsh Swamp Free Will Baptist Church, Western Conference, North Carolina.

Margaret Ann Lee, daughter of Mr. and Mrs. Herman Lee of Clayton, North Carolina, graduated from Mount Olive Junior College on June 1 with a certificate in business education.

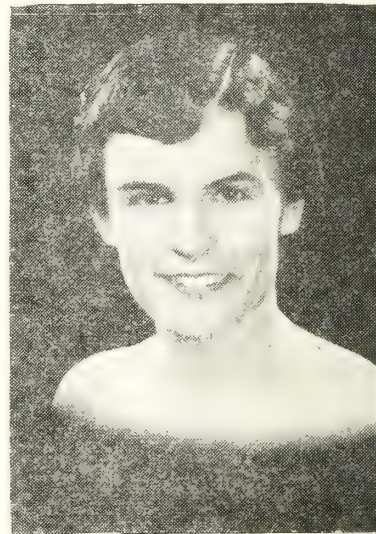
Miss Lee, valedictorian of the 1957 graduating class of Wilson Mills High School, was awarded a president's scholarship to Mount Olive Junior College. She has been



Miss Margaret Ann Lee

employed by the Bank of Mount Olive.

Her home church is Johnston Union Free Will Baptist Church, Cape Fear Conference.



Miss Betty Lou McLamb

Betty Lou McLamb, daughter of Mr. and Mrs. Roy McLamb of Newton Grove, North Carolina, was graduated from Mount Olive Junior College with an associate in arts degree.

She was valedictorian of the 1956 graduating class of Westbrook High School. At Mount Olive Junior College she won the Daughters of the American Revolution scholarship for making the highest scholastic average during her freshman year.

Miss McLamb is a member of St. Paul's Free Will Baptist Church, Cape Fear Conference.

God is never kind at the expense of justice.

If a thing is not forgotten it is not forgiven.



# NOTES — AND — QUOTES

By J. C. Griffin



## A CONTINUATION OF DR. CLYDE TAYLOR'S MESSAGE

The reason for this message is that we, as Americans, are facing great changes in our way of living. The Protestant church is between two great religious and political powers, namely, Communism on one hand and Roman Catholicism on the other. Both of these are determined to rule the world, as soon as possible. I have read much about these religious and political powers. Let us say, that they have the privilege to believe what they want to believe. If you do not know this you are not acquainted with the aims and purposes of these organizations.

As an American I want to have my privilege to worship God according to the dictates of my conscience. Therefore I cannot support in any way a system that would take that privilege away from me and my fellow citizens. For this reason I am giving to you the message of Dr. Taylor. I have no hard feelings against the man who believes in Communism nor the Roman Catholic. But I believe in the Constitution of the United States and I want it to remain as it is in regards to our freedom. So now we continue to quote Dr. Taylor, as his article appeared in the *Convert*:

"For years the Catholic church maintained a lobby in Washington with a capable staff assigned to the task of writing and influencing legislation in behalf of Roman interests. The NAE set up its listening post in 1944. Later the National Council of Churches opened an office in the capital.

"Denying the validity of the principle of separation of church and state the Roman hierarchy has not hesitated to enter the arena of politics. This outstanding job of public relations produces a Spain, a Columbia. Yet right now in the public press we see an outstanding job of public relations promoting a loyal Roman Catholic, Senator John Kennedy of Massachusetts, as the next Democratic candidate for U. S. presidency. This raises the question as to where evangelical Protestants fit into this picture.

"It is our firm belief that church organizations and offices should never enter the political arena or become the mouth piece of Protestants in political matters. The church should stay out of government except in matters of official business invol-

ving the church. This does not mean however that our church members are exempt from their responsibility as citizens in matters of government and the national interest. Unless Christian citizens take a Christian witness and life into state affairs, we abdicate in favor of the opponents of religious freedom.

"Fortunately we will have enough freedom in America for evangelicals to have a voice and to exercise leadership in the development of government policy. We have the right to vote. Failure to do so is to vote in favor of the opposition. We have the right and the responsibility to be vocal by letters to congress, or to the press. In local meetings we can voice our support for sound policy and expose attacks on our freedoms, as well as rally support for their preservation.

"Serving as a national voice for evangelical Protestants, the National Association of Evangelicals is widely recognized by our government and many foreign governments. As warnings are sounded through the evangelical press in Washington, evangelicals can exercise a tremendous influence by writing their congressmen and senators about legislation that is vital to the spiritual and moral interests of every Christian. Take, for instance, the periodic attempts to secure the appointment of an ambassador to the Vatican. Evangelical Protestants must raise a voice along with others in strong protest. Letters to the White House and Congress, telegrams and even personal calls, speak a language government understands. Such actions, to a large degree sparked by the National Association of Evangelicals, led to the defeat of the proposed ambassadorship to the Vatican for General Mark Clark and succeeded in terminating the office of Myron Taylor.

"The Roman hierarchy operates not only in Washington but also in the various states so as to forward its program. Tactics may be altered but the ultimate goals remain unchanged. In the late nineteenth century, Rome denounced Bible reading and prayer in the schools. In fact all mention of religion and God was denounced and the hierarchy sought to make public schools secular institutions, completely non-religious. They brought over 100 cases into the courts for this purpose. Yet in the twentieth century the Roman hierarchy denounces the public schools because they are *godless and secular*. One century to undermine, another century to destroy. It is up to us to know what is going on in our own community. Roman Catholics are elected to school boards (usually men who send their own children to parochial schools) who in turn sabotage the public schools and who have more than once sold public school buildings to the Roman church for \$1.00 and

other considerations as in Boston, Rhode Island and other areas. The standards of the public schools have often been lowered so that no one wants to use them. Alert Protestants can watch nominees and vote in elections. Several cities in America where attention was called to this abuse have cleaned house.

"In 27 states nuns are teaching in the public schools. These with their binding religious vows may not teach unless they include Roman Catholic doctrine. Many evangelical parents paying little attention to the school situation are suddenly amazed to find their youngsters praying to the Virgin, crossing themselves and attending religious classes in public schools. A mother in Johnsburn, Illinois, is now suing the school board because it has allowed the Roman Catholic church to operate the local public school with six nuns teaching, paid from public funds. All classes are subjected to teaching which tends to undermine faith in anything but the Roman church. The school board has accused this conscientious Lutheran mother of lacking in tolerance. Likewise, parents have sued in New Mexico, Colorado, Missouri and Kentucky to rid their schools of Roman nuns who not only violate the provisions of church-state separations by teaching in religious garb, but are paid from public funds on which they pay no income taxes because they have taken a vow of poverty and endorse their checks directly over to the bishop. Americans United for Separation of Church and State, with headquarters in Washington, D. C., is ready and willing to counsel and help parents anywhere who face this problem in their community.

"Evangelicals have a vote and with it a voice. They can still provide leadership if they have a mind to do so. Often the strongest defense is to expose the methods of the enemy. An alert, active group of citizens can soon settle the problem. Let us beware of the pseudo-tolerance which sells out to the foes of freedom.

"If our rights are attacked or restricted, griping does little good. We must resist and act. Freedom must be defended."

The soul of man can be free only when it is captive to God.

The longest journey begins with a single step.

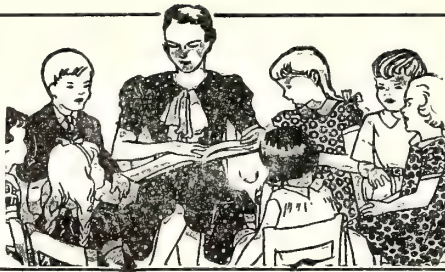
We have committed the Golden Rule to memory now let us commit it to life.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### God Finds a Way

Harry M. Savacool

**I** AM sure your father won't approve of it," said Matilda Aikens as she hustled about to get breakfast on the table.

"But the poor dog has to have a home," said Timmy from where he sat stroking a small brown dog. "Someone must have thrown him out of a car last night. See how frightened he is. I sure hope Dad will let me keep him."

Both mother and son glanced anxiously at the door as they heard the quick step of James Aikens coming in from the morning chores at the barn. He washed up quickly, hurried by the delicious odor of frying bacon. As he entered the kitchen his eyes fell upon Timmy and the dog.

"What do we have here?" he asked sharply. "Timmy, you simply cannot keep that stray dog. I would like to humor you and be kind to the dog but we have had a poor season. The drought ruined our crops and every dollar we have will be needed. We cannot spend money for a dog license and dog food."

"Oh, Dad," pleaded ten-year-old Timmy, "Please let me keep him. I will earn the money for the license and some dog food too. My Sunday school teacher said last Sunday that Christians should be kind to dumb animals. This poor little doggy needs a home."

"Oh, well," said James Aikens hesitantly, "if you earn the money for the license I suppose you can keep him. This is a Christian family and I feel as your teacher does that we should be kind to dumb animals but I think it will have to stop with one stray dog. No more after this one, Timmy."

"Thank you, Dad! He is saying thank you too. Just watch him wag his tail. I'll call him Josh after our old horse that died."

"Come on, both of you, to breakfast," said Matilda Aikens happy to see the dog problem so easily solved.

The next day Timmy had a great time with Josh. The stray dog seemed to appreciate the kind treatment he was receiving and bounded about with delight licking Timmy's hands. As five o'clock approached Timmy had to leave his new friend to throw down hay from the loft and do other chores about the barn. He heard his father come from the field with the

tractor and go to the chicken house for the night's feeding. Then he heard his father calling him in a voice much sharper than usual.

"Timmy! Come here at once!"

Timmy hastened to the chicken house area from which the call had come. His father was standing looking down at a chicken which had been badly mangled and lay dead.

"Timmy, that is dog work," he said sharply. "No wonder that dog was thrown out by someone. Once a dog gets to killing chickens there is no cure except to put them out of the way."

"Oh, father," pleaded Jimmy, "I am sure Josh didn't kill the chicken. It wouldn't be fair to blame him when we are not sure. I will try to watch him every minute and I will find out what dog really killed the chicken."

"All right, Timmy. I want to be fair but once I am sure Josh is a chicken killer I will have to destroy him at once."

After his father went into the barn Timmy called his dog and sitting down on the ground he put his arms around his neck.

"Josh," he said, "I'm sure you didn't kill that chicken but if you did you must never kill another one."

Josh looked so intelligent that Timmy thought he must understand.

That night Timmy prayed earnestly that God would help him find the guilty dog and save Josh.

Next noon the tractor drove in and in a few minutes Timmy heard a call that made his heart sink. He hurried out to find his father standing looking down at another dead hen.

"Josh was right here sniffing around this hen when I came in. He certainly is a chicken killer!"

Just then a neighbor, Henry Wiggins, drove up in his light truck.

"Dog been killing your chickens?" he asked.

Mr. Aikens told him the situation and the evidence that pointed at Josh as the guilty one. Timmy stood looking as miserable as a boy could.

"Well, a dog has been killing mine for the past week and that couldn't be Josh. I

have suspected that mean dog your hired man keeps. I have seen him running away from my place a couple of times when I found mangled chickens."

"Well, I guess that gives Josh another chance," said Mr. Aikens. "I will have the hired man keep his dog tied."

Timmy ran happily towards the house with Josh bounding along with him. He was eager to tell his mother how his prayer had been answered.—*My Pleasure.*

### Willie's Prayer Answered

**ONE** cold morning a poor, ragged boy stood at the corner of a street in the great city of London. A gentleman passing by noticed his hungry looks and cold, lonely appearance. After a few questions he promised the lad food and shelter if he would consent to attend a religious school near by. Poor fellow, he had never tried to learn. He did not know a mother's love and his father was a drunkard. The story of Jesus and His love was a new and wonderful thing. He had never heard it before. He listened carefully, began to pray, and soon became one of Jesus' little ones. He had such a happy heart that he could not keep from singing, and even his miserable home seemed brighter.

One evening he sat singing to himself, "I am so glad that Jesus loves me," when "Stop that!" roared his father, and Willie was silent, but soon, with the forgetfulness of childhood, he was singing again, "I am so glad." This time he was ordered to bed, but the father could not forget the words, and in the middle of the night Willie was awakened by hearing his name called, "Willie, Willie, sing that again." Could it be a dream? No, there sat his father by the bedside, so Willie sat up and sang the hymn all through. "It is true, father. Jesus died for you and me, so He must love us."

"O Willie, could you pray for me?"

"I don't know quite what to say, Father."

"Say I am the biggest sinner on earth, but I want Jesus to love me and make me good."

So Willie, with his arms around his father's neck, prayed: "O God, this is my father, and he says he is very wicked, but he wants to be good. O Lord, make him fit to live with Thee in heaven, and teach him to love Thee."

Little Willie's prayer was heard. God forgave his father's sins for Jesus' sake and gave him peace.—*Mrs. M. T. R., Publisher Unknown.*

"There is only one person with whom you can profitably compare yourself, and this person is your yesterday's self."—*Select-ed.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Rocky Mount, N. C.—May was a very busy month for the Woman's Auxiliary of the First Free Will Baptist Church. On May 6 the general woman's auxiliary meeting was held at the church with good attendance. The program, "Watchfulness in the Home," was effectively rendered by Mrs. Ruth White and Mrs. Ora Dickerson.

On May 13 a special dinner meeting, to which the husbands were invited, was held in the dining room of the Howard House

Cafeteria. After dinner a study course of stewardship entitled, "All of Mine for Him," by Damon Dodd, was presented by Mrs. Kathryn Ricks.

Mr. and Mrs. Herbert Waid were guest speakers at the church on Wednesday night, May 28, sponsored by the woman's auxiliary. Mr. Waid brought the message, after which interesting color films were shown by Mr. Waid and identified by Mrs. Waid. The films were the activities of some of our mis-

sionaries in Japan.

The circles met on the third Tuesday night in the homes of the members. The Clara Gray Langdon Circle met with Mrs. Elma Wooten, and the Divinity Circle met with Mrs. Juanita Rivenbark. After the meetings delicious refreshments were served by the hostesses.

Fountain, N. C.—The Y.P.A. of King's Cross Roads Church met on Monday night, June 9, at the church. The meeting was opened by the program chairman, Butch Baker. The lesson topic for the night was "Temperance." After the lesson the group was led in prayer by Mrs. Carson Baker. The meeting was attended by Butch Baker, Doris Dunn, Jean Bland, Faye Harris, Mary

(continued on page sixteen)

## Treasurer's Report

### North Carolina Woman's Auxiliary Convention

Mrs. M. A. Woodard, treasurer of the North Carolina Woman's Auxiliary Convention, reports as of May 22, 1958, the following:

Balance Brought Forward			\$2,476.20
	Receipts	Disbursed	Balance
Co-Laborer Band	\$ 752.94	\$ 752.94	
Cragmont Assembly	100.62	100.62	
Cragmont Woman's Conference	47.05	47.05	
Cragmont Founder's Day	60.00	60.00	
Mount Olive College	485.86	485.86	
National Bible College	234.45	234.45	
Superannuation	374.52	374.52	
State Home Missions	777.31	500.00	277.31
National Home Missions	43.29	43.29	
Alaskan Missions	260.63	260.63	
Foreign Missions and Small Amounts for Missionaries	822.03	822.03	
African Mission Project	1,882.50	1,882.50	
Emma R. and Tommy Willey	1,483.68	1,483.68	
Bicycles for Missions	10.75	10.75	
Visual Aid	15.65	15.65	
Mexican Missions	14.16	14.16	
Church Finance Asso.	8.00	8.00	
Children's Home, Cur.	94.90	94.90	
Dining Room Furniture	80.00	80.00	
Bedspreads	25.00	25.00	
Promotional Work	83.50	83.50	
Sale of N. C. Guide Books	12.25	12.25	
Donations to Convention	193.50	193.50	
Per Capita Dues, State and National	769.52	769.52	
Convention Offering for Children's Home	114.16	114.16	
Convention Offering for Mt. Olive College	40.05	40.05	
Totals	\$8,779.42	\$8,279.42	\$2,753.51

### Convention Operating Expenses

Printing and Postage, 1,000 Minutes	\$114.77
A. P. L. F. Committee Meeting	10.50
Supplies for Secretary	13.10
Funeral Flowers	10.55
Executive Committee Meeting, Sept. 4	59.10
Paper, Postage, Phone Call, Loan Fund Chm.	8.87

Convention Letterheads, Envelopes	17.91
A. P. Loan Fund Committee Meeting	9.40
Mimeographing Supplies for Secretary	27.91
Executive Committee Meeting, March 18	51.40
Application Forms, Reference Requests, Notes with Stubs for Loan Fund Com.	20.00
Printing and Postage, "Look" Sheet	33.50
Treasurer for 12 Months	180.00

Total for Convention Operating Expenses \$557.01

Field Worker, 8 Clinics, 1,049 Miles	\$132.45
Appropriated by Executive Com. from Home Missions for Alaskan Missions	500.00

Total for Field Worker, Alaskan Missions \$632.45

### Voted by Convention

Herbert Waid, Missionary	\$ 25.00
Superannuation	25.00
Die for Life Membership Pins and Guard	125.00
Sample Pins and Tax on Same	48.48

Total by Convention in Session \$223.48

### Allocations by Finance Committee

President	\$ 25.00
Secretary	50.00
Y. P. A. Declamation Contestant to National Convention	50.00
G. T. A. Declamation Contestant to National Convention	50.00
On Expense of Delegate to National Convention	25.00
Donation to National W. A. Convention	10.00
Mt. Olive College, Programs and Donation	50.00
National Bible College	25.00
Cragmont Woman's Conference	27.95
National Per Capita Dues	395.00

Total Allocated \$705.95

### Total Paid Out

By Departments	\$7,449.30
Convention Operating Expenses	557.01
Field Worker	\$132.45
Appropriated for Alaskan Missions	500.00
By Convention in Session	223.48
Allocations	705.95

Total Paid Out \$9,568.19

Balance on Deposit May 22, 1958 \$1,637.43



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

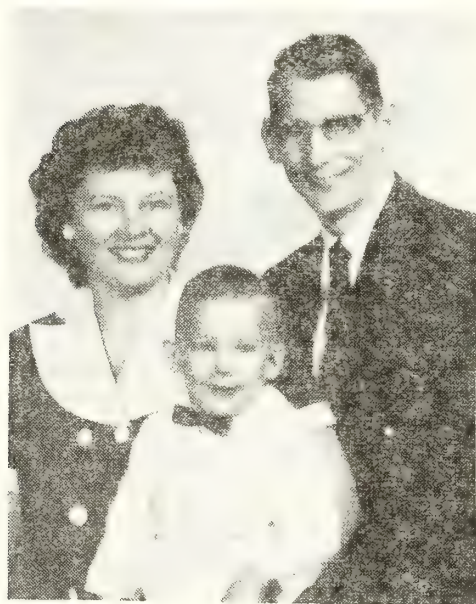
STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

June 6, 1958

Dear Friend:

We are grateful indeed to everyone who helped to make the month of May a good month for foreign missions. We praise the Lord for the response given to our workers on itnerate. Miss Barnard, Mrs. Willey and Benito Rodriguez, had very successful meetings in Georgia, Oklahoma and Tennessee. Each of these workers have nothing but praise for everyone who was so kind to them, during their efforts to share with you the needs of India, Cuba, South America and the world. May we have learned to pray more intelligently for these fields as a result of their services.



Ken, Marvis and Kenny Eagleton

APPROVED FOR BRAZIL!—The latest appointment of new missionaries goes to Rev. and Mrs. Kenneth Eagleton. Ken and Marvis are both from the state of Texas. However, for the last few years they have been associated with the Free Will Baptist Bible College in Nashville, Tennessee. Mrs. Eagleton served the college very efficiently as bookkeeper, while Brother Eagleton has served as head of the Practical Work Department. They hope to enroll in language school in Brazil as soon as possible. You may help to make it possible by your prayers and gifts to their account.

ACCOUNTS IN THE RED!—You will note by this report that a number of accounts are in the red. Perhaps your church, class or Sunday school would like to receive a

special offering designated for one of these deficit accounts. It would certainly be appreciated at this time.

NATIONAL ASSOCIATION WILL FEATURE SPECIAL MISSIONARY SPEAKER!—Did you know that it will be only a few weeks until the convening of the National Association? The first public service will be conducted on Monday afternoon, July 7, in the Gold Room of the Sheraton-Jefferson Hotel in St. Louis, Missouri. This will be a declamation contest sponsored by the WNAC. If you really want to see our young people perform in public speaking, then don't miss this service.

DR. OSWALD SMITH, a pastor of People's Church in Toronto, Ontario, Canada, will be the principle speaker at the special missionary service on Wednesday evening, July 9, at the Keil Auditorium. Make your plans now to attend. This promises to be the greatest convention ever. *Don't miss it!*

WORK THAT IS ALIVE!—One father was complaining to another of the fact that his son cost him so much. He had to give money for clothes, books, carfare, lunch, etc. It was a burden. The other father remarked, "My boy does not cost me a dollar. I wish I could spend something on him." "Why does he not cost you?" asked the first father. "Because," replied the second father, "he died a few months ago." That father would give all his money to have that boy back with him, to hear his laughter and good cheer. Things that are alive demand revenue. Any work that is alive needs revenue. Our foreign mission program will always need money to carry on the work. Salaries, equipment, passage, buildings, language, printing, and many other expenses are involved in the work of extending the gospel to those who have never heard. As we continue to be alive and expand our work, our revenue must increase. May we believe the Lord to supply all our needs.

HATS OFF!—They did it again! "I tell you these women folks *sho'* know how to get things done!" Do you know what? They adopted a ten thousand dollar project last year for Africa and of this date (June 6) they lack less than one thousand dollars having every red cent of that money! I wouldn't be surprised that by the time you read this letter they will have *busted* a seam. I'm glad though, and I know all of you are, for they will be responsible for building our first mission station in the Bondoukou Circle of French West Africa. It will be

called Co-Laborer Station. Hats off to WNAC and to everyone who helped them with this project!

### PRESSING PRAYER REQUESTS

1. The health of all our missionaries.
2. The education of our missionaries' children—especially Elizabeth Merkh.
3. Brother Willey in Brazil.
4. The Waids and Eagletons as they hastily prepare to leave for Japan and Brazil.
5. The missionaries in language study.
6. Please pray for the trip to Africa. We plan to leave August 1 for the Bondoukou Circle.
7. The National Association.

Prayerfully submitted,  
Raymond Riggs  
Promotional Secretary-Treasurer

## Financial Statement

### BOARD OF FOREIGN MISSIONS

May, 1958

Cash in Bank May 1, 1958	\$27,989.50
Receipts	15,501.33
Total to Account For	\$43,490.83
Disbursements	15,458.25

Cash in Bank June 1, 1958 \$28,032.58

### DEFICIT

Laura Belle Barnard	\$ 34.77
Rev. and Mrs. Fred Hersey	372.05
Rev. and Mrs. Lonnie Sparks	478.18
African Truck Project	823.51
Books, Tracts, etc.	30.58
	\$1,739.09

### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 1,602.48	\$ 2,897.52
Ariz.	300	49.67	250.33
Ark.	4,500	1,361.09	3,138.91
Calif.	4,200	886.23	3,313.77
Fla.	3,000	1,367.06	1,632.94
Ga.	5,000	2,449.74	2,550.26
Ill.	5,500	2,101.39	3,398.61
Ky.	3,500	1,196.30	2,303.70
Maine	300	40.00	260.00
Mich.	20,000	4,862.93	15,137.07
Miss.	3,000	764.04	2,235.96
Mo.	12,000	3,527.89	8,472.11
N. Mex.	300	153.69	146.31
N. C.	30,000	15,056.58	14,943.42
Ohio	5,100	1,480.28	3,619.72
Okla.	7,800	3,523.49	4,276.51
S. C.	6,500	3,460.52	3,039.48
Tenn.	12,000	4,683.31	7,316.69
Texas	5,500	1,891.13	3,608.87
Va.	6,000	2,795.13	3,204.87
W. Va.	4,500	499.98	4,000.02
Misc.	9,715	972.04	8,742.96
Totals	\$153,215	\$54,724.97	\$98,490.03



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## A Merciful and Just God

(Lesson for July 6)

Lesson: Deuteronomy 10:12—11:1;  
Romans 5:6-11.

Golden Text: Psalm 103:17.

### I. INTRODUCTION

"All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all." The nature of fallen men is evidenced by the things they like, the things they do, and the way they go. It is the fallen nature of men that characterizes them as fallen creatures. Their tendency is their own way, and their own way is away from God and toward their ultimate and certain doom. But to halt and turn lost and straying sinners back to Him whose salvation and care they have willingly strayed, the LORD hath laid on him the iniquity of us all.—*The Bible Teacher* (F.W.B.).

### II. HINTS THAT HELP

1. The key words are death, resurrection, and imparted life.

2. The fountain and spring of our salvation is the death of Christ. One might have said when the angels sang, "Unto you is born this day a Saviour," that this would be humiliation enough for God, to merely come to earth and live among men. Surely there would be enough virtue in this act to save us.

3. The incarnation is the foundation fact, but something more must be built on it. Is life enough? Working, sleeping, passing up and down the streets of Nazareth for thirty years? No, this is not redemption. It brings us nearer to it, year by year. But life like this forever would not have saved us.

4. Is teaching enough? No, that had great power, but it was like God's law. It made sin more exceeding sinful, but did not take it away.

5. Would translation to heaven, then, have been enough? No, nothing will do but this. "Christ died for us," as our Ransom, our Substitute, not merely for our benefit and advantage.

6. He died to satisfy justice. He died to honor the divine law. He died to procure for us a righteous forgiveness, a peace—calm and deep and pure—like the very

peace of God. He died to cancel guilt, to cleanse us by His sacrificial blood.

7. And this great act is brought before us here, and everywhere, as the most wonderful proof that could be given of the love of God. In the whole course of human history there has been nothing like it. Christ died for our sins.

8. Jesus was born to die. He said, "Greater love hath no man than this, that a man lay down his life for his friends." He was willing to go the last mile for us. He gladly accepted the punishment which rightly belonged to us.—*Defender Magazine*.

9. Paul clearly implies that God would not be righteous if He simply passed over man's sin and forgave it without any atonement being made. God realized, as you and I cannot, that sin was of such a nature that it could not justly be passed over without something being done about it. That something was done by Christ. Because of what He did, God has the right as well as the disposition to forgive lost men. Though He pardons and cleanses and takes to heaven men who had been vile, by no being in the universe can His righteousness be impeached. (See Romans 3:21-31.)

10. The righteousness of God then is the justice of the Father interpreted in the Son and taught to us by the Holy Spirit. It is not an attitude of appeasement or of arbitrary condemnation. It should cause us to fear, but it should also cause us to hope and to draw near. He who so looks to the righteousness of God has a great standard by which to measure all his attitudes and actions.—*Selected*.

### III. ADDITIONAL TRUTHS

1. The famous Irish evangelist, James M'Kendrick, in describing a remarkable revival in which he participated at Hamilton in 1883, gives this anecdote: "Many were soundly saved at our open-air meetings as well as in the hall. First impressions were often made outside which led to their coming inside. All the new converts had to read at least the verse that God used for their conversion. One instance out of many comes before me. When D.N., who was only about fifteen years of age, read to the crowd, 'When we were without strength, in due time Christ died for the ungodly' (Romans 5:6), he paused a moment and in good broad Scotch said, 'I think it jist means this: When we could dae naething,

Jesus did everything.' I have never heard a better comment upon that text."—*Peloubet's Select Notes*.

2. Dr. J. S. Bonnell tells of a businessman who came to him in trouble because of a serious fault which he could not overcome. He had completed a year's treatment at the hands of a psychoanalyst who had ferreted out the cause of the trouble and then said, "Now you can proceed under your own steam." Looking helplessly at Dr. Bonnell he said, "My trouble is that I haven't any steam left." To this the Christian minister replied, "The Christian faith can provide you with the spiritual steam you need." He explained to him the way of deliverance through faith in Jesus Christ. After prayer together for some time the man lifted his head high and said, "Right now I am a free man by the power of God."—*Selected*.

3. A Millionaire Patient. I recall a certain millionaire patient. After I had made the needed examinations, it was my painful duty to inform him of his hopeless condition. He told me that he came to this country from Ireland when a mere boy, and how he had struggled along, working hard almost day and night, and finally he had attained great wealth. When I informed him that he could live but a short time, he saw his folly and, looking, at me, he said, "Doctor, I have been a fool. Money! I hate the stuff. I am no better off than a tramp. I cannot eat any more than he can, and be comfortable. I cannot wear any more clothing. Of what good is my wealth?" Rich, but poor, he discovered himself to be. He would gladly have given me all he possessed in exchange for my health.

How true it is that we brought nothing into this world and can take nothing with us when we leave it! The real millionaires, it will some day be found, are those who have put first things first, who have been rich in good works and have laid up their treasures in heaven.—*D. H. Kress, M.D.*

Had this rich, poor man heeded the words of our lesson today, he could have met death joyfully. God is not harsh, but wants us to do what is for our own good.

### SPECIAL NOTICE!

Since our fiscal year at Free Will Baptist Press ends June 30 and the new fiscal year begins July 1, all solicitors of subscriptions will please note that a new Honor Roll will begin July 1. Church group solicitors of subscriptions will also note the beginning of the new year. Credits for subscriptions solicited in one year are not carried over and credited to solicitors in the next year.



## An Open Letter

To Free Will Baptist Pastors in North Carolina:

I am writing to ask that you confer with your Sunday school superintendent and league director about the observance of Mount Olive Junior College Day in your church on fifth Sunday, June 29. On this date we call upon all of our Sunday schools and leagues to remember Mount Olive Junior College, Mount Olive, North Carolina, in a special prayer and to designate their offerings to the college.

Both the state Sunday school convention and league convention, during their 1958 sessions, went on record as recommending that our Sunday schools and leagues give their Sunday offerings to Mount Olive Junior College. These fifth Sunday offerings are needed in addition to the other support which the college receives from our churches.

I am sure you share our feeling of gratitude for the progress Mount Olive Junior College has made. From an enrollment of 22 in 1954, our student body grew to 102 last year, and we are expecting an even larger number of students in September. I am convinced that as we demonstrate to our youth that we are willing to provide for them quality education in a Christian college, they will turn to us in increasing numbers.

We appreciate all you have done for the advancement of Mount Olive Junior College, and with your continued prayers and support, we face the future with confidence.

Sincerely yours,  
W. Burkette Raper  
President

## Till You're Well Again

(continued from page nine)

their service. With the words of Henry Varley, an intimate friend of D. L. Moody, I say, "It remains to be seen what God will do with a man who gives himself up wholly to Him." In hearing of Mr. Varely's words, Moody said to himself, "Well, I will be that man." His life and works have proven his decision.

It yet stands to be seen what God can do with more Free Will Baptist ministers and laymen if and when we together seek God's guidance and glory in our vocation, action and service.

## Woman's Auxiliary

(continued from page thirteen)

Pollard and Sue Pierce. After the business meeting Mrs. Eugene Case served delicious refreshments consisting of drinks, potato chips, cookies and cheese crackers.

Swannanoa, N. C.—The Woman's Auxiliary of Swannanoa Church met Tuesday night, June 3, at the church. The program was on "Go Set a Watchman, Let Him Declare What He Seeth in India." Mrs. Clara Mae Ogle, vice-president, presided over the meeting. Scripture lesson was read by Mrs. Florence Smith. The program chairman, Mrs. W. H. Smith, gave an introduction on missions. Mrs. Cline Messer, Mrs. Ann Wilson and Mrs. Alfred Ogle presented the topics on the program. Mrs. T. A. Pittman read a poem, "Spread the Light." The meeting closed with special prayers.

Swannanoa, N. C.—The G.T.A. Auxiliary of the Swannanoa Church met June 3 in the church. After the business meeting the girls made cookies in the basement of the parsonage. The object was "Learn to Work and Share in Fellowship."

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met May 29 at eight o'clock in the home of Mrs. Madeline Brickhouse. The vice-president presided over the meeting. Mrs. Bettie Brickhouse offered the opening prayer, prior to the Scripture reading.

Those taking part on the program, which was on "The Home and the Importance of Christian Mothers," were: Miss Mozella Brickhouse, Mrs. Elsie Sawyer, Mrs. Overton, Mrs. Neva Brickhouse, Mrs. Madaline Brickhouse, Mrs. Nancy Sawyer, Mrs. Iilda Roughten and Mrs. Bernice Maitland.

During the business session plans were discussed concerning daily vacation Bible school. "Blessed Assurance" was sung as the closing hymn. The group prayed together the Lord's Prayer as the benediction. The hostess then served ice cream, cookies and drinks.

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church held its regular meeting Monday night, June 2, in the home of Mrs. Charlie Humbles with fourteen members present. The meeting opened with the group singing "Send the Light," followed with prayer by Mrs. Elmer Dail.

The program leader, Mrs. James Blanchard, read the Scripture. Those taking part in the program were Mrs. Helen Phillips, Mrs. J. B. McLawhorn, Mrs. Addie Sumrell and Mrs. William Earl Stocks. The lesson for the month was on missions in India which was very interesting.

After the business session refreshments were served by the hostess, Mrs. Humbles. The refreshments were sandwiches, cookies, pickles and Coca-Cola.

## Treasurer's Report

ANNA PHILLIPS LOAN FUND

May 24, 1957—May 22, 1958

Balance Brought Forward	\$ 649.86
<i>Receipts</i>	
Local Woman's Auxiliary,	
District Woman's Auxiliary	
Convention, Sunday School	
Convention	\$511.52
Gift by Franklin	
Spencer	100.00
Payments on Borrowers'	
Notes	790.00
Total Receipts	1,401.52
Receipts and Balance	\$2,051.38
<i>Disbursements in Loans</i>	
June 14, 1957	\$100.00
August 5, 1957	250.00
September 11, 1957	400.00
January 22, 1958	400.00
Total Disbursed for Loans	1,350.00
Balance in Treasury	
May 22, 1958	\$ 701.38

## Men Wanted

To be courageous like Joshua,  
To be self-reliant like Nehemiah,  
To be full of faith like Abraham,  
To be persevering like Jacob,  
To be decisive like Moses,  
To be above reproach like Daniel,  
To be long-suffering like Paul,  
To be prayerful like Elijah,  
To be master of passions like Joseph,  
To be bold like Peter and John,  
To be Godlike like Enoch.—*Bethany Church, Winterville, N. C.*

God gives every bird his food but He does not throw it into the nest.



DS ✓

# *the* **Free Will Baptist**

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 2, 1958

DUKE UNIVERSITY LIBRARY

JUL 2 1958

DURHAM, N. C.



## **LORD, TEACH AMERICA TO PRAY**

And as her flag unfurls on high  
Its starry splendor to the sky,  
May we, in grateful thanks to Thee  
Who gave to us this land so free,  
Preserve her freedom in Thy way.  
Lord, teach America to pray!

May our good land be true and just,  
Her motto e'er "In God We Trust."  
May she be guided by Thy Word,  
Thy wisdom in her halls be heard.  
May all who love her plead today,  
Lord, teach America to pray!



# EDITORIAL

## OUR INDEPENDENCE

C. H. OVERMAN

I have just finished reading the Declaration of Independence. As an American I am proud of this most famous document, and each time I read it I am renewed in pride and loyalty for this great land of ours.

In our generation, and many of the past, we take our independence for granted because we do not know what it is like to be oppressed. The men who signed this Declaration, however, were compelled to act upon the conviction of their hearts and consciences against that power which held them.

It is the natural desire of man to be free. God created him that way. In the course of human history many races and nations have become captive to an outside force. Whenever this has happened men rebelled. The very act of our forefathers in coming to this land was motivated out of a desire to be free—free to worship and free to speak. With this heart-felt desire they were willing to sacrifice the civilization of their homeland for a wilderness country, in order to be free. Our nation has retained this desire even to the extent of fighting for the freedom of others.

### A MODERN COMPARISON

When we think of the settlement of our country we can't help but see similarities with the Israelites. They too, were in bondage to another and through the leadership of Moses God led them forth to freedom and liberty. As long as they were obedient to God they remained free.

We have not had another Moses to lead us, but we have had great men who have given their life's efforts to a nation in which they believed. We have been blessed as no other nation on the face of the earth. Our growth to nationhood is miraculous, especially in view of the opposition of past decades. We have been victorious in every war and our comforts and conveniences surpass those of any other nation.

In every victory we can see the handiwork of God. If our nation is to remain under God's blessings, we must follow His precepts as given in the Bible. This must apply to our leaders, for they are giving the responsibility to guide our nation in this time of crisis.

### ABOUT THE DECLARATION OF INDEPENDENCE

Our forefathers believed in God. This fact is evidenced as one reads our past history and especially such documents as the Declaration of Independence. It was drafted by Thomas Jefferson, one of America's greatest men. It was only slightly changed from the original copy. It was a unanimous declaration representing all of the thirteen colonies. May we now consider some of the outstanding parts of the Declaration:

"When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain alienable rights, that among these are life, liberty and the pursuit of happiness."

The Declaration goes on to explain why the colonies banded together to declare their independence from Great Britain. The reasons are also given. Some of the chief reasons were: The presence of British troops, even in the time of peace; the cutting off of trade from other parts of the world; taxation without representation; the denial of trial by jury and acts of abuses and plundering. Of course, there are many other reasons, all of which played a vital part in the action of the thirteen colonies.

The Declaration closes with these words: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." It was signed by 56 of this nation's leading men at that time.

### OUR GRATITUDE TO GOD

How grateful we should be for men in our history who were inspired with a vision—a vision of a great nation under God—bound together in common interests and aims.

Our greatness as a nation cannot be accounted for apart from God and His providence. To be ungrateful to Him is a sin. Very few Christians ever stop to realize the importance of gratitude to Him. During this Fourth of July while we celebrate the signing of the Declaration we should say with the Psalmist: "What shall I render unto the LORD for all his benefits toward me? I will take the cup of salvation, and call upon the name of the LORD. I will pay my vows unto the LORD now in the presence of all his people" (Psalm 116:12-14).

## ABOUT THIS ISSUE

This is our Fourth of July issue of *The Free Will Baptist*. During this period of world turmoil we are prone to become too pessimistic. We would like to urge our readers to read the feature entitled, "The Secret of America's Greatness," by James H. Jauncey. When you read it, bow your head and thank the Creator for this great land.

"Had I a dozen sons,—each in my love alike,—I had rather have eleven die nobly for their country, than one voluptuously surfeit out of action."—Shakespeare.

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Number 26

## THE FREE WILL BAPTIST

July 2, 1958

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# People are Funny

NAAMAN BORDERS  
WAVERLY, OHIO

**T**HE above title might be explained by stating that there are no two people in the whole wide world just exactly alike. Among nearly two billion people on this earth there is a little difference in their physical or emotional make-up; something in their mannerisms that distinguishes one from the other. Even among church groups this difference is seen. Some go to see or be seen; others go for selfish purposes; some go to gain prestige among their fellow neighbors—to get their trade, etc. Still others go to see their sweethearts, while others go to worship God. Yet it is amazing how few can remember the preacher's text. For instance, there was a certain man who went to church when his wife, who was a devout Christian, was too sick to go. Her husband was a listless man who was not too interested in the church and who was called *sleepy John*. She told him to go to church and be able to tell her the text when he returned. So *sleepy John* went to church, sat in the farther corner and leaned back for comfort and rest. By the time the preacher quoted the text the poor fellow was half asleep. The text was, "An angel came down from heaven and laid a live coal on the altar." So *sleepy John* thought the text was, "An Indian came down from New Haven and took a live colt by the tail and jerked it out of its halter."

So you see people are funny. Oral Roberts published a paper entitled, "Healing Waters," and some people wrote him to send them a bottle of *healing water*.

It is quite pathetic when we realize how ignorant some people are about the Scriptures, and living in America too. That's the reason we are having so much trouble with juvenile delinquency. Just because we don't take the time to read the Bible and teach our children the sacred principles of Christianity. It is just as necessary to feed them on spiritual food as to give them food for their body. They must have both in order to be well balanced emotionally.

Some will say the Scriptures are hard to understand. Indeed they are hard to understand to the carnal man. So is algebra hard for six-year-olds to understand. We have to begin and work up to it. Begin with the New Testament and it soon begins

to unfold as you pray for understanding. Others say it's not interesting. Neither is food to a child that has had nothing but milk to drink. Neither is medicine of interest to a sick child, but it is best that he take it. He can learn to like it, too. You can become interested in the Bible and when you do, it will be one of the most fascinating books in the world. There is something in it that satisfies the longing of the soul. It brings peace and contentment to the mind. You who have a restless mind and do not know which way to turn or what to do with yourself, try reading God's Word each day and see how much better you feel.

Since God made man in His own likeness and placed His Spirit in his soul; God made him for Himself and His glory. Therefore, when man turns away from God he soon becomes dissatisfied with himself. He is at a loss and doesn't know how to get out of the wilderness. He becomes more and more entangled in the mesh of sin and the sweetness of life ebbs away. Why? Because he has left his Father's house and he will never be satisfied until he returns.

A certain infidel tried for years to destroy all the churches around him, but somehow the joys of life gradually faded away. He became dissatisfied and felt that life was not worth living. He sought peace of mind in every way he could. He went hither and yon trying in vain to find peace, but

nowhere could he find contentment. A class of common folk urged him to try religion. At first he resented the suggestion and took it as an insult. As everything else had failed he had no other place to go. So in his frustrated mind he finally yielded himself to Jesus Christ. He said he couldn't understand it, but somehow he had finally gained a peace that was worth more than the whole world. No, my brothers, none of us understand it, but we do know it works, when we yield ourselves to Christ. No wonder Jesus says, "I am the Way, the Truth and the Life." So most people will try everything in the world first, before they will try the right way and the only way. That's the reason I used the title for this article, *People Are Funny*.

To prove that people are funny, here is another incident that happened near me. This time the man had traveled a long way to hear one of his favorite preachers. He came home thrilled with the great sermons that he had heard. On reaching home one of his friends inquired about his church and wanted to know the text that the preacher had used. The text was taken from one of Paul's letters in which he makes his defense, before the Roman soldiers, but the man couldn't quite put the text together. So scratching his head and thinking hard, he said that he couldn't quite put the text together as he preached it, but it was something about Paul putting his pistol through the crack of a fence and shooting at a Roman's head.

It is pitiful how little Scripture most of our people know. If we could only get them interested in the Bible we could get somewhere. For instance, a certain businessman told his minister that he couldn't possibly stay for preaching as he had important matters to look after. The minister told him that he wished he could stay as he would be preaching on Noah's flood. The man said he couldn't stay, but here is a \$100 check to help the refugees.

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, . . ." (Hosea 4:6). So you see *People Are Funny*.

•  
The greatest burden you have to carry

•  
Be sure to put faith before feeling.

•  
If you must speak your mind, then mind how you speak.

•  
Faith is more a way of walking than it is a way of talking.

## SPECIAL NOTICE

NO FREE WILL BAPTIST  
JULY 9, 1958

The yearly volume of "The Free Will Baptist" is composed of 50 issues. It is therefore necessary that we omit two issues during each year. The first issue to be omitted will be July 9, 1958.

The next issue of "The Free Will Baptist" you will receive will be dated July 16, 1958.

Please keep this in mind.  
Thank you!



# History of Oak Grove Church

MRS. ANNIE WARREN McPHAIL

**A** FEW years before the organization of Oak Grove Free Will Baptist Church, Sampson County, North Carolina, the young people of the community organized a Sunday school and met on Sunday afternoons in the old school house in the grove where the school house now stands. Mr. Isham Daughtry was first song leader and later Mr. B. I. Tart and Mr. Chris Core led the singing. There was no Free Will Baptist church nearer than Shady Grove. By the request of my father and mother, Sampson and Kitty Ann Warren, the Rev. J. H. Hill held a week's revival in the old school house in August, 1897, and about twelve or fifteen were converted and baptized. My grandmother, Mrs. Annie Warren, was the oldest, and four of her sons and three of their wives joined. With these members and a few who moved their membership from Shady Grove, Mr. Hill organized Oak Grove Church and preparations were made at once to build a church with Mr. Hill as the first pastor.

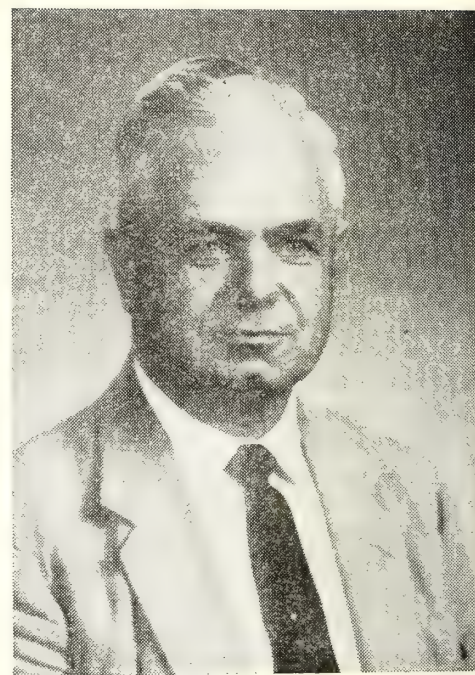
The first deed for the church property was issued in 1897, and the cost of the first building was \$262.13.

The Rev. Mr. Owens was our next pastor; he served three years. Mr. Westbrook

Lee Sr. was appointed clerk of the church about 1906 and served until his death. The Rev. Lundo Lee served as pastor in 1907, the Rev. R. C. Jackson in 1908, the Rev. J. M. Wilson in 1909. The Rev. J. H. Hill came back and served the church in 1910 and 1911. The Rev. J. R. Wallace served the church in 1913-15; the membership was eighty-two then. The Rev. E. J. McKay served the church in 1916-17. Mr. McKay did the painting of our church for the first time.

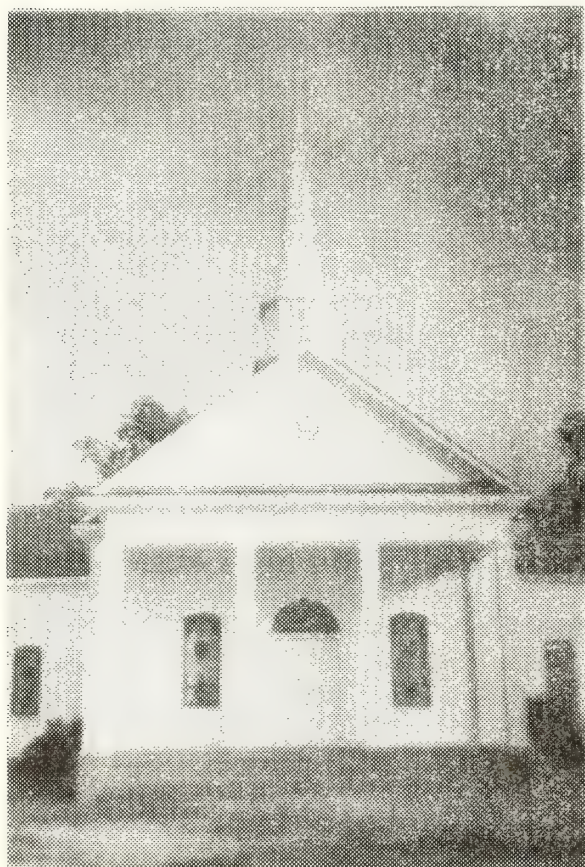
The Rev. J. F. Cary served the church in 1918. The next pastor was the Rev. L. H. Wetherington in 1919-20. It was during the pastorate of Mr. Wetherington that a ladies' aid society was formed. The Rev. L. R. Ennis served the church in 1921-22, followed by the Rev. B. P. Parks in 1923-25. The Rev. J. W. Alford then served for fifteen years, and the church grew to 125 members. It was then that the church built Sunday school rooms and painted the church inside and outside.

The first deacons were John E. Warren and P. G. A. Tart. Other deacons were R. A. Jackson, N. R. Lewis and George McLamb. N. R. Brock served as ruling



elder until his death. Ruling elders now are J. G. Warren and C. E. Lee. The church was dedicated on October 5, 1941, and at that time it was out of debt. Since this dedication of the church the Reverends R. B. Spencer, W. B. Raper, Minot Godwin, Norman Adams and R. P. Harris have served as pastor of the church. Present deacons are N. R. Lewis, Leo Bass, C. H. West, Felton Godwin and Fulton Blackman.

The church has just completed an an-



## ILLUSTRATIONS ON THIS PAGE

Pictured at top right of the page is the Rev. R. P. Harris, pastor of Oak Grove Church.

Above is the church before the latest construction was started.

At left is the present building, with the new construction complete.



nex costing \$8,000, refinished the auditorium, and made other improvements in the amount of \$12,000 to \$15,000. The church is now valued at \$50,000. The Rev. R. P. Harris is the present pastor.

A revival began at Oak Grove Church on

the fifth Sunday in June and will continue through July 6. A consecration service is planned for July 6. Members and friends of the church will bring lunches which will be spread picnic style on the grounds prior to the consecration services.

## A MODEST PROPOSAL

A SATIRE BY JOHN PALMER

**W**HEN the writer was traveling through Spain and Italy recently, it was his happy opportunity to examine more closely the compact ecclesiastical system of the Roman church. This system was worked out only through centuries of usage, and has been perfected by constant study and application. There is no margin for error in this wonderful system of church government. At the head of this system is one spiritual head, the pope. All other officers of the church are answerable to him for their actions. Because they are subordinate to him, their every decision and their doctrinal position is subject to his censure. This makes for a very strong organization. Beneath the pope in the government of the church are the cardinals. They are his advisors and select his successor upon his death. Following closely are the archbishops and bishops whose influence in their localities is almost unlimited. Beneath these officials are the parish priests and the various ranks of deacons.

As an example of the efficiency of such highly centralized authority, the writer offers an incident which happened in the village of San Palau on the river Po, in Italy. The parish priest had in his church there, a beautiful altar screen, painted by Giotto, that great Renaissance artist. The Bishop of Milan wished to have this beautiful work of art for his great cathedral, known the world over for its perfection and beauty. By concentrating his influence on the poor priest of San Palau, the bishop made things uncomfortable for the priest and with a great deal of pressure persuaded him to make a gift of the altar screen to the beautiful Cathedral of Milan. This, as the writer has already observed, is an excellent system, and is highly commendable in view of its efficiency.

The writer has long observed Free Will Baptist behavior and is rather surprised that certain actions have been tolerated. When the Free Will Baptists executed that great merger in 1910-1911, some churches did not fall in line and merge. A strongly organized ecclesiastical system would have whipped them in line and the merger would have been complete. At various times institutions offering a liberal arts education have even been supported. The

writer has been advised that there is one in existence even now. This is really an unthinkable mistake. Education is dangerous, and is a threat to salvation. The Free Will Baptist layman has no business thinking for himself. A printing press is said to have been in existence since the latter part of the nineteenth century, and is said to be independent of the centralized authority. Really! This is unbelievable. If the Free Will Baptists are to stamp out such dangerous institutions they must continue in their trend towards centralization of power. Indeed, this writer has a modest proposal to make.

## My Country, 'Tis of Thee

DAVID J. FANT, LITT. D.

**A** CENTURY and a quarter ago our national hymn "America" was born. Written by Samuel Francis Smith, a Baptist clergyman, it was first publicly sung in Boston at a Fourth of July celebration. (Written in February 1832, it was sung that same year by Sunday school children in the Park Street Church.) It has since sung itself deep into the hearts of free men everywhere.

No one was ever great who did not possess a degree of inspiration. This was inspiration at white heat, for at the time of writing the author was only twenty-four years of age. When the fire fell, he seized a scrap of paper and within a half hour placed upon it the verses substantially as they stand today.

Not every author lives to see his work approved, but this one did. "I have heard it sung in many languages," he said, "more than halfway round the world, the last in Hebrew."

Oliver Wendell Holmes, Harvard classmate of Smith, attributes the genius in "America" to its very first word "My," a personal possessive which instantly strikes a silver chord in every patriot's heart.

"My country, 'tis of thee"

"That little pronoun did it all, and will forever do it," said Holmes, brilliant poet and keenest wit of his generation. "Why couldn't any of the rest of us have thought

After careful consideration and thorough reflection upon the above facts, this writer proposes that a motion be made at the National Association of Free Will Baptists to the effect that the Free Will Baptist denomination adopt the episcopal system of church government. That is to say, they would have archbishops, bishops and priests. A pope would be optional. One easily sees the advantages of this system. That press could be incorporated with absolutely no bickering, even as the altar screen was donated to the Cathedral of Milan. That liberal arts college could be suppressed, or could be forced to change its educational program to suit those in power. All decisions as to priests for local churches could be made by bishops or archbishops. All matters of local, state and national church government would automatically be referred to the national headquarters. Let the writer say in closing, if the Free Will Baptist church is to be saved from disintegrating, it must centralize its power, and in what way can it possibly do this except through the episcopal system of church government?

of that? That puts America in the hearts of the people, and because of it Sam Smith will live when Longfellow and Whittier and all the rest of us have gone into oblivion."

Holmes was close to a great truth. God is like that. There are many people who know Him only in a remote, objective, impersonal sense. They acknowledge Him as Creator, and admit that the world offers abundant proof of a Master Workman. But they have never acquainted themselves with Him so they can say, "My God."

Such relationship is by no means unusual. There was doubting Thomas. He had sat at the feet of Jesus, listened to His marvelous words, witnessed His miraculous works. Yet he did not really know Him. For when the Saviour was raised from the dead, he said, ". . . Except I shall see in his hands the print of the nails, . . . I will not believe" (John 20:25). ". . . Reach hither thy finger," Jesus urged, "behold my hands; . . . be not faithless, but believing" (John 20:27). Convinced, the doubter exclaimed, "My Lord and My God."

What does it matter though the world be filled with gold, if none of it belongs to you? What though all your friends enjoy abounding health if yours is gone?

(continued on page thirteen)



# NEWS NOTES

## **Gum Neck Revival July 14-20, 1958**

The Rev. Charlie Overton will be the evangelist for revival services at Gum Neck Free Will Baptist Church near Columbia, North Carolina, July 14-20, 1958. A cordial invitation is extended everyone to attend these services.

## **Liberty Association Holds League Rally for 2nd Quarter**

The Free Will Baptists of the Liberty Association in northwest Florida held its league rally for the second quarter, June 14, 1958, at the Damascus Free Will Baptist Church near Freeport, Florida. The program as it was presented was as follows:

Prelude

Singing of Gospel Hymns, Led by Rev. W. B. Hughes

Welcome, Rev. Leon Owens

Prayer, Rev. Paul Long

Devotions, Damascus Church

Singing of Special Choruses, Flossy and Freda Owens

Bible Quiz, Rev. Leon Owens

Special Singing

Message, "Doing What We Can," Rev.

Arnold Woodlief

Invitation

Benediction, The Lord's Prayer

The rally was enjoyed by everyone with many spiritual blessings being received by all. The president of the convention, the Rev. Leon Owens, said that he believed the league rally was a blessing to all and that it was fulfilling its purpose. The guest speaker, the Rev. Arnold Woodlief, had this to say: "Though I have not had the privilege to attend religious services recently such as that of a league convention, I do fully believe with all my heart and life that such a convention sponsored by an association will bring a great Christian fellowship, create a deeper desire to follow Christ in serving Him, and will teach the young people to know how to attend to the responsibilities of the church. The young people of the church will be its leaders and officials of tomorrow."

## **Lee Stewart and Singers To Conduct Revival**

Lee Stewart and Singers will conduct revival services at the Log Cabin Mission located three miles from Chapel Hill, North Carolina, on the Durham-Chapel Hill road. Services will begin June 29 and continue through July 5. A cordial welcome is ex-

tended everyone to attend the services each evening at 7:45.

## **Juniper Chapel Bible School Conducted June 9-13**

Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, conducted daily vacation Bible school the week of June 9-13 with good attendance throughout the week. A wonderful time in the Lord was enjoyed each day of the school.

The director for the school was Mrs. Virginia Nobles. The teachers were as follows: Beginners' class—Mrs. Virginia Nobles, Mrs. Lewis Spear, and Miss Marilyn Nobles; primary class—Mrs. John Wilson, Mrs. Albert Jones and Mrs. Albert Morris; junior class—Mrs. Henry C. Wilson, Mrs. G. F. McGowan and Miss Janice Smith; intermediate class—Mrs. Lula Morris, Mrs. Carlton Boyd and Mrs. Eula Bell Fillin-game.

There were several who received attendance certificates. The enrollment for the week was 64. The course studied was "The Bright and Morning Star."

## **Rev. Charlie Overton Holds Mt. Zion Revival**

A wonderful revival was held recently at Mount Zion Free Will Baptist Church near Roper, North Carolina, with the Rev. Charlie Overton as the evangelist. There was special singing from visiting churches each night during the meeting.

During the meeting one accepted Christ as his Saviour and several rededicated their lives to the Lord. Your prayers are requested for the one that accepted the Lord that he may be a great worker for the Lord.

## **Beulah Church Holds Successful Revival and Bible School**

The Beulah Free Will Baptist Church, Pamplico, South Carolina, held one of its most successful vacation Bible schools and revivals June 2-8, 1958. One of the home boys, Norman Ard, a ministerial student at Mount Olive Junior College, Mount Olive, North Carolina, helped in the school and conducted evangelistic services at night. The attendance and interest at these meet-

## **Coming Events**

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

ings were unusually good. Five souls were saved and 30 rededicated their lives to the Lord. Mrs. Ard, the former Miss Margaret Vause, directed the singing during the Bible school and the revival.

The sanctuary was filled to capacity for the closing service on Sunday evening. Hearts rejoiced to hear the children tell what they had learned about the Lord and listen to them sing praises unto His name. The highlight of the program was a missionary playlet entitled, "Seven Years Too Late," presented by the intermediate department. This was a challenge to every young person present. The pastor, the Rev. Julius B. Vause, closed with a prayer of consecration.

## **New Sandy Hill to Observe Home-Coming July 6, 1958**

New Sandy Hill Free Will Baptist Church near Bailey, North Carolina, will observe its annual home-coming on Sunday July 6, 1958, with the Rev. Mr. Proctor being the guest speaker during the morning service. Lunch will be served on the grounds at the noon hour.

The afternoon services will consist of a song service from 1:30 to 3:00 p.m. All former members, pastors, friends and singers are cordially invited to attend.

## **New Church Organized At Archdale, N. C.**

On Sunday, June 22, 1958, the Rev. Walter Carter organized a Free Will Baptist church in Archdale, North Carolina. The church grew out of prayer meetings conducted in the homes of the community. The Rev. Judge Fowler has been conducting these services and has been in touch with Mr. Carter for the past year. The church was organized with 10 charter members and 28 others have expressed their desire to unite with the church at the next Sunday service. Mr. Fowler was called as pastor. The church voted to take membership with the Piedmont Association. This is the only Free Will Baptist church in Randolph County. It was named Ashland Street Free Will Baptist Church.

Anyone knowing of Free Will Baptists living in the county please notify the pastor, the Rev. Judge Fowler, 155 Columbus Avenue, High Point, North Carolina.

Many folks have ability but lack stability.

The self seeker seldom finds himself.

The man who is self-centered is off-centered.



# The Secret of America's Greatness

JAMES H. JAUNCEY,  
in "War Cry" (Chicago)

**T**O AN IMMIGRANT like myself, America presents a puzzle that almost defies solution. Other nations were hoary with antiquity before this country even achieved its nationhood, yet it has far outstripped them in power. No country in all the world's history has ever wielded such an influence over man as the United States—a nation which few people, a century ago, thought would ever come to anything.

Americans have grown up with all of this, and therefore take it for granted. But those of us who come from other countries are puzzled. What is it that has brought about this astonishing supremacy?

Before coming here, I had read books galore about America. But I never seemed to find any satisfactory answer to the question. Recently I have made it my job to question Americans everywhere as to what it is that has made their country great.

The surprising thing has been that they seem to be as much in the dark about it as newcomers. They have given answers, but seldom with any degree of conviction, as if they were merely guessing. Seldom has there been agreement on any particular cause. Here are some of the reasons that have been suggested.

Quite a number have proudly pointed to the military might of this country, and especially to the superiority of the American fighting man. However, every country thinks that its soldiers are the finest that the world has ever produced. The fact is that no country has any supermen. Men are flesh and blood wherever they are found. In any case, it is more than doubtful whether military power has ever been the basic factor underlying any nation's lasting supremacy. Napoleon's France and Hitler's Germany did not last long.

The financial power of America has been another popular suggestion. The influence of the dollar must be freely admitted. But is it not a secondary factor? That is, isn't it more likely that the wealth of this country has come from its inner greatness rather than vice versa? In fact, wealth has been more often the cause of national decay than increasing strength.

Is it education? There is no doubt that the achievements here have been astonish-

ing. But so also in other Western countries. And in some Eastern nations, too. Literacy in Japan is higher than in the United States! Education can hardly be the major factor in America's greatness.

Is it the democratic form of government? Hardly, for democracy is no innovation of modern times. Too many nations now are democratic for this to be a determining factor. As a matter of fact, a number of countries believe they are more democratic than America, but they have not achieved anything near the world influence enjoyed by our nation.

Although my questioning did not prove very fruitful I think my observations of the American way of life have turned up something significant. This is hard to define. It is a kind of invisible cement that fuses Americans together in a way which I have not seen elsewhere.

It is not mere patriotic oratory when Americans pay tribute to "one nation, under God, indivisible." It is astonishingly true. America is composed of 160 million individuals who, in spite of staggering differences of origin and background, are all welded together into one tremendous whole.

The evidences of this, to an immigrant, are plentiful. For instance, one of the first things that caught my eye when I arrived in San Francisco was the newspaper racks on the street corners. To my surprise there was no one in attendance—merely an invitation to put a coin in the slot provided. Yet in watching for half an hour, I never saw anyone take a paper and fail to pay. Why? Because the average American cares for that other fellow who will have to pay if he does not.

Another thing I noticed was that when workmen left their factories in the late afternoon they drove away to their homes in late-model automobiles. In other countries they ride home on bicycles. Then I found out that the workers do not own these vehicles. They are owned by the banks and finance companies!

But how come all this credit? I was told that it was possible because it has been found that all except a small percentage of Americans can be trusted to keep up their payments, not only because of the threat

of repossession, but because they want to pay their way. By so doing they are helping their fellow Americans to earn a living, too.

Then there was the tragic incident about the little Fiscus girl. The tot had fallen into a narrow, abandoned well. Many heartbreaking hours had to elapse before she was extricated. During that time she was headline news. Why were the people of America more interested in that stricken little family in southern California than in world-shaking international news? Because when you touch one American, you touch them all. This is one nation.

It is obvious in the relations between labor and capital, too. There are problems, but the attitudes are more healthy than anywhere else in the world. There is more co-operation and understanding. Big business has learned that its own interests parallel that of the national welfare. Many of its shareholders are workers themselves. Labor tends to think more in terms of the good of the country than of mere self-interest. Underneath, management and labor are all Americans.

How has this mysterious unity come about? It is spiritual in basis. A foreigner cannot help being aware of the contrast between the founding of this country and that of its modern counterparts. Whereas the prime motive of much colonization was commercial—the exploitation of resources and peoples—it was different in America. The founding fathers came primarily to find a home where they could enjoy religious and political freedom. Many of them felt that to be so important that they gave up an easy living in Europe to brave the dangers of an unknown wilderness.

That attitude was built into the Constitution. Based upon belief in God, it is itself a corollary upon the implications of that belief. Americanism has never departed from those ideals. The actual religious expression has sometimes been over-emotional or very cold, but it has fed the stream of American life with a spiritual vitality. This has been the cement.

It is still there. Almost sixty per cent of Americans are church members. Religious work is flourishing all over the land. Spiritual ideals provide the themes for best-sellers in novels. It is not without significance that the eight-cent postage stamp which carries letters to foreign lands now bears upon it the message that America believes in God.

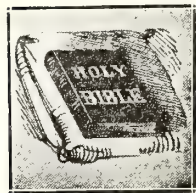
There is little in our civilization which does not come from Christianity, in influence if not in teaching.

Take our democracy. It is true, Christianity does not expound political theory. It does not need to, for it is present in

(continued on page nine)



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Corinthians 1:17). Does this mean that people of this dispensation should not be baptized in water, and that this dispensation began with the coming of the Holy Spirit on the day of Pentecost, who baptizes every believer in fulfillment of John's claim for Jesus? This is what I have been told.—*Jerry Jones, Arkansas.*

**ANSWER:** It is indeed correct that the Bible teaches that the Holy Spirit came to the earth to take His local abode in the lives of believers on the day of Pentecost, and that He will abide with the church eternally. But it is also true that the same Bible teaches that we, the believers of this age, should go into all the world, preach the gospel to every creature, and baptize all the believers into water in the name of the Father and of the Son and of the Holy Ghost.

The best way to determine the correct explanation of 1 Corinthians 1:17 is to consult its immediate context. In Verse 10 we have reference being made to several factions in the church and in Verse 11 the Holy Spirit speaks through Paul about the contentions among the several factions. It appears from reading all of 1 Corinthians that these people were being influenced by several preachers that had been instructing them and baptized them and that each was taking pride in calling himself the follower of his choice or preferred preacher rather than being followers of the Lord Jesus Christ. They were, apparently, church members with an overdose of preacher religion, like some of our unsaved church members of today. There are those who suppose that some of these Corinthians were "of Apollos," because of his great eloquence in the Scriptures. Some of these think that Paul's preaching being of a more simple type attracted the majority, who themselves being simple had great appreciation for the power of God in Paul's message and, therefore, attached themselves to his name. Then, they think that there were the more presumptuous who even dared to call themselves of Christ. Christ was the name that should have been the

common bond of union among them all, but here it seems to have been held in competition with the two men who claimed to be more than followers of and slaves to the person whose name they should honor and worship. There was also a wrong attitude expressed by those who would not follow anyone that had not seen Christ in the flesh. Such apostles to them were imposters. This group was against Paul and Apollos even to the extent that some early Christian writers have said that they despised them.

When Paul declared "For Christ sent me not to baptize," he was first trying to emphasize his work as an apostle, which pre-eminently was preaching, while baptizing in the very early church had been left primarily to the deacons, "And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days" (Acts 10:48); and secondly, to show that the Word of God is above all such ordinances and the preaching of the gospel, the most necessary and vital task. The correct order is that the gospel be preached, then believed, which means the subject is saved then, baptized, and then he should take of the Lord's Supper and wash the saints' feet.

The preaching of the Word was therefore Paul's great commission. It is every God-called preacher's first and great commission, but that none-the-less leaves the other things that Christ said do, as being unimportant for all of them are essential to obedience. And it was Jesus who said "Why call ye me Lord, Lord, and do not what I have said do." It would be far from the truth to say or even estimate that baptism into water was as valid or important as preaching. It would be just as wrong to say that partaking of the cup, or bread, or washing the saints' feet was of little or no value.

Regardless to what one may say about water baptism not belonging to this age of dispensation, the Bible makes it clear that Paul both believed in it and practiced it in this age in which the Holy Spirit is here to abide with and keep filling the believer. It was not until after the day of Pentecost that Paul was saved and baptized. Besides all this, Paul acknowledges baptizing.

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other" (1 Corinthians 1:14-16).

## Subscription Honor Roll

Mrs. J. J. Blizzard, Deep Run, N. C.	64
Mrs. Lester Mills, Greenville, N. C.	38
C. L. Partick, Walstonburg, N. C.	26
Dessie C. Langston, Timmonsville, S. C.	52
Mrs. J. M. Manning, Nashville, N. C.	22
Wilton H. Dail, Norfolk, Va.	22
Mrs. C. C. Carter Sr., Surrency, Ga.	20
Marsh Swamp Woman's Auxiliary, Sims, N. C.	20
Greenville Woman's Auxiliary, Greenville, N. C.	18
Mrs. W. J. Starr, Arlington, Ga.	16
Pine Level Woman's Auxiliary, Pine Level, N. C.	15
Grace Woman's Auxiliary, Greenville, N. C.	15
R. W. Allman, Benson, N. C.	15
Gum Swamp Woman's Auxiliary, Greenville, N. C.	15
Gethsemane Woman's Auxiliary, Clarks, N. C.	14
Sarecta Church, Kenansville, N. C.	14
C. J. Harris, Greenville, N. C.	14
Hull Road Y.P.A., Snow Hill, N. C.	13
Woman's Auxiliary, First Church, Raleigh, N. C.	13
Friendship Church, Middlesex, N. C.	13
Mrs. Robert B. Pyle, Blakely, Ga.	13
M. B. Hutchinson, McArthur, Ohio	13
Rains' Cross Rd. Woman's Aux., Princeton, N. C.	12
Mrs. Hubert Hamilton, Grifton, N. C.	12
E. C. Morris, Tifton, Ga.	11
John W. Beaman, Walstonburg, N. C.	11
Willett L. Moretz, Swannanoa, N. C.	11
J. C. Griffin, New Bern, N. C.	11
Wilson Woman's Auxiliary, Wilson, N. C.	11
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Miss Mattie Beacham, Arapahoe, N. C.	10
Woman's Aux., St. Mary's Church, New Bern, N. C.	10
Mrs. H. J. Kelly, Columbus, Ga.	9
White Oak Woman's Auxiliary, Bailey, N. C.	9
William Webster, Pinetown, N. C.	9
Mrs. R. L. Gaaney, Bladenboro, N. C.	9
Velma Gray Morris, Vanceboro, N. C.	9
Woman's Auxiliary, Kinston Church, Kinston, N. C.	9
Woman's Auxiliary, Grifton Church, Grifton, N. C.	9
Mrs. C. M. Whaley, Richlands, N. C.	8
Woman's Auxiliary, Edward's Chapel, Merrimon, N. C.	8
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Malachi's Chapel League, Columbia, N. C.	5
Mrs. W. J. Paul, Columbia, Tenn.	5
Ethel Whaley Circle, Grifton, N. C.	5
George P. Warren, Flint, Michigan	5

Some people believe in law and order only when they lay down the law and give the order.

The only way to keep happiness is to give it.

Reaching high keeps us on our toes.



# THE AWAKENING

Rita Maudeson

**A**LTHOUGH born and reared in Nova Scotia, Canada, in the Roman Catholic faith, I married a Protestant. Left a widow in my late teens, with a son six months old to look after, I visited my mother-in-law and learned for the first time how different life was in a Christian home, compared to mine, which revolved around drinking, gambling, smoking and dancing.

Although I had respect and love for my inlaws, I did not stay long. I was seeking excitement and the night life. They wanted to keep my boy (having everything to offer him), but a mother's love would not permit me to give him up. My son and I came to New York and stayed for five years, pursued by Mrs. Smith's prayers.

I felt uncomfortable when my boy saw me drinking and playing cards, and I dreaded the thought that he might grow up to do the same. It was this that urged me to take him back to Canada to his grandmother. She was happy at my decision and promised to take Buddy to church and pray that in God's providence he would accept Jesus Christ as his Saviour. I was not a bit concerned. All I was thinking about was getting back to New York and my old life. I was free now to live for the devil with no interruption! Oh, how my heart aches as I write this testimony. I could leave it in the past, because Jesus Christ has forgiven me, but I am writing it to help others find true happiness. In John 14:6 Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Each time I would visit my boy, Mrs. Smith would try to tell me about Jesus Christ, but I would not listen. My answer to her, then was the same as many answer me today, "Oh, I am all right. I help others, and I am happy."

While working in a night club I met an entertainer named Bob Manderson. He told me that his father, a minister, did not approve of the kind of work he was doing. While he was talking, I too realized that someone near and dear to me did not approve of my work, but I hurriedly put it out of my thoughts.

We continued for some years to serve the devil. Then one day God spoke to Bob's heart, and he accepted Christ as his Saviour. He told me what had happened and said that he could no longer live as he had been. I did not understand. I thought I was saved because I belonged to a church.

Bob wanted me to marry him, but told me that I would have to accept Christ as my Saviour first. I loved Bob, so talked with the minister and professed to believe the gospel, and we were married. My life

was not happy, for although I had professed to believe, I really had not accepted Jesus Christ as Lord of my life, as Bob had.

Finally I left him and returned to my drinking and gambling. I had not seen my son, who was now twelve, for some years and was very lonely for him. He was all I now had and I felt he would fill the empty space in my heart, so I decided to return to Canada for him. As I looked back over my life I could not remember when I was ever really happy, but I thought having Buddy with me would help.

Two days before I was to leave to take my boy from the Christian home he loved so well, I received a telegram saying he was dying. Before I reached him, God had taken him from me. After the funeral, Mother Smith said to me, "Rita, if you ever want to see your son again, you will have to accept Jesus Christ as your Saviour. According to God's Holy Word, '... Except a man be borne of water, and of the Spirit, he cannot enter into the kingdom of God' (John 3:5). Your son is in heaven," she continued, "because he accepted Christ as his Saviour." I did not argue with her; I was too heartsick.

Coming back to Baltimore, I tried to forget her words and smoked one cigarette after another, but nothing would stop the pounding in my head. One day as I was standing by my window I felt I could go on no longer. The walls seemed to crowd in on me. I heard myself crying out, "Jesus, are you real? Did you die on the Cross for me?" That day I found what I had been seeking all my life. It seemed as if He answered and said, "Yes, I am real, and if you will accept Me as your Saviour, I will give you peace and assurance for the future." I throw my cigarette away, got on my knees and said, "Lord Jesus, come into my heart," He did, and I was born again. I had real joy in my heart for the first time in my life. I had awakened to the truth at last.

The first result of my conversion was being reunited with my husband.

Are you happy? Are you sure you know where you are going when you die? If you are not sure, you can be. You can have that joy and peace in your heart if you will accept Jesus today. In John 14:27 we read: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

# The Secret of America's Greatness

(continued from page seven)

every implication. The Christian message centers around the Cross, where the Son of God died to take away the sins of the world. When He died, it was not only for kings and the wealthy. It was for slaves and the poor. If God thinks even the lowliest of human beings that valuable, he is valuable. Christianity has spread that idea until it has filtered through to every part of our political and social life.

Why have education, health, social security, working conditions become so important? They have no meaning unless the welfare and happiness of every man are considered to be of great value. They are so regarded in America, and this is so because such a view is the only one consistent with Christian philosophy.

If it is true that the greatness of this country is due to the influence of Christianity, the implication is obvious. The present generation has a responsibility to spread its message and—*even more important*—to live it.

We do homage to those who have died on the battlefields to protect this way of life, and rightly so. Yet in the long run, this country has even greater need of people to live for America than to die for her. A heroic death may save America in an emergency, but a sacrificial life preserves her heritage for future generations.

On November 11, 1954, at the largest ceremony of its kind in history, with nearly 2,000 other persons, I gave the oath of allegiance and was sworn in as a citizen of this great nation. I am striving to be the best citizen I know how by being the best Christian possible.

With all my fellow Americans I am concerned about any threat to this way of life. Yet I am not afraid. America is on God's side. And who has ever succeeded in fighting against God?

It is better to look ahead and prepare than to look back and regret.

When God puts a burden upon you He puts His own arm under you.

have everlasting life" (John 3:16)—American Tract Society.

(Mrs. Manderson now operates a rest home for women alcoholics, Bethany Acres, Fallston, Maryland, which willingly helps those who desire to be helped, free of charge.)



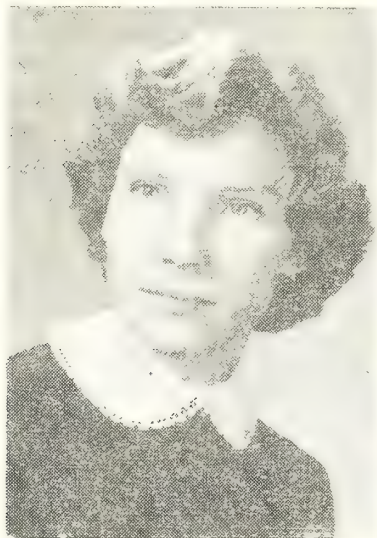
# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
 W. BURKETTE RAPER, President  
 Mount Olive Junior College  
 Mount Olive, North Carolina

L. C. JOHNSON, President  
 Free Will Baptist Bible College  
 Nashville, Tennessee

## Mount Olive Junior College Graduates

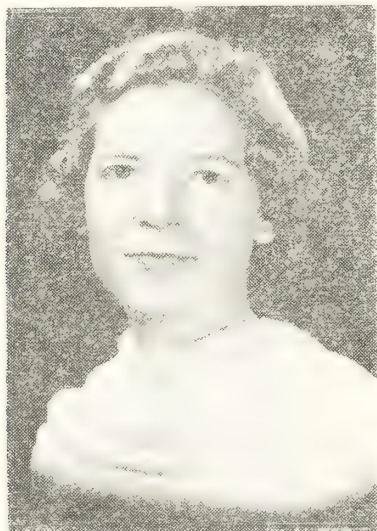
Listed below are the balance of the graduates of Mount Olive Junior College, Mount Olive, North Carolina, who graduated as of June 1, 1958.



MISS BETTY JANE TAYLOR

Betty Jane Taylor, daughter of Mr. and Mrs. Cain Taylor of Richlands, North Carolina, graduated from Mount Olive Junior College on June 1 with a certificate in business education.

Miss Taylor is a member of Whaley's Chapel Free Will Baptist Church.



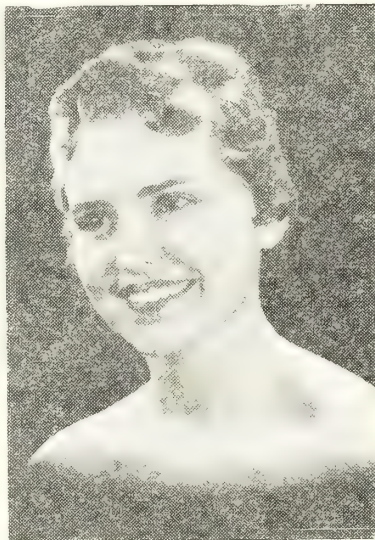
MISS ELIZABETH SMITH

Elizabeth Smith, daughter of Mr. and Mrs. Mark Smith of Deep Run, North

Carolina, was graduated from Mount Olive Junior College on June 1 with an associate in arts degree.

Miss Smith, salutatorian of the 1956 graduating class of Deep Run High School, has been awarded a scholarship for prospective teachers by the State Department of Public Instruction and plans to enroll in the junior class of Atlantic Christian College in September.

Miss Smith is a member of Gray Branch Free Will Baptist Church, Eastern Conference, North Carolina.



MISS SHIRLEY ANN WARREN

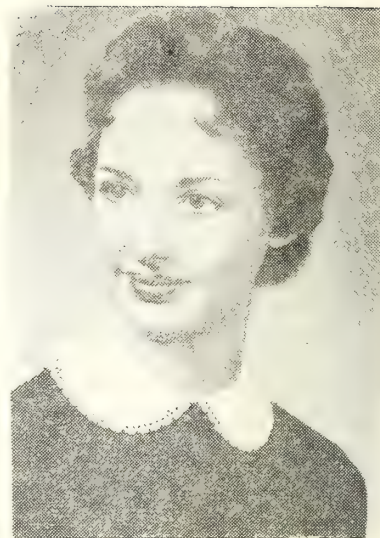
Shirley Ann Warren, daughter of Mr. and Mrs. L. F. Warren of Robersonville, North Carolina, was graduated from Mount Olive Junior College on June 1 with a two-year certificate in business education.

During the past school year Miss Warren was a maid of honor and typist for the 1958 edition of the Mount Olive Junior College Yearbook, *Olive Leaves*.

She is a member of Hickory Grove Free Will Baptist Church, Central Conference.

Frances Ann Dail, daughter of Mr. and Mrs. E. Bruce Dail of Turkey, North Carolina, was a member of the 1958 graduating class of Mount Olive Junior College with a certificate in business education.

Valedictorian of the 1955 graduating class of Turkey High School, Miss Dail has been employed as a bookkeeper by M. L.



MISS FRANCES ANN DAIL

Johnson, business manager of Mount Olive Junior College.

Miss Dail is a member of the Grimsley Free Will Baptist Church, Central Conference, North Carolina.

## First Phase of Campaign By Mount Olive Junior College

A special session of the North Carolina State Convention of Free Will Baptist Churches held in Mount Olive, North Carolina, on January 31, 1958, authorized Mount Olive Junior College to conduct a campaign to raise \$504,000 by December 31, 1961. This money was budgeted as follows:

Operation	\$300,000
Endowment	30,000
Student Loan Funds	12,000
Scholarships	12,000
New Buildings and Campus Development	150,000
	<hr/>
	\$504,000

Our plans are to conduct the first phase of the campaign this fall, beginning August 1, with an emphasis on cash gifts for operation, scholarships and student loan funds. Our objective will be to provide a firm basis for operation.

Our projected plans call for an extensive campaign to begin in 1959 during which time we will seek pledges to be paid over a three-year period. We will then place emphasis on endowment, campus development and new buildings.

W. Burkette Raper, President  
 M. L. Johnson, Treasurer

Wisdom teeth come in last and go out first—because they find little to feed upon.



# NOTES — AND — QUOTES

By J. C. Griffin



## FREE WILL BAPTISTS

What kind of a Free Will Baptist are you, my reader? There can be many answers to the above question. We find many answers to our personal question, when I say, "What kind of a Free Will Baptist are you?" I shall not try to give the many answers, some of which are not in keeping with the old-fashioned Free Will Baptist as we were taught in early manhood. But we will give a few of the doctrines as set forth, not in our State or National Treatise, nevertheless some of these doctrines are being set forth from the pulpits of our denomination.

Personally, I have to say that there are wide differences in the preaching of our ministers that I cannot go along with. Not too long ago I heard a young minister say, "I don't care if you never unite with a church, just so you accept Christ." Eventually I know of two who have said, "I believe in Christ and am saved," but they will not unite with any church and refuse to be baptized. Suppose that all people were to be that kind? What would become of our denominational enterprises? Too many of these, I call them modern day preachers, preach church membership, baptism and the Lord's Supper are not very important.

Now let me say that we know that ordinances do not save; church membership does not save, but I say this that among those whom I have found that absolutely ignore church membership and the ordinances of the church and count them as worthless, I have found very little support for our institutions owned and operated by the denomination known as Free Will Baptist. Our ministers of long ago preached that believers should unite with the church, be baptized and obey the ordinances of the church as set forth in the Bible and designated in our Treatise. To be frank, if you are not a Free Will Baptist that believes in church membership and the ordinances that are set forth in our Treatise, I rather you would not enter my pulpit, because I have not been able to get much work done for missions, Christian education or any other department of the church by nonmembership Free Will Baptists. Now do not accuse me of preaching salvation by works; if you do it will be false accusation. But I want to say I believe

in a salvation that works. Jesus said, "By their fruits ye shall know them." And the fruit that I have seen by nonchurch member Christians has not been very enticing. It doesn't taste good to me at all.

I believe that we are saved by grace, through faith, and that it is a gift from God. "Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus, unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:9, 10). Upon the authority of this Scripture, I believe that church membership is a good work, when accepted by faith in the Son of God; and that ordinances are a good work, and that with the ordinances goes baptism—emersion in water. All that Jesus said we ought to do falls in the line of good works. Let me say again these things do not save us, but if we have accepted Christ as our personal Saviour then we are supposed to engage in that which is called good works, and thus let the world, the devil and other Christians know that we are saved and believe in all that Jesus did and taught; and in the observing of these commandments of the Lord that we are His followers. I do not believe that Jesus did anything or taught anything that is worthless. It was all worth-while; that includes feet washing, for Jesus said, "We ought to do this." He further said, "If ye know these things, happy are ye if ye do them." Read all of John 13. Here are some words of Jesus that precede the thirteenth chapter of John; they are recorded in the twelfth chapter, Verses 49, 50:

"For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak." Did Jesus actually mean that when He gave the commission to go into all the world and preach, that God the Father gave Him the words? Here is part of the message: "... All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20).

Now I believe what is written in John 18:49, 50. Thus I believe that the commandment of Jesus in Matthew 28:18-20 is a commandment from the Father and that it is life everlasting. This includes every word of the commandment. Notice that Jesus did not say, "Baptize in My name only," but He said in the name of the

Father, and of the Son, and of the Holy Ghost. This assures me that the Holy Trinity is composed of the Father, the Son and the Holy Ghost. Do not get led of with that doctrine, Jesus only; if you do, you cannot sing, "Holy, Holy, Holy." But may we notice that Jesus said, Teach all nations. That means missions, home and foreign. If you do not believe in missions you do not believe in Christ. If you do not go with your prayers, your encouragement and your money, and go in person when God speaks to you to go; you are not a Free Will Baptist, as I find by the Word of God. However, I find people who say "I'm a Free Will Baptist, but I do not believe in foreign missions." Well I do not want that kind of Free Will Baptist in the church that I serve, and I preach that from my pulpit. I do not want a divided congregation. Get your Bible and read Matthew 28:18-20; accept it, and be a real Free Will Baptist and not an unbelieving church member.

I will continue on "What Kind of a Free Will Baptist Are You?" in some messages following this one.

## My Country's Birthday

It is not for me to glorify . . . the country which I love with all my heart and soul. I may not ask your praise for anything admirable which the United States has been or done. But on my country's birthday I may do something far more solemn and more worthy of the hour. I may ask for your prayers in her behalf: that on the manifold and wondrous chance which God is giving her . . . on her unconstrained religious life; on her passion for education and her eager search for truth; on her zealous care for the poor man's rights and opportunities; on her quiet homes where the future generations of men are growing; on her manufactories and her commerce; on her wide gates open to the east and to the west; on her strange meeting of the races out of which a new race is slowly being born; on her vast enterprise and her illimitable hopefulness—on all these materials and machineries of manhood, on all that the life of my country must mean for humanity, I ask you to pray that the blessing of God, the Father of man, and Christ, the Son of man, may rest forever.

—Phillips Brooks  
Westminster Abbey  
July 4, 1880

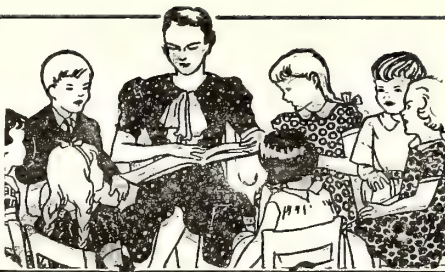
Better is a little with the fear of the Lord than great treasure and trouble therewith.



# STORIES

FOR OUR

## BOYS and GIRLS



### THE NIGHT BEFORE

SILAS HALVORSON

**J**IM slumped into the kitchen. Mother looked at him, puzzled. "What is the matter?" she asked.

"Nothing," answered Jim.

"There must be something wrong," said Mother. "I've never seen you looking like this before."

Jim forced a smile, but it wasn't a very good one. "I guess I'm feeling bad because our baseball team lost a game today."

"If that's all that is the matter, I doubt that I have much to worry about," said Mother. "Go now and clean up for supper."

"I don't think I'll eat any supper," said Jim. "I'm not hungry."

"Not hungry? You?" asked Mother. "I doubt that losing a game can seriously hurt your appetite. Go and wash now."

Jim went.

When he returned, he found Dad and Mother waiting for him. He sat down and joined them in a table prayer.

The food was passed. He didn't take much, and he only nibbled at that.

"You surely aren't hungry," said Mother. "I believe that more than the loss of a baseball game is bothering you."

Jim winced.

"Maybe he'll pep up when I tell him what I have planned for tomorrow," said Dad. He cleared his throat and then asked impressively, "Jim, how would you like to go fishing with me tomorrow? I'm going to Indian Lake."

"Indian Lake?" asked Jim, showing a little interest. That was the lake that he had dreamed of going to for years. It was a hundred miles away, up in the north woods. Practically everyone who went there came back with his limit of walleyed pike. Big ones, too.

"Yes," answered Dad, smiling. "I'm going to take along my new outboard motor to give it a tryout."

"The motor?" Jim's interest obviously lessened.

"Yes. I spent a lot of money on it, so I want to get some good out of it," said Dad. "Don't you want to go with me?"

"I—I don't think I can, Dad," answered Jim. "Thank you just the same for ask-

ing me."

"Why can't you go?" asked Dad.

"We have another ball game coming up I think it will be played tomorrow. The boys will be counting on me."

"I can't believe it," said Dad. "Give up a big fishing trip for a ball game. You've never done that before."

"It's this way," said Jim. "Our loss today dropped us into a tie for the league lead; we're not alone in first place any more. We have to win tomorrow to keep from falling down to second place."

"I wish I knew what is at the bottom of all this strange action," said Mother. "It's more than baseball, I'm sure."

"So am I," said Dad. "But I'm still planning to go fishing tomorrow even if Jim doesn't want to go with me. Right after supper I'm going to the garage and make sure that I get my new motor safely into the car. I'm proud of that motor."

"You're going to look at the motor?" asked Jim.

"Yes," answered Dad. "Do you want to go with me?"

"No, thanks."

After supper was over and Dad had gone to see about the motor, Jim started upstairs.

"What are you going to do upstairs?" asked Mother.

"I'm going to bed," answered Jim.

"To bed? At six-thirty? Jim, you must be sick," said Mother.

"No. I'm just tired out after playing a hard game. You see, it went into extra innings, so it was tougher on me than usual."

"Hm. I believe I'll call Dr. Niles," said Mother.

"No! Don't do that! A good night's sleep is all I need," said Jim.

"We'll see," said Mother.

Jim heard Dad coming in. Without wasting another second he hurried up the stairs. But he stopped a minute at the top to find out what Dad had to say. "That new motor of mine is a beauty," he heard Dad say. "It shines like a jewel. I can hardly wait to get out on the water to see how it works."

Jim breathed a little sigh of relief. Yet—He tiptoed to his room and went to bed. However, he couldn't go to sleep. He tossed and turned but just couldn't get into a comfortable position. It seemed ages before he heard the town clock strike seven and still more before it struck seven-thirty.

He heard Mother come upstairs at eight. She opened his door and asked softly, "Jim, are you awake?"

Jim lay as still as he could and didn't answer.

Mother tiptoed to the bed. "Jim," she said, "I know that you are awake. I can tell it by your breathing. Why didn't you answer me?"

"I—I guess I just woke up," answered Jim.

"I've had enough of this foolishness," said Mother. "I'm going to call Dr. Niles."

"No! I'll be all right by tomorrow morning."

But Mother had already left the room and started downstairs. A moment later Jim heard her talking to Dr. Niles on the telephone.

Half an hour later Dr. Niles came. He gave Jim a thorough examination. A puzzled look crept over his face.

"There is nothing wrong with the boy physically," said the doctor.

"But, Dr. Niles, something must be wrong," said Mother. "He's never acted like this before."

"The trouble, then, must be either mental or spiritual," said Dr. Niles.

"Jim, is there something that you're trying to hide?" asked Dad.

"I'll be all right by tomorrow morning," said Jim.

"That isn't answering my question," said Dad.

"Please leave me alone," said Jim.

The three left the boy by himself in the room.

Jim tried again to go to sleep. But he couldn't. He tossed and turned. He tried doing sitting-up exercises to tire himself out more. But nothing worked.

The town clock struck ten. He heard Dad and Mother coming up the stairs to go to bed. He hoped they wouldn't bother him.

They didn't.

He could hear them speaking in whispers but couldn't catch what they were saying. Were they talking about him?

Soon their bedroom light went out. All was quiet.

Still Jim couldn't go to sleep.

Finally in desperation he threw up his arms in a gesture of surrender. He sat up in bed. He hesitated a few seconds. Then he slipped on his bedroom slippers and went to his parents' room.



"Dad, are you awake?" asked Jim in a whisper.

"Yes, Jim," answered Dad. "What is it?"

"I just have to tell you. I can't get any peace keeping it to myself. I—I'm afraid I've broken your new outboard motor."

"My motor?" asked Dad.

"Yes. This afternoon I was fooling around with it in the garage and knocked it down. I put it back, and it looked all right. But it fell hard, and I'm afraid I broke it. I'm sorry."

"I see. I'll have it checked in the morning," said Dad.

"I hope it won't spoil your fishing trip tomorrow," said Jim.

"No, I don't think it will," said Dad.

"In fact, I don't think I'll feel too disappointed if I don't get to make the trip. I think that you've learned that it never does any good to try to cover up sin, and that means much to me."

"I've surely learned that," said Jim. "I've also found out that one sin leads to others. I've been telling you a lot of stories tonight."

A forgiven Jim had little trouble getting to sleep.

The next morning Dad found out that there was little wrong with the outboard motor and that the trouble could be easily and quickly removed.

That very morning Dad went on his fishing trip to Indian Lake. And Jim went with him.—*My Pleasure.*

der by the president, Mrs. Ben Ange.

Mrs. Minnie Ange read the Scripture which was followed with prayer by David Ange. Those participating in the program were Dorothy Ange, Francis Ange, Minnie Ange, Mamie Ange, David Ange, Myrtle Ange, Vivian Ayers and Pauline Wynn.

The report of the evening was as follows: members present, 15; visitors present, 5; new members, 2; collection, \$12.45; sick visits, 33; cards, 10; trays, 23.

The group was dismissed with sentence prayers. Afterwards the group enjoyed a social period during which delicious refreshments were served.

**Selma, N. C.**—The Woman's Auxiliary of the Selma Free Will Baptist Church met on Monday, June 2, at the home of Mrs. Leon Canady with Mrs. David Radford as co-hostess. There were 10 members present. In the absence of the president the vice-president, Mrs. Kenneth Brown, presided. The group sang "Send the Light," followed with prayer by Mrs. Leon Canady.

During the business meeting it was decided to visit the Children's Home at Middlesex, North Carolina, on Sunday, June 22, and carry drinks and cookies for the children and adults. Those visiting the home were: Mr. and Mrs. Rouse Coates and family, Mr. and Mrs. Roy Crumpler, Mrs. Annie Aycock, Mrs. W. C. Sasser, Mrs. Kizzie Braswell, Mrs. Effie Garner and Mrs. Celia Garner.

The group was privileged to have Rev. W. C. Clearman, pastor of Hopewell Church, to bring the program, "Go, Set a Watchman, Let Him Declare What He Seeth in India." He read Scripture taken from Genesis 12. Each one felt more missionary minded after hearing him explain what India could be but what it really is. Mrs. W. C. Sasser pronounced the benediction.

Delicious refreshments were served by the hostesses.

## My Country, 'Tis of Thee

(continued from page five)

What though God fills all the world with His Spirit, if you possess Him not?

The glorious truth is, you can make Christ yours—a personal, priceless, eternal possession. The promise is, "... as many as received him, to them gave he power to become the sons of God, ..." (John 1:12). Focus the telescope of faith, and the distant God will be brought near. Believe, accept, obey. Then you can sing from your heart:

"My Jesus, I love Thee, I know Thou art mine."

—American Tract Society.

# Woman's Auxiliary Department

**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

**Norfolk, Va.**—A circle of young married adults was organized recently at the Hyde Park Free Will Baptist Church. This is the first circle to be organized in the auxiliary. It was named for one of the missionaries in India, Mrs. Trula Cronk. There were four charter members: Mrs. Alice Upshaw, Mrs. Joe Haas, Mrs. Carl Eller and Mrs. Adele Powell.

**Columbia, N. C.**—The Woman's Auxiliary of Gum Neck Free Will Baptist Church held its regular meeting, June 10, with 15 members present. The president, Mrs. Alleane Jones, presided over the meeting. The meeting opened with the hymn, "Send the Light." Mrs. Mary Cahoon read the Scripture, followed with sentence prayers by all. Special music was rendered by Misses Genevia Armstrong, Betty Barefield and Patricia Basnight.

The topics of the lesson were read by Mrs. Mary Cahoon, Mrs. Polly Ann Everton and Mrs. Annie Sexton. Other readings were by Misses Diane Armstrong, Betty Barefield, Patricia Basnight and Genevia Armstrong.

During the business period the minutes of the last meeting were read. The treasurer's report was given and adopted. It was approved to send \$10 to the National Superannuation Board for a Father's Day gift. Mrs. Sade Sawyer dismissed the group with prayer.

**Fountain, N. C.**—The Woman's Auxiliary of Dilda's Grove Free Will Baptist Church met at the church Monday evening, June 16, for its regular meeting. There

were 19 members and two new members present. The meeting opened with the group singing "Send the Light," followed with devotions and prayer by Mrs. Bettie Wooten. After the program was read and discussed, the business period was conducted. The group was dismissed with prayer by Mrs. David Gay.

**Newport, N. C.**—The G. T. A. of Sound View Free Will Baptist Church met at the home of Mrs. Lorine Henderson Saturday, June 14. There were 22 members and three visitors present. The group went to Fort Macon on a hay ride. Chorus singing was enjoyed during the trip. When the group returned to Mrs. Henderson's they all enjoyed a weiner roast.

**Walstonburg, N. C.**—The Woman's Auxiliary of Spring Branch Free Will Baptist Church met Friday evening, June 6, with Mrs. Tom Wheeler. The president called the meeting to order and welcomed the 15 members present. Mrs. Wheeler had charge of the devotional. For the program the chairman presented Mrs. Thomas Strickland who made a most interesting talk for one of the study courses. Mrs. Strickland dismissed the group with prayer after a short business session.

The hostess served delicious refreshments which were enjoyed by everyone.

**Plymouth, N. C.**—The Woman's Auxiliary of Mount Olive Free Will Baptist Church held its monthly meeting on June 21, at 8:00 p. m., in the home of Mrs. Harold Ange. The group was called to or-



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## WE LEAVE TOKYO

FRED HERSEY

This finds us in the midst of getting ready to move from Tokyo to the city of Bihoro on the Island of Hokkaido. The house has trunks all around and we are trying to figure out how to get everything put into them. We would like for our things to leave Tokyo next week, April 10. We will stay in Tokyo a few more days and then leave by train on the evening of April 14. In order to get to Bihoro we have to ride on three trains and one boat which takes us to the Island of Hokkaido. The ferry ride lasts about four and one-half hours. We would appreciate your prayers that we will get everything done in time and that our things will arrive in good condition. The trip to Bihoro will take about 35 hours.

We are thankful that we have all enjoyed good health this past winter. Samuel, now six months old, is making good progress. Philip, age two and three-fourths, enjoys playing and talking to Samuel. He is all excited about going to Hokkaido. He tells us that we have to pack everything and don't forget to take his little bike with us.

We are planning to take a girl along from Tokyo to help us in the work. She is a graduate of a Bible school and has a desire to do evangelistic work. We believe that she will be a big help and blessing to our work.

Pray for us that we might be able to use the language in an effective way, for the Lord. I plan on bringing a message here at our Tokyo meeting place this Sunday night. You really wonder at times how much of the message they really understand.

We are thankful for the opportunity of being here in Japan and for the open door to the gospel. Pray that Japan will continue to allow missionaries to come.

## Greetings from Brazil

Dave Franks

First I want to tell you what the Lord has done for us as Free Will Baptists in the last three months in Brazil. I arrived in Brazil January 2, 1958, in the city of Sao Paulo, not knowing but one person in the country, Rev. Carl Taylor of New Tribes Mission. He was to meet me at the airport, but my plane came in four

hours early. He was not there; but, by the help of the workers at the Youth for Christ International Office, I found Mr. Taylor's home. After getting necessary papers fixed up with the authorities in Sao Paulo, I journeyed on to the city of Campinas where I began study of the Portuguese language on January 27. The Lord has been blessing in the study of the language since then.

Another thing the Lord has done for us since being here, is to organize the First Free Will Baptist Church in Campinas. The church has a Brazilian pastor, Rev. Waldemar Daminelle. The church at present has 38 members and six more waiting baptism. The First Free Will Baptist Church of Campinas is meeting in the pastor's home. The members are paying for a lot to build a church on. The lot is costing us about \$1,200, but we only owe about \$500 on it now. It will cost about \$2,000 to erect a church building with Sunday school rooms and baptistery. Also, in the church we have four or five young men whom the Lord has called to preach. I feel we need a Bible institute with teachers to teach the Word of God to these young men.

Now the Lord is calling other missionaries from the states to this field. I hope soon there will be a couple or more on their way to Brazil.

To describe Brazil and its needs would take a book, but it will suffice to say it is big and needy. Brazil is larger than the United States and is increasing in population at a fast speed. There is freedom of worship in Brazil, but in some places there is still persecution by the Catholics. The government is not too stable, and the influence of Communism is being felt.

There is a great need for work among the Indians. According to Rev. Carl Taylor of New Tribes Mission there are 160 different tribes in Brazil and only 10 tribes are being reached by the gospel.

I need your prayers for victory daily and for the wisdom it takes to learn a language. I have two weeks left of my first three semesters in language study.

## Elmer, New Jersey, Church Organized

Sunday, April 20, 1958, was a great day for the Free Will Baptist people of Elmer, New Jersey. At their morning worship ser-

vice their mission was organized into a Free Will Baptist church with fifty-seven people, mostly adults, taking membership.

Rev. Milton Hollifield, the visiting evangelist, explained the Articles of Faith and presented the Church Covenant. The Holy Bible was then offered as the rule of faith and practice.

The church adopted the name, First Free Will Baptist Church of Elmer. It is the first and only church of our order in the state of New Jersey. Now Free Will Baptists have churches in all states, except six. Brothers Paul Sprouse and Clyde Reynolds were ordained deacons. Rev. Wilburn Massie, the founder of the work, was elected pastor, and Brother Ray Mull was elected clerk.

The average attendance of the Sunday school is 67, with Brother Fred Caldwell as superintendent. Brother Ernest Hold is choir director.

Many of the members are from the South, especially North Carolina. The new church voted to join the Blue Ridge Association until other churches are organized in their area.

The pastor states, "Our country is filled with people who are starving for spiritual services, and it would be easy to start a Free Will Baptist church in any of these towns, if someone would come and preach." He further states that if someone would come and take this church, he would go into another town and start another mission.

This group has a small building leased, and are planning to add three Sunday school rooms to it. Some property has been given to them as a future building site. The members are mostly farmers or glass factory workers.

The National Home Mission Board is happy about this work, and we are asking our people to send an offering to us for this project in New Jersey.

Rev. H. E. Willis, Secretary  
National Home Missions Board  
3801 Richland Avenue  
Nashville 5, Tennessee

## A Misfit

A wise preacher has said:

"Though I have a scientific mind and a university degree in sociology and philosophy, and although I am an expert in social service and an authority on Browning, and though I use the language of the scientific laboratory so as to deceive the very elect into thinking I am a scholar, and have not a message of salvation and the love of Christ, I am a misfit in the pulpit and no preacher of the gospel."—Selected.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Social Justice and the Gospel

(Lesson for July 13)

LESSON: Matthew 5:17-20, 46-48; 23:23-26.

GOLDEN TEXT: Matthew 7:12.

### I. INTRODUCTION

Man and his neighbors are so dependent upon each other until justice between them is a social must. No man liveth unto himself economically, socially or spiritually. We depend upon others to supply our many economic needs, to brighten and enhance our social lives and to assist us in realizing and enjoying the direct blessings of God. Justice and fair play must exist between us, for injustices and unfairness will ultimately cause us all to suffer great losses. When one acts unfairly and allows shadows to appear over his dealings with others, he loses their respect and confidence. The loss may seem trivial and unimportant, but if the process continues, the person involved will sooner or later find himself alone and lonely in a world of hostile people. If a man expects to be loved and trusted, he must give due consideration to all the laws of social justice.

As man has increased in knowledge and skills his economic possibilities have also mounted; but he has not become independent of his neighbor. The reverse seems to be nearer the truth; for modern man has lost much of the independence of his forefathers.—*The Advanced Quarterly* (F.W.B.).

If everyone would obey Matthew 22:35-40, the world would see perfect social justice.

### II. HINTS THAT HELP

1. The devil cannot destroy God's Word, and the Lord will not destroy it, so it must be fulfilled (Matthew 5:17).

2. The only One who can fulfill the law of God perfectly in every detail is the Author of that law (Vs. 18).

3. A proper respect for the law of God insures a proper respect from God Himself (Vs. 19).

4. Acceptable righteousness before God is from the heart, and does not consist in

outward display (Vs. 20).

5. If our good works do not surpass those of unbelievers we give no evidence of the presence of Christ in us (Vs. 46).

6. If unbelievers practice common courtesy and politeness, how much more is to be expected of Christians? (Vs. 47).

7. It is impossible for us to attain to the standard set before us in our own strength; only the perfections of Christ in us are acceptable (Vs. 48).

8. The Lord does not object to tithing, but He does not want any giving that is not motivated by love (23:23).

9. Picture to yourself the absurd and comic picture of the Pharisee who makes a fuss about a gnat but swallows a camel (Vs. 24).

10. Because the scribes and Pharisees were blind they were unaware of the corruption within their own hearts (Vv. 25, 26).

11. To make clean the outside of the cup is *reformation*. To make clean the inside of the cup is *regeneration*.—*The Bible Expositor*.

Every minister, Sunday school teacher and wide-awake Bible student needs *The Bible Teacher* for sure. It is really a teacher's quarterly and its use would make for more effective teaching.

### III. ADDITIONAL TRUTHS

1. What Jesus taught here is unworkable unless He gives us the power to do His bidding. Some have assumed that because the Christian is no longer under law, but under grace, therefore we can disregard the Old Testament precepts for life and conduct. That may be juggling with pious phrases, but no one can live the Christian life without heeding the spirit of the old as well as the compulsions of the new law. We are still under the moral law and Christ came to fill it full with its spiritual content and bring power to keep it. Although the moral is external, yet under the gospel it loses its form of external law, and becomes an internal principle of life. Discuss this sentence and apply to our lives now.—*The Gist of the Lesson*.

2. As far as our files indicate, this is the first time we have ever had any lesson from this twenty-third chapter of the Gospel of Matthew. It is probably the most neglected single chapter (even though it contains 39 verses) in all the four Gospels,

principally because our Lord's words are so severe, and also, probably, because, it has to do primarily with the hypocrisy of the scribes and Pharisees—and we quickly say to ourselves that we are neither scribes nor Pharisees. That is true, but the word emphasized throughout this chapter is *hypocrite*, and hypocrisy is as great a sin today as in our Lord's day. A hypocrite is literally a man who is playing a part, that is, he pretends to be something that he is not. It was often used of actors on the stage. A man can play the part of Julius Caesar, but he isn't Julius Caesar. These scribes and Pharisees were pretending to be righteous God-fearing men, but they were externally keeping the law.—*Peloubet's Select Notes*.

3. Please read Matthew 23:29, 30. The Jews of Christ's day condemned their Old Testament ancestors for slaying such righteous men as Jeremiah and Isaiah, and yet they did far worse when they crucified the Son of God Himself. No one should object to a cup's being clean on the outside, but the inside must be clean, too. Regeneration and reformation should go together.

4. The entire twenty-third chapter of Matthew contains the stern condemnation of Christ upon the scribes' and Pharisees' hypocritical religion. We do not find any other time when Christ was so stern upon anyone as these two groups. The truth is that nothing was so opposed to the spirit of the gospel, than the practice of that generation of men. It is made up of pride, worldliness and tyranny, under a cloak of pretense. Yet, they had deceived the people to the extent that they believed if anyone was to be in heaven it would be the Pharisees. There are eight woes which Jesus placed upon them. In this part of our Printed Text, we will note two of these woes.—*The Bible Student* (F.W.B.).

5. A young hoodlum in Chicago murdered a policeman in a tavern on the South Side. Before midnight the murderer was apprehended, and put in jail. The next day his noon meal was served to him, and when he saw what was on the plate he yelled out, "What is this?" The orderly replied, "It's mutton. What do you think it is?" The hoodlum yelled back, "Take it away! Do you think I would eat meat on Friday?"

What a slave was he, not only to sin, but to the observance of a man-made regulation which was powerless to change his desperately-wicked heart, and keep him from murdering an officer of the law!—*Selected*.

No man can push himself ahead very far by patting himself on the back.



## THE CHRISTIAN INSTALLMENT PLAN

Mary Lou Tilghman  
Grifton, North Carolina

**L**ET'S compare salvation with the *installment plan* and see how they resemble each other. It is necessary for a person of this world today to buy salvation on the *installment plan*. Nobody, regardless how rich or poor, pretty or ugly, can get into heaven by paying just one big payment. Many people think just because they do one thing for Christ they are entitled to a reward in heaven. But this isn't true.

First, we must make the *down payment*. This is to accept the Lord Jesus Christ as our personal Saviour and believe on Him and trust Him. The *down payment* is usually the largest payment, so let's remember that this is our most important payment on our home in heaven.

Some people exercise the *installment plan* by paying monthly, bi-monthly or weekly; but in order to secure our eternal home we must make our payments daily. The *installment plan* requires many people to give up their luxuries in order to have the bare

necessities of life. We who are buying our heavenly home have to give up some of our pleasures also.

Money is exchanged for worldly things, but money alone will not buy even a small stone in heaven. Certainly tithing can be part of the payments if it comes from a willing heart. The small Christian deeds we do every day of our life on this earth will amount to a large payment in the eyes of God.

Each day we should lay up treasures in heaven for our eternal resting place. Listed below are a few things that can be payments on our home in heaven:

1. Witnessing daily for Christ.
2. Prayer.
3. Attending church and worshipping God.
4. Kindness toward everyone (even our enemies).
5. Helping those less fortunate than ourselves.
6. Using our talents for God.

7. Loving our neighbors as ourselves.

If we make these payments with a willing heart and mind, we will someday be the owner of an eternal home in heaven.

## THE MAIL BOX

### AVAILABLE FOR FULL-TIME PASTORAL WORK

"I am now available for full-time pastoral work beginning September 1, 1958. I have a small family and have done pastoral and evangelistic work in 27 churches in several southern states. I desire one full-time church or two half-time churches. If interested contact me at the following address."—Rev. J. T. Quick, Route 4, Rich-  
ton, Mississippi.

### AVAILABLE FOR PASTORAL OR EVANGELISTIC WORK

"Billy Ray Livesay is a member of our church, and this year a graduate of Free Will Baptist Bible College, with major in Bible. He is also a good musician and good worker with young people. He is available for work as the Lord leads. Any church or group of churches desiring his services please contact Billy in care of our church, First Free Will Baptist Church, Tarboro, North Carolina, Telephone 3964."—Rev. Raymond T. Sasser.

## O NATION, LET US PRAY

EVA GRAY

Born out of prayer, a nation blest of God  
Where men from North and South, and East and West have trod  
We stand today;  
America, the great, the free, the Pilgrim's peaceful rest,  
The refuge, haven, sacred shrine of storm-tost, sore oppress  
Who come to pray.

Built on God's Word, the Book that stands the test  
Of scoffers, cynics, mockers and all the rest  
We've held at bay  
The foes, who would despoil, destroy, and desecrate our land  
And capture, take our liberty with willful, wicked hand  
As we did pray.

Our gracious God, with providential power,  
Has never failed us in a desperate hour,  
He's led the way;  
For in our infant years we let Him take us by the hand,  
And lead us in all paths at His command,  
He bade us pray.

But now that we, a nation born of prayer,  
Have grown away from God whose kind and loving care  
Secured our way;

Will He deliver us today as yesterday,  
When we put trust in Him who taught us all the way  
How we must pray?

Can wings of lead and countless mighty men,  
And battleships in grand array our precious land defend,  
And win the day?  
Can machination's craft and cunning workmanship  
Save our beloved land from the oppressor's whip,  
Unless we pray?

Our strong, indomitable, our ne'er defeated land,  
Our land unconquerable, can fall at foe's command  
All in a day;  
But God can save, as He has blessed,  
He's faithful to His Word, He'll grant us peace and rest,  
If we but pray.

O priceless sanctuary, with guardian wings o'erspread,  
And glorious banner waving, blue and white and red  
In proud display;  
To save you now as then, our pledge, "In God We Trust,"  
Our faith, our hope, our victory, our loyalty, we must  
O nation pray!

—Selected.

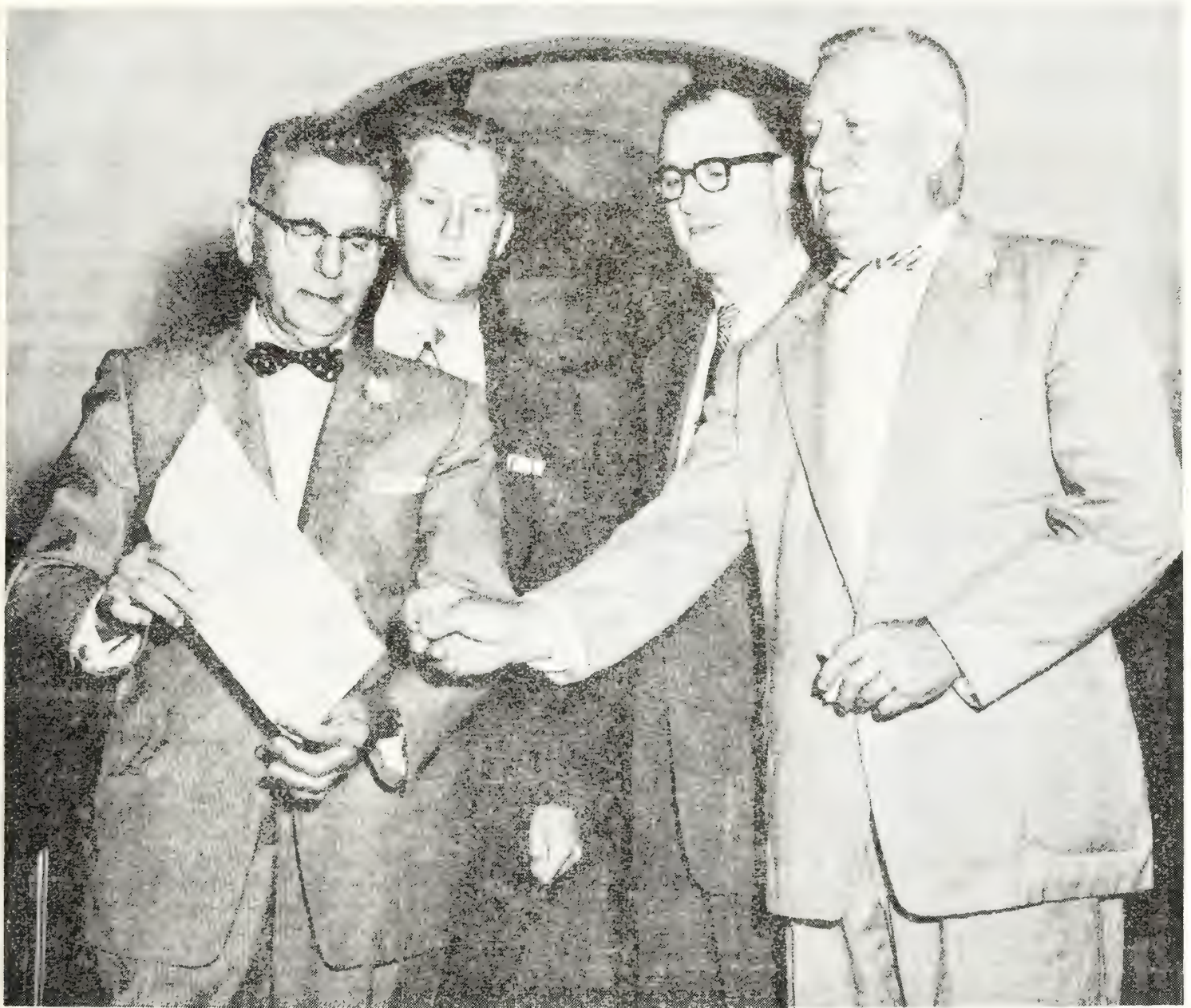


JUL 16 1958

DURHAM, N.C.

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 16, 1958



## CHURCH BURNS MORTGAGE

Formal dedication services were held at Fairmount Park Free Will Baptist Church, Norfolk, Virginia, on Sunday, June 22, with the pastor, the Rev. Fred A. Rivenbark, delivering the dedicatory sermon. His subject for the church dedication service was "Dedicated to God." Mr. Rivenbark states: "The church is now free of all indebtedness as a result of the success of a financial drive launched a year ago. The promptness of the payment by the membership has resulted in the saving of more than \$7,000 in interest."

Mr. J. F. Owens, member of the Board of Trustees; Mr. Clyde Roughton, chairman of the Board of Deacons; and Harold Critcher, educational director, joined the pastor in the formal burning of the mortgage.



# EDITORIAL

## STARTLING FACTS

C. H. Overman

The problems related to alcoholic beverages in America are astonishing and startling. A solution to these problems has been sought through several different channels. Chief among them is the over-all temperance movement, but these temperance movements have failed to bear much weight against the alcohol problems. Some say the answer lies in alcohol among our youth. It seems, however, that it will take more than these movements to startle our people into the realization of the awfulness of the situation.

Since we are now in the summer months when more people are on vacation, and therefore drinking becomes a most acute problem, we wish to quote some facts related to the temperance problem. Some of these are taken from the recent issues of *Clip-sheet*, a newsletter published by the Methodist Board of Temperance; and *Temperance Action*, published by the New York Civic League, Inc.

### CONCERNING BEER

"Twenty-five years ago on April 7, beer was legalized in America. Now the brewing industry is the fifth largest tax payer, employing 82,000 people.

"Beer Belongs' ads have appeared widely throughout the country and the industry reminds us that they have paid some 38 billions of dollars into the American economic system since that historic day.

"The public relations approach to American life by the brewers is evidenced in the careful and clever methods they are using in an all-out attempt to have beer made acceptable and respectable.

"Overlooked are some profound facts.

"Of the 5,000,000 alcoholics in America it is estimated that one tenth are beer alcoholics. That means we have some 500,000 beer alcoholics, each one a moral and financial drain upon our society and economy.

"Let us do some simple arithmetic. The brewers cost American taxpayers 3 billion dollars for 1 billion received in taxes."

### LIQUID ASSETS IN WHITE HOUSE CELLAR

"At last there is an explanation of President Eisenhower's puzzling tribute to the American wine industry at a White House dinner recently, when he raised a stemmed glass and declared to his guests: 'This is California champagne . . . notice you can taste the grapes.'

"A secret discreetly kept for more than 12 months is now out. For the first time since the White House was built, the wine cellar has been enlarged and stocked with the finest U. S. vintages, some \$6,000 worth.

"In January, 1957, some two dozen of the top wine makers on the nation sent President and Mrs. Eisenhower gratis many cases of the finest table wines produced in the big three wine states—California, Ohio and New York.

"New wine bins and shelves suggested by the wine industry actually whipped up by White House carpenters have been stocked with 37 different kinds of premium appetizer and dessert wines, white and red table wines for fish and main meat courses, and after-dinner beverages like champagne and sparkling burgundy.

"Top-ranking Washingtonians—many of them without realizing—have been sampling the new American bottles during the series of White House dinners which has just ended.

"The White House wine windfall is explained by Don McColly, president of the Wine Institute, with headquarters in San Francisco, this way:

"Since so many foreign guests are entertained at the White House, we wanted them to taste the finest wines available. We think—and this has been proved by many taste comparisons—that American wines are the best in the world. American wine producers wanted to make this gift." (This article originally taken from the *Washington Post*, February 14, 1958; and written by Dorothy McCardle.

### SHORTER FACTS

"There are more alcohol outlets than churches in the United States. There are 443,057 alcohol outlets and 305,449 churches."

"One out of every 4 mentally disturbed Americans is an alcoholic."

"Thirty-three per cent of adult Americans do not drink."

"One out of every three alcoholics is a woman."

"Sixty per cent of all arrests are alcohol related."

"Over two hundred U. S. daily newspapers refuse all alcohol ads."

"The estimated 2,000,000 problem drinkers in industry lose 352,000,000 man hours per year, and \$432,000,000 in payrolls."

"Americans spend three times more on alcohol than they give to churches."

### CONCERNING DRINKING DRIVERS

"Among drivers in fatal accidents for whom condition was stated, 22 out of 100 had been drinking, according to reports from 20 states. This was the same proportion as in 1955. (Condition of driver was not stated in twenty-seven per cent of the cases.)

"A drinking driver was involved in about thirty per cent of all fatal accidents in 1956. This proportion is higher than that reported previously, and is based on new information which indicates most drinking accidents involve only one drinking driver.

"Drivers with .15 per cent or more alcohol in their blood averaged seven out of 100 drivers in fatal accidents in 1956. In urban accidents, the proportion was also seven out of 100; in rural accidents, it was eight out of 100.

"Of the adult pedestrians killed in 1956, 22 out of 100 had been drinking, according to reports from 19 states. This is equivalent to about 1,350 of the 6,150 adult pedestrian deaths. Condition was not stated for 40 per cent of the pedestrians killed."

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## THE FREE WILL BAPTIST

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## June News

One month of our summer conferences has passed. The ministers were here the first week in June. Following their conference, there were three consecutive weeks of youth conferences, two sponsored by the North Carolina State Sunday School Convention and one by the North Carolina State League Convention. The Sunday school convention groups were directed by Rev. L. E. Ballard and his staff of assistants, and the league convention group was directed by Mr. Ray Turnage and Miss Shirley Graves and their staff. The last Sunday school conference was a combination of Sunday school and mission endeavors. Rev. Frank Davenport and his assistants helped and directed the mission portion of the program.

Two hundred and twenty-two registered for the conferences during the month, and the conferences have been spiritually inspired and enjoyed by all. Many have been the expressions of appreciation and joy for the blessings received while in the conferences, especially by the young people. In addition to the regular conferences, we have had sixty-three other guests and visitors during the month.

We always think of and look forward to the time of our regular second Sunday Youth for Christ Rally. Because of many commencement and graduation exercises during that week end, and other pressing obligations, the attendance at the youth rally was off in June. There were only forty-seven present. The group which was to have had charge of the program was prevented from being present, but the representatives of the Canton Church supplied and their pastor, Rev. Milton Hollifield, delivered a very timely and splendid message. All present enjoyed the singing and the message. We are glad that we have young people who can and will respond in such cases and do a good job.

## A MESSAGE FROM THE HOSTESS

Greetings:

How quick June has come and gone! As I sit here I find myself wishing that everyone might come to Cragmont just once and see, first hand, what we try so hard to impress the wonderful blessings of God received here. But we know it is, as the poet says,

"Alas! how vain such wishes are!

To mortals they are not given;

If so we'd think too much of earth

And not enough of heaven."

We can work and pray for more space and living accommodations in order that more of you will be able to come. Will you join us?

I am saying *thank you* to everyone for your visits here and at the hospital, for the beautiful and sympathetic cards and letters, and most of all for your prayers during my recent illness. Pray with me that the life our Father spared may be used for Him and His glory.

May the Lord be with and bless each

## Miss Henderson Awarded Scholarship



Miss Janice A. Henderson, daughter of Mr. and Mrs. Archie Henderson of Beula-ville, North Carolina, has been awarded an academic scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250, President W. Burkette Raper, has announced.

Miss Henderson, valedictorian of the 1958 graduating class of Beula-ville, has also won a prospective teacher's scholarship from the State Department of Education. She will enter Mount Olive Junior College in September and begin her preparation for a vocation as a school teacher.

Miss Henderson is a member of the Beula-ville Free Will Baptist Church.

and every one until we meet again.

Yours for a bigger and better Cragmont for Him,

Mrs. Wooten

## COMING EVENTS

August 4-9—Third Sunday School Youth Conference, Cragmont Assembly, Black Mountain, North Carolina; Rev. L. E. Ballard, P. O. Box 83, Selma, North Carolina, Director.

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

If God writes *opportunity* on one side of open doors, He writes *responsibility* on the other.

## Miss Hill Awarded Scholarship



Miss Bertie Ann Hill, daughter of Mr. and Mrs. Harper Hill of Snow Hill, North Carolina, has been awarded a scholarship to Mount Olive Junior College, Mount Olive, North Carolina, in the amount of \$250, President W. Burkette Raper has announced. Miss Hill, salutatorian of the 1958 graduating class of Snow Hill High School, will enter Mount Olive Junior College in September and begin her preparation for a vocation in teaching.

During her senior year, Miss Hill was a reporter for *The Wilson Daily Times* and editor of the Snow Hill school paper.

Miss Hill is a member of Hull Road Free Will Baptist Church, Central Conference, North Carolina.



# 7 Actually Saw



by Thomas H. Willey Sr.

**T**HE TRIP was planned on the basis of a straight line south to the border of Matagross and the river, Parana, with practice of greatest economy and the study of needy fields and fundamental groups, and how well they might or might not be meeting the challenge of the unevangelized. We found some few gracious enough to suggest that there existed fields of great need which would welcome our missionaries.

Some of these fields demand great physical and spiritual stamina. Men and women are denying themselves things at home that come to be taken for granted are delightful treats or impossible leisures.

Lima, Peru, the first stop after a long flight out of Miami, Florida. Mrs. Willey saw the two-motored plane and urged me to cancel what looked like danger; but we got to Guayaquil, Ecuador, before a cylinder went bad. Spending a night and a day, we went on to Lima, Peru.

On board the flight down I met a couple of young missionaries and mentioned to them the fact that I had worked among the Indians on the Ucayali River. I found that I had built the house thirty years ago that they had lived in and were going back to. So we had an edge-point of fellowship. Arriving in Lima, I was in the crowd that attacked Vice-President Nixon and had to admire his courage. The City of Lima, as all Latin American centers, is having a phenomenal growth. The president of the Council of Evangelical Churches suggested considering this great city as a field.

For a few dollars and with a ten per cent discount, I took a native airline and in a few hours was in the very old and beautiful city of Arequipa, Peru, flying most of the way over a very arid desert. The green alfalfa carpeted valleys were a delight. This city is surrounded by the great snowcapped

Andean Mountains. There are just a few missionaries in the city. The villages and country are unworked. This is what I have been finding all along. The country places are as if Christ had never come or died. They sit in darkness, ignorance and sickness on the streets, in the markets, and by the sides of the road. The English missionaries urged me to stay over Sunday and preach for the Eglisha Evangeleca Peruance. They have no regular pastor, so it was a great joy to minister to faithful natives in an all native Indigenous Church and to know something of the problems of such a church.

Monday morning I took a very nice English train and for hours climbed into the Altoplanos of Peru. As we climbed we began to feel the pressure of 14,000 feet elevation. My traveling companion was a very fine Christian man with the U. S. Point Four Program so we had a very profitable day, arriving in the evening. My friends in Arequipa had wired an Irish Baptist missionary to meet me at Puno, the end of the line where I was to take a lake steamer and go overnight on to Lake Titicaca, 13,000 feet above sea level. This steamer was freighted from Scotland over the high Andes and rebuilt for lake travel. This lake is a marvel, the largest navigable inland body of water and the highest in the world. The entire trip was twelve hours by train with meals. The boat trip, with birth and meals, to Guague, Bolivia, cost me ten American dollars, so I had made the trip from Miami, Florida, to Pa Paz, Bolivia, for one hundred sixty (\$160) dollars.

Arriving in the Bolivian port at 9:00 a.m., the Friends missionaries were at the warf to meet me and take me to their farm 500 feet above Lake Titacaca. They have 2,000 acres of land. The farm fully sup-

ports the school having a goodly group of Amaras Indian preachers. They had a \$6,000 crop of potatoes, great fields of barley, 1,000 head of sheep. They are really rugged missionaries. Their lake ministry is wonderful. Their students are left two by two all along the shores of the lake. It was my privilege to go out on the lake with them. There is a real field of service here also in the adjoining fields. I preached through an interpreter that night and the next morning I took a train car on to La Paza. I was not only going on my way but ministering to dear ones most of the afternoon as I crossed the Altoplanos to the edge of the deep gorge in which the high Andean capitol of La Paz rests. The view is breath-taking as one looks from the high plains on this silent city surrounded by gesturing white snowcapped Andean Mountains. Marshall Cavit of the Friends Mission and a graduate of Asbury College met me and I had four wonderful days of ministry. The language is Indain. The first day we went to a lake village and witnessed a drunken devil dance. While taking movies of them they began to throw stones at me so I decided to move out and quick.

Saturday I preached at a Quaker Quarterly Meeting to some dear pastors. When on the edge of the Andes, 15,500 feet, it began to snow and we decided to get out while the getting was good. We had to stop often and scrape the snow from the windshield.

Sunday was a great day. The big Friends Church was packed with Indians. Women were seated on the floor in their colorful dress. Before I could finish my message they came weeping to kneel at the altar. I was at a loss because my message was being translated from Spanish into Armara Indian. There must have been twenty-



five at the altar. The days of fellowship will be a highlight in my life.

I took another train to the town of Cochahamba on Monday morning and it was more pleasant to live here. The Bolivian Indian Mission is doing a great work. With a missionary from the new tribes, we left by bus for the city of Santa Cruz. We didn't know what to expect as there had been a revolution underway. We rode all day over horseshoe curves, some of the most daredevil drivers I have ever ridden with. In Santa Cruz, the most awful city I ever visited, with streets of oozing mud, misery and poverty, I met some of the most precious missionaries under the World Gospel Crusade. Brother Carlos Tapelin, the director, took me into his home and treated me like one of their very own. For four nights I preached. The Lord gave me four converts. Then I wanted to see the school Baria under the World Gospel Crusade. In the meantime a wind began to blow off the South Pole called a *Surroso*. I had never experienced cold just like that. These dear folk without windows in the houses sang and rejoiced. A king could not have been treated better. My ministry was of great blessing, at least to my own heart. I was afraid I was incapacitated because of the cold weather.

From Santa Cruz I took a Bolivian airline and flew five hours for \$35.00 all the length of Paraguay getting into the city of Asuncion in the dark. I spent three days here with a Free Methodist pastor. Then for \$11.00 I flew over the border of Brazil and found that for \$10.00 more I could fly to the very place I was headed for. So here I am ready to study out what might be one of our big drives into a very needy field. The responsibility can only be met by much earnest prayer and wise counseling on the part of experienced missionaries. While we have been waiting, numbers of groups feeling the challenge have come in; but the same old story, they crowd into cities with some programs like the seminary. Here this is necessary. I am here by the great kindness of the Inter-American Mission. Every comfort is placed at my disposal. I must confess it is not easy to be separated from my dear family, but only the promise of Mark 10:39, 40, especially the words *for my sake and the gospels*, makes the separation endurable. The challenge to our young people who shall read this is such that if angels could respond, a good part of heaven would be depopulated; but angels cannot tell of a glorious Redeemer. I do not envy any young person called to this task. I have and am obeying His call and orders. I am doing what the Master told me to do: lifting up my eyes unto the harvest and praying for laborers for the harvest is white

# Christ the Cornerstone

CHARLES NOBLE

Teacher of Adult Bible Class  
Wenatchee, Washington

**W**HEN Jesus asked Peter the question, "Whom do ye say that I am?" Peter replied, "Thou art the Christ, the Son of the living God." It is upon this wonderful truth that the church must march forward. As great as the apostle was, never can the church hope to march forward in Peter's name or any other man's name, but in the name of Jesus Christ, the Son of the living God. For there is no other name given whereby men must be saved, says the Scriptures.

One must admit that the nature of Christ's existence is mysterious indeed, but man is not asked to explain or to understand all the hidden mysteries that surround the Godhead, or to explain God's beginning. We are only asked to accept God as the beginning and Creator of all things, and to acknowledge Christ as our personal Saviour.

There are many inventions and discoveries in this scientific age that many of us are unable to understand or explain, nevertheless, we accept these inventions and discoveries without question, because they are tangible and real. Yes, it is a great mystery to all of us, how God could speak a world into existence and bring beauty out of chaos, light out of darkness, and fill that which was empty and void with living creatures. But if we accept this Biblical truth as taught in Genesis, Chapter 1, as the final authority for man's existence, then the history of our race is satisfactorily explained. Reject it and the world is an unexplainable riddle.

We might ask ourselves the questions, "Upon what do I base my hope? What is there in the future for me? What kind of life am I building?" These questions will

and great and the laborers are few. This is a task for the years, but I can feel a satisfaction in doing a task that demands haste to save our young missionaries getting ready to come down and hasten them to a needy field that shall touch thousands who otherwise would never hear a gospel message.

I have only been here one day as I write this greeting in his name to the great family of our beloved people, the Free Will Baptists of the United States and the world.

be answered according to what we believe about God. If we have a strong faith in God, then life means much more to us than just heaping together a few earthly treasures. "For we have a building of God," says the apostle Paul, "an house not made with hands, eternal in the heavens."

But if one has anything less than strong faith in God as Creator, and Saviour, life to this deceived soul must be meaningless.

Is it not true that every life is built around something? There is one thing that we can be sure of, we are either building our lives upon that which is materialistic, or we are building upon God.

Knowing that all of us are building our lives, the apostle, Paul, tells us, "Let every man take heed how he buildeth there upon. For other foundation can no man lay than that is laid, which is Christ Jesus." The foundation stone which God laid in Zion was a tried stone. Christ had co-existed with the Father from the beginning. Before the mountains were ever formed or the sun had given forth its golden rays, before even the light had dawned upon creation, Christ was with the Father. He was a tried stone from the beginning, and would be tried again and again, and was always triumphant over every temptation. He was triumph over death, hell and the grave.

He proved Himself to be the mighty sin Conqueror, the eternal King of kings, the Lord of lords.

Isaiah, the prophet, in prophesying of Christ, called Him the precious Cornerstone, and so He is. He was the only begotten Son of God. He was a bosom Son, and would make a worthy and reliable foundation upon which all nations could build spiritual lives.

To the Jews, Christ was a stumbling-block and a rock of offense. They rejected Christ as their Messiah and King. Speaking to the Jews, Jesus said, "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner?"

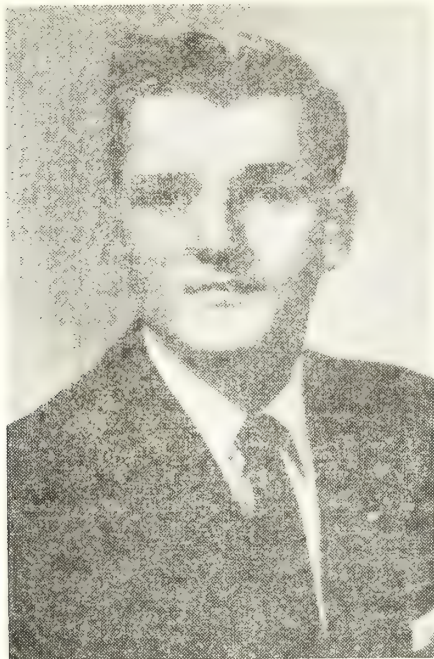
The apostle, Peter, speaking to the Jews after Pentecost, said, "This is the stone which was set at naught of you builders, which is become the head of the corner." Speaking later, Peter said, "To whom com-

(continued on page eleven)



# NEWS NOTES

## Albert E. Keech Jr. Is Ordained



Ordination services for Mr. Albert J. Keech Jr. were held June 16, 1958, at Free Union Free Will Baptist Church, Pinetown, North Carolina. The opening hymn was "Send the Light," followed with prayer by the Rev. Charlie Overton. The second

hymn selection was "Wherever He Lead I'll Go." Then the Rev. Allen Bryan, pastor of the church, presented the Rev. Ralph Osborne, chairman of the ordaining board. Mr. Osborne greeted those present and asked the Rev. L. E. Ambrose to present the Bible and to give the charge of dedication. The third hymn selection was "Serve the Lord with Gladness."

Mr. Bryan was asked to offer the prayer for the laying on of hands. Then the hymn, "Seal Us, O Holy Spirit," was sung. Mr. Osborne presented a certificate of ordination to preach the gospel to Mr. Keech. The Rev. L. E. Ambrose, at this time, presented Mr. Osborne to render the ordination sermon. The Scripture was taken from 2 Corinthians 4:1-10. The service was brought to a close by singing "Ready." The closing prayer was prayed by Rev. Albert J. Keech Jr.

## The Rev. J. C. Lynn Now Conducting Revival at Lee's Chapel Church

The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ay-

## Coming Events

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

den, North Carolina, is now conducting a revival at the Lee's Chapel Church in Sampson County, North Carolina. These services will continue through July 19.

The Rev. R. W. Allman is pastor of Lee's Chapel Church. He invites everyone to attend the remainder of the services and to pray that souls will be won to Christ.

## Children's Home Report For June, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for June, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 165.38
Blue Ridge Association	54.00
Cape Fear Conference	18.32
Central Conference	648.32
Eastern Conference	873.06
French Broad Association	25.49
Jack's Creek Association	47.80
Pee Dee Association	19.30
Western Conference	676.01
Miscellaneous	1,299.23
Farmer, Field Representative	1,444.13
Mixon, Concert Class	1,466.08
Clothing	95.00
Dining Room Tables and Chairs	110.36
Bedsprings	40.00
College Student Loan Fund	20.00
Total Receipts	\$7,002.48

## WASHINGTON, NORTH CAROLINA, CHURCH HOLDS GROUND-BREAKING SERVICES



The First Free Will Baptist Church of Washington, North Carolina, held ground-breaking services for its new parsonage on Sunday, June 8, immediately following the morning worship hour. Work was begun

on the parsonage on the following Wednesday and is reported to be progressing rapidly.

In the center of the above picture, left to right, are Mr. Earl Gaskins, chairman of

the board of deacons; the Rev. Charles E. Keith, pastor of the church; Mr. J. D. Arnold, chairman of the board of trustees; and Mrs. Helen Singleton, president of the woman's auxiliary.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Shepherd Station?

Within a few weeks the Woman's National Auxiliary Convention will have raised enough money to build our first Mission Station in Africa. The first station will be called "Co-Laborer Station." We think this is very appropriate and fitting. You will hear more about the Co-Laborer Station later.

Now, for the second station! We are asking the ministers of our denomination to be personally responsible for building the second station in Africa. The minimum cost will be \$10,000.

One hundred preachers giving \$100 will do the job? We would like to complete this project by June 30, 1959.

Following is a list of preachers who have either already paid the full amount or who have started. Will you add your name to the list, and either pay in full or as you can until the goal is reached?

Robert Edwards	\$100.00
J. M. Herrald	100.00
Bobby Jackson	100.00
L. S. Joyner	10.00
L. D. Norman	10.00
James Miller	10.00

Let us hear from you soon! Oh, yes, how does the name *Shepherd Station* sound to you? Maybe you have a better suggestion.

## The Hersey's Write

We certainly are thankful for the privilege of being here in Japan and are feeling more at home here all the time, especially since we understand the language a little better than we did a year ago. We are thankful for the Lord's many blessings to us and trust that we shall be the servants He would have us to be here in this needy land. It's so hard to think of what to write about going to school three hours a day studying language and then having to spend more time studying at home in the afternoons or evenings. When I see some of my test grades I wonder if I am making any progress at all or not.

Next week we will have one week off from school for spring vacation between semesters. We plan to take a trip south to the Island of Shikoku. One of my best friends from Bob Jones is working there. In fact in one town there are two couples and in a nearby town there is another couple, and they are all Bob Jones Alumni

that I knew. We plan to spend at least three days in their area seeing their work and having some fellowship together. We don't care too much for Tokyo as it is so crowded and noisy that it feels good to get away whenever possible for a day or so.

Fred and Evelyn Hersey

## Letter to Free Will Baptist Church in Amsterdam, Holland

June 19, 1958

Rev. Johann Visser  
De Peerelsfraat 23  
Amsterdam, The Netherlands  
Holland

Dear Brother Visser:

Please find enclosed receipt of \$33.00, amount received from your church in Amsterdam designated for the Free Will Baptist foreign mission work in Africa. We are certainly delighted to receive this gift, not just for the money's sake, but it is a token of our fellowship in grace across the sea. I am sure that our people everywhere will be happy to know that you are interested in supporting our foreign mission work.

We are looking forward to having fellowship with you during the National Association and perhaps some of the services being arranged for you here in the states. Also, we hope to visit your congregation and people enroute from Africa, if it can be arranged.

Very sincerely yours,  
Raymond Riggs,  
Promotional Sec'y-Treas.

## Financial Statement

June 1, 1957—June 1, 1958

FREE WILL BAPTIST MISSION  
Pinar del Rio, Cuba

Cash on Hand,	
June 1, 1957	\$ 43.00
Cash in Bank, General	12.13
Cash in Bank,	
Printing Press Building	594.10
Cash in Bank, Temples	413.45
Total on Hand	\$ 1,062.68

### INCOME

From Mission Board	\$36,760.59
Mission Board, Printing	
Press Building	281.40
Mission Board	
Temples	1,886.50

Gifts	2,948.50
Student Quotas	111.90
Sales from Fruit and	
Animals	866.00

Total Income 42,854.89

To Be Accounted For \$43,917.57  
EXPENSES

Food (School)	\$2,760.52
Salaries	
American Missionaries	6,020.00
Cuban Workers	18,611.64
Rent (Churches)	2,960.00
Hospitalization (For All	
American and Cuban	
Workers)	1,093.00
Lights (School)	497.38
Maintenance of Equipment	
Repairs	1,628.11
Gas and Oil	1,416.23
General Maintenance	908.10
Kerosene for Cooking at	
School	204.25
Building	
Printing Press Building	663.74
Temples	
(Temple Fund)	1,299.95
Temples	
(General Fund)	601.06
Building Repairs	827.32
Animal Food	1,269.95
Passage	286.59
Office Supplies	222.09
Printing Expense	121.06
Miscellaneous Expense	457.25
Esther Ruchle for	
Dispensary	280.00
Duty on Chevrolet	
Truck	140.45
Bank Charges	82.92

Total Expenses 42,668.17

Balance \$ 1,249.40

Cash on Hand,	
June 1, 1958	\$ 11.37
Cash in Bank, General	26.27
Cash in Bank,	
Printing Press Building	211.76
Cash in Bank, Property	
in Pinar del Rio	1,000.00

Total \$ 1,249.40

Mrs. Edith Phenicie, Bookkeeper  
Rev. Thomas H. Wiley Sr., Director

## From the Field

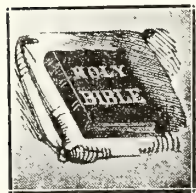
### HOME MISSIONS

"Enclosed you will find a small offering of \$5.00 from the Woman's Auxiliary of Valley View Church, Clintwood, Virginia. We hope to send some money all along as

(continued on page nine)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** How can we reconcile the commission and the ascension of Christ from Galilee in, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:16-20), with, "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them" (Luke 24:50), and "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey" (Acts 1:12), which declares His ascension from Bethany and the Mount of Olives?—James Bennit, Arkansas.

**ANSWER:** In the first place we are not sure that Jesus commissioned all His disciples in only one place nor on only one occasion. It is quite likely that this took place in several places and on more than one occasion. He appeared to several different groups at several occasions. Since Matthew's account is written with a distinct Jewish slant, he would of necessity present our Lord as Israel's Messiah, and since Galilee was associated with the Godly remnant of Jews, which out of Israel's national apostasy should both prophetically and dispensationally become or prove the genuine Israel, it would be in keeping with the purpose of His earthly ministry to give the first place in prominence to His Galilean ministry. For this reason it would seem that Matthew closed his gospel account with the appearance and commission in Galilee.

Some scholars think that it was this occasion, on which He appeared to five hundred or more of His disciples. "After that, he was seen of above five hundred brethren at once: of whom the greater part remain unto this present, but some are fallen asleep" (1 Corinthians 15:6). This is not mentioned elsewhere in the Scriptures. Mat-

thew says nowhere that Jesus ascended from Galilee nor that other Christians did not see Him after this commissioning. Luke definitely says that Jesus ascended and the Bethany he points out is at the Mount of Olives. "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him and returned to Jerusalem with great joy" (Luke 24:50-52).

(See Acts 1:12 quoted above.) Our Lord will also return or descend by the way of the Mount of Olives which also seems to indicate that He ascended from here. "Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen" (Mark 16:14-20).

The events in Mark may not be in chronological order; and Mark may have just related some of the most important events as he viewed them, not feeling the need of giving a full report. All Scripture is given by inspiration, but all of the writers were not inspired to give the same emphasis to the same events; neither were all details given when we have the accounts of four writers, for it is not the purpose of God to give all the facts through revelation but only those that man needs by which to be saved and live a pleasing life to God while carrying out His commission here.

## Thank You, God

(Dedicated to Rev. and Mrs. R. B. Crawford of Greenville, North Carolina)

God, thank you, for our pastor,  
A shepherd of Thy sheep;  
Who breaks to us Thy precious Word,  
And helps to guide our feet.

He offers strength when we are weak;  
He prays when we are sick;  
He helps us find a place to work—  
Christ's last command to keep.

The friendly handshake when we meet,  
The light of Christ he wears;  
His love for God and fellow man,  
His way of life declares.

He teaches those who wish to learn,  
God's grace, His love, His ways.  
For those who are indifferent,  
He looks to Thee and prays.

Right here, dear Lord, in thanking You  
For pastor and his life;  
Just let me say I thank You too  
For our dear pastor's wife.

A more true friend in Thee, dear Lord  
I never, ever found.  
She's meant so much in word and deed,  
By Thy strong love we're bound.

Knowing her from day to day  
Has helped me know You better,  
So Lord would Thou love her through  
me,  
Because I am her debtor.

Please, Father, keep them in Thy care,  
Our pastor and his wife,  
For they have led us near to Thee,  
By lives that shine so bright.

—Mrs. Bob Peeler.

## The Brother Spirit

Rev. D. M. Panton tells this story: "I was at the front in the early days of the war," says a British officer, "and after an engagement I came upon a German officer in a shell hole. He was in a terrible state, poor fellow, and we couldn't take him in, so I decided to stay with him. His mind was perfectly clear, and he said, 'Colonel, don't you think this is strange?' 'What's strange?' I asked.

"'Well,' said he, 'if you and I had met in the trenches, I suppose you would have tried to kill me for the sake of Motherland; and I should have tried to kill you for the sake of Fatherland; yet here you are trying to save me for the sake of Brotherland.'" —Selected.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### BLIND LEADERS

*"And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39).*

How lightly do we think of real Christianity? How lightly do we think of true, consecrated Christian living? How few are those who think it important, not only for themselves but for the sake of others, to make their daily lives so attractive that others will want to live for the Christ they profess and represent?

May these two thought-provoking articles awaken in us the responsibilities of Christian parents and Christian leaders.

#### FOR PARENTS ONLY

Thinking that three hours of any movie are harmless for the child, but that two hours of church and Sunday school are too much for his nervous system is just bad thinking.

Giving him a nickel for the collection and fifty cents for the movies not only shows a parent's sense of values, but is also not likely to produce a proportionate giver.

Letting him listen to several hours of radio thrillers a day with not time for one short prayer and a few Bible verses is criminal unbalance.

Being careful that Junior has his week-day lessons, and caring not that he knows not his Sunday school lessons makes for spiritual illiteracy.

Saying that a child must make his own decisions as to whether or not he should go to church, or as what church, is shrinking parental responsibility.

When Father spends Sunday morning in mowing the lawn, cleaning the garage, washing the car, tending the garden, or playing golf, his sons are left to walk alone.

When parents idle away Sunday morning in reading the paper or listening to the radio, while brother and sister are sent by themselves to church, something happens to the children's evaluation of church attendance.

"Whatsoever a man soweth, that shall he also reap."

—Missouri Presbyterian in *The Edenton Street Methodist*.

The next article is from the Christian Herald by its editor, Daniel A. Poling, and calls to our attention one of the pressing

problems facing us, because this is not a problem concerning New York alone, but it is common all about us. Every Christian should read it and take heed.

#### FALSE GUIDANCE FOR YOUTH

"A business associate and friend has just left my office. He came to tell me of a theater party, organized and to be conducted by his church, which would take a group of teen-age boys and girls to see a certain New York stage production currently playing. On the basis of reports and reviews, though he and his wife had not seen the play, they withdrew their daughter from the party.

"Well, Mrs. Poling and I saw the play. It was commended to us as 'down to the grass roots of real life today.' We were told by friends we trusted that it made a definite contribution toward the solution of the problem of juvenile delinquency and parental failure.

"We went to see the play and I almost left at the close of the first act, but I stayed. And now with my wife I am a competent witness to what the play is. It is evil. I have never seen a production that

is more loaded with heavy oaths and with both nasty and suggestive words and situations. Parenthood is a shameful spectacle and even an abortion is taken in stride.

"Granted that those things exist—sadly exist and too widely—no moral health, no social good comes out of thus exploiting them. And they are exploited in that play. I grant that the casting and acting are superb. But what the teen-agers of the church will get out of this production, to some degree at least can only soil their minds.

"Chiefly I write now to indict the leadership, the youth leadership of a church that leads in such a sorry fashion. Whom, then, may parents trust? Answer: the pastor of this church who cancelled the trip."—Selected.

My dear Christian friends, you will never be able to lead your unsaved friends to Christ by way of participation in evil things. Neither can you lead one to a higher degree of spiritual living by engaging in the questionable things of the present day.

*"Abstain from all appearances of evil"* (1 Thessalonians 5:22).

## MISSIONS

(continued from page seven)

we can."—Mrs. H. M. Osborne.

"Enclosed please find the offering we took at our daily vacation Bible school at New Harmony Church. We are glad to send it for home mission work.

"I am starting another vacation Bible school on June 9, we will have another offering for you from this school. The amount is \$12.55."—Mildred Gillian, Greentop, Missouri.

"It gives me great pleasure to send this little bit of money to help promote the cause of Christ. I send it in behalf of the Free Will Baptist Mission Rally of Columbus, Georgia, and Phenix City, Alabama.

"Three months ago, during a visit of Brother and Sister Hanna at the First Free Will Baptist Church in Columbus, it was decided that we would meet once a month and try to rally the Free Will Baptist people of this area to the cause of Christ. We have enjoyed a small degree of success, but not nearly what we hope to see in the very near future. Our attendance dropped slightly at this meeting, but the offering went up. It was decided that we would split the offering between the Home and Foreign Mission Boards, and I hope we continue to do so.

"Our rally last Sunday was as spirit filled as any service that I can recall, and I sincerely believe that God is with us and that

He will help us to grow. We have a lot of experienced ministers in our six churches of this area, and I'm sure you know most of them. They are all very impressed with the spirit that is in our rally, and are, I'm sure, in back of the rally one hundred per cent.

"Our hearts are burdened for missions. So as we work toward bigger and better support of missions here among a group of people that have not been associated with missions much before, we urgently need your consecrated prayers.

"Some of us feel that if we can succeed in our missions endeavor, that it may help bring all our churches closer together, and we need to do this very much."—George S. Keith, Columbus, Georgia.

"'But thanks be to God which giveth us the victory through our Lord Jesus Christ.' God was truly gracious to a little twelve-year-old girl when he saw fit to save her several years ago. Since then He has been more wonderful in giving her understanding Christian parents, supplying her needs, and guiding her life through Bible college. As she looks toward the Mexican field of work, her heart is filled with joy at the privilege of serving her Saviour in this way."—Molly Barker.

Wherever sin proves hateful it shall not prove hurtful.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

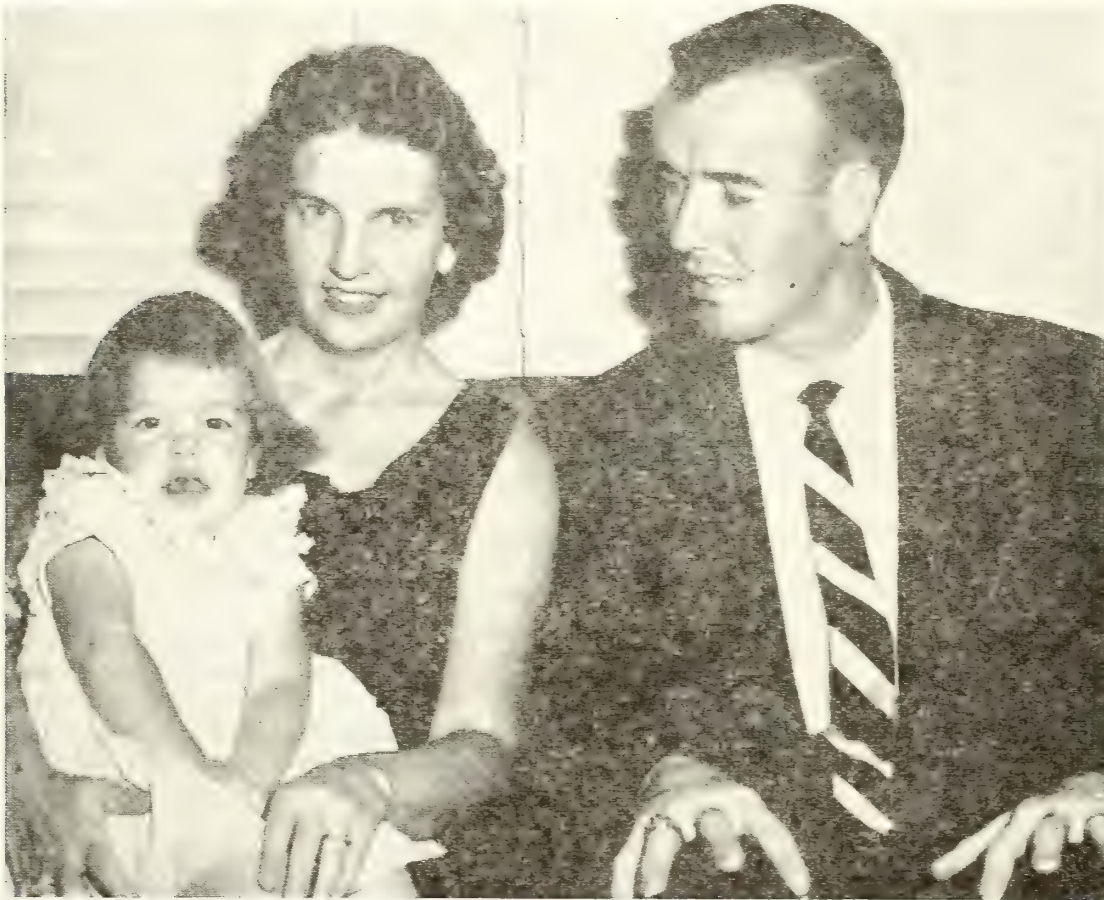
W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

## Physical Education Director Appointed



MR. AND MRS. ROBERT MOYE AND DAUGHTER, DEBORAH SUE

The appointment of Robert W. (Bob) Moye of Snow Hill, North Carolina, as head of the department of physical education at Mount Olive Junior College has been announced by President W. Burkette Raper.

Mr. Moye, a former basket ball player and graduate of East Carolina College, Greenville, North Carolina, is the son of the Rev. and Mrs. J. C. Moye Sr. of Snow Hill and benefactor of the Mount Olive College library. He has just completed service as a lieutenant in the U. S. Air Force.

Mrs. Moye is the former Betty Whitfield of Roxboro and is also a graduate of East Carolina College. The Moyes have one child, a daughter, Deborah Sue, Age 2.

In announcing the appointment of Mr. Moye, President Raper declared, "I believe that we have found the right young man who can develop and grow with a sound program of physical education and athletics at Mount Olive Junior College. Under his leadership I am confident that our sports program will grow as the college grows."

students who can meet certain personal and scholastic requirements was given by the Board of Directors of the college in their spring meeting.

President Raper also announced approval by the directors of a program of financial assistance for faculty members who will further their education during the summer in attendance of summer school, workshops, or institutes in the interest of their professional growth.

## Attention Ministerial Students!

Tuition for students preparing for the ministry will be cut to one half at Mount Olive Junior College, Mount Olive, North Carolina, beginning with the fall semester. President W. Burkette Raper has announced.

Approval of special aid for ministerial

## Six Students Make Dean's List

Six students at Mount Olive Junior College, Mount Olive, North Carolina, made the Dean's List for the spring semester, Dean Daniel W. Fagg recently announced.

They were: Alton Cowan, Williamston; Sara Lou Gaskins, New Bern; Betty Lou McLamb, Newton Grove; Mrs. Elma K. Sutton, Mount Olive; Mrs. Mary P. Thigpen, Beulaville; and Shirley Warren, Robersonville. Mr. Cowan, Miss McLamb and Miss Warren made the Dean's List for both semesters of the past academic year.

Requirements for the Dean's List are two and one-half quality points per credit hour with no grade less than "O."

Mr. Cowan is a member of the Rose of Sharon Free Will Baptist Church, Central Conference. Miss Gaskins is a member of Saint Mary's Free Will Baptist Church, Eastern Conference. Miss McLamb is a member of St. Paul's Free Will Baptist Church, Cape Fear Conference. Miss Warren is a member of Hickory Grove Free Will Baptist Church, Central Conference.

## Mount Olive Junior College Scholarship Program

for

STUDENTS PREPARING FOR THE  
MINISTRY AND MISSIONS

Beginning with the fall semester, 1958, the Board of Directors of Mount Olive Junior College has authorized the granting of scholarships to students preparing for the Christian ministry and missions who can meet certain requirements.

The scholarships will be equivalent to one half the cost of tuition.

All applicants must meet the following qualifications:

1. Meet the requirements for admission to the college.

(continued on page sixteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## MY BIRTHDAY BLESSINGS

A great number of birthday cards were received from friends and relatives, mostly from church people. For these cards we are truly thankful. The second blessing received was good health, thank my Lord, and the third the privilege of preaching. It is the joy of my life to preach. Sunday, my birthday, I preached at 8:00 a.m., my regular radio program. Preached again at 11:00 a.m. at my church, Ruth's Chapel. At 2:00 p.m. I preached for the youth for Christ district rally at St. Mary's Church, and preached again at 8:00 p.m. in my church and felt extremely good, physically and spiritually, Monday morning. Thanks go out to my many friends and my Lord for all these blessings.

### OUR YOUTH

My heart goes out for the blessings on our youth whose efforts have been and are being, crowned with great success. A large number of young men and women have been saved during the past few years in these parts through the consecrated efforts of the youth organization. And a large number have dedicated their lives to the Lord to perform service anywhere and everywhere the Lord leads. Young men have been called to the ministry. Young women have been inspired to the mission fields. May God bless these young people who rather have Jesus than the frivolities of the world and love in their hearts for Jesus and the salvation of the lost, and rather go to a youth for Christ meeting on Saturday night than to the sinful places of amusements.

### THINGS TO BE CAREFUL ABOUT

Preachers of experience and many years of service should be very careful not to throw stumbling blocks into the path of young ministers. Often we ministers of many years are not as thoughtful of the young men whom God has called into the work as we should be. Perhaps we have forgotten those days when we were young and how hard it was to get things adjusted in our ministerial activities. But here is one that has not forgotten. When I finally surrendered to the call of the Master I was criticized for going off to school. At this time I had a wife and one child. One of my relatives who has gone on to meet the Lord, said to me, "You are foolish to

sell your home and go off to school to prepare to preach for the Free Will Baptists, for you will never have another home," and other words of criticism. One dear old minister, who has also gone on long ago, said, "I am done with you. I want nothing to do with a man who has to go to school in order to preach."

But I thank the Lord now more than ever that I could say with Paul, "... none of these things move me, neither count I my life dear unto myself, ..." (Acts 20:24). But along with these hard things to bear there were some who said, "I will be praying for you," and these prayers have been, and are being, answered today, thank the Lord. Old ministers can thus make the way hard for the young minister or help to lighten the load. Which will we do?

### THE YOUNG MINISTER

Young ministers should not seek work beyond their ability to perform. I have known young men to *fold up and quit* because they got into work that was too big for them. Certainly we have known young men to seek the pastorship of the largest congregation to be found and fail; when if he had started with a smaller work he would have been successful and would have had a long time in the service of the Master.

Neither should young men seek to be elected to office in the various departments of the denomination before they learn the rules and regulations of the organization. They should wait and let the office come to them instead of politicking and pushing themselves into the position. Neither should we older men push our young men into positions that often cause embarrassment to both the young and the old.

Young ministers and ministers with many years of service should work together for the promulgation of the gospel as did Paul and Timothy. The spirit as manifested between these two great heroes of the faith will help the Free Will Baptists to greater heights in the ministry of the church. Some churches do not want a young man. One church leader said, "We want a man with experience." But brother how can he have experience without pastoring churches. If he ever has experience as a minister, he must start somewhere. These young men should have proper tutoring and help in getting experience.

Old and experienced ministers should not be sidetracked and criticized for their old foggy ways as some young people think concerning the *old preacher*. I am old enough that I can say these things in tenderness and love for all concerned.

Many years ago I heard a young preacher say, "If I can get an education I can go through all right."

Education is good for the God-called minister, but education can never make

successful ministers. The Holy Ghost must have control of the life to make the man of God a true minister.

When I was in school, working hard to get hold of some knowledge, I heard Professor John E. Sawyer say on class one day, "Educate a man of God and you have a bigger man for God. Educate a sinner and you have a bigger sinner. Educate a rascal and you have a bigger rascal."

I thank God for the many young ministers who are working for the glory of God. All of these ministers that I am acquainted with are very co-operative with me and seem to appreciate my presence and my work for which I am indeed grateful.

### IT IS HERE

What is it that is here? The new Free Will Baptist hymnal. It is a beautiful hymnal in appearance—well made, in fact as good as the best. It has 419 selections with topical and alphabetical index. It has responsive readings for Christian programs and on the cover the name in gold letters *Free Will Baptist Hymnal*. Write to the Free Will Baptist Press, Ayden, North Carolina, and find out more about this, the best hymnal that Free Will Baptists have ever had in our day. No church should think of purchasing a church hymnal until they have examined the *The Free Will Baptist Hymnal*.

It is published by the Board of Publications and Literature of the National Association of Free Will Baptists and the Free Will Baptist Press. The Free Will Baptist Press did the underwriting and let the Board of Publication and Literature in on the work.

To see this hymnal is to be convinced that it is one of the best to be found anywhere, published by any concern.

## Christ the Cornerstone

(continued from page five)

ing as unto a living stone, disallowed indeed of men, but chosen of God, and precious."

Daniel saw Christ as a stone that was cut out of the mountain without hands. He saw Him as one whose name and presence would fill the whole earth. He saw Christ standing at the head of His Kingdom while other kings and kingdoms would vanish in the dust heap of time.

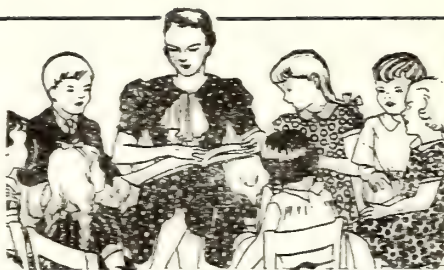
As you turn your eyes up toward Calvary, what do you see in Christ? Do you see Him as your King? Has He set up His Kingdom in your soul? Are you building a sure foundation?



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Evelyn and Fractions

Jennie A. Staplin

EVELYN sat chewing the end of her pencil as a deep frown settled on her face. Before her lay her arithmetic test paper not yet half finished. Oh, how she hated arithmetic! Why did people have to study such stuff for anyway? Fractions especially! Pauline had said she liked to do fractions. Evelyn's lip curled, she did not believe it! How could anybody like to do fractions? She looked down again at the paper before her.

The teacher had worked an example on the board to show them how, but Evelyn was not paying attention. She was thinking of Pauline and what she had said instead. Pauline was a new girl in Evelyn's class. "Fractions are easy when you know how and just fun to do," Pauline had said. Evelyn's frown deepened as she remembered.

Why did things have to be easy for Pauline? It was not just fractions, it was everything. "A born leader" the teacher had called her one day. Pauline had taught the children so many new games Evelyn had never played any of them, no, no new girl could come in and teach her. She had been the leader before Pauline came and felt she should still be. Why should she not be? Was not her father the president of the school board? Why did Pauline have to move to their town anyway? Why could she not have stayed where she was?

Someone now passed up the aisle. Evelyn looked up. It was Pauline. She had finished her test and was handing in her paper to the teacher, then she left the room.

The teacher came forward with a bunch of papers which she had been marking. "You have all done real well with your themes," she said, "Now I want each of you to rewrite them in ink, making the corrections I have marked, and hand them in to Miss Smith in the library tomorrow. She will judge them not only by their merit but by their neatness, so be real careful. The two best ones will be placed in the display window." She then passed through the aisles and laid each paper on its owner's desk.

Soon, one by one, the others finished and handed in their papers and were excus-

ed. Now Evelyn was left alone with the teacher.

A boy came to the door with a note for the teacher. She read it and turning to Evelyn called, "Are you nearly through Evelyn? The superintendent wants to see me in the office. When you finish place your paper on my desk."

The teacher was gone and Evelyn was alone. Her heart felt so heavy she wanted to cry. How could she finish her test when she did not even know how to do those fractions? It was Pauline's fault, too. If Pauline had never come to their town, she would not have been thinking about her when the teacher was explaining the example and she would have listened and learned how. She might have asked one of the other girls to show her but not now. Not now while they were so thick with Pauline. They thought Pauline was so smart. Well let them. Pauline's theme, too, would most likely be one of the chosen ones to be displayed. It was not fair! Pauline was a new girl and it was not fair to come in and take away everything from her. A tear rolled down Evelyn's cheek.

Suddenly she noticed a paper lying on Pauline's desk. It was her theme lying just where the teacher had placed it. Evelyn caught her breath. Pauline had gone before the teacher had told them about rewriting it in ink. If she did not do it, it could never reach the display window. If it remained there on the desk the janitor might throw it away thinking it was no good. Well let him, who'd care, not her—Evelyn.

"If some ink was spilled on it, the janitor would be more sure to throw it away," something whispered to Evelyn's heart. Evelyn almost held her breath as she listened to the voice. She could easily tip over Pauline's ink stand and no one would ever know. The janitor would clean it up, of course, and burn the inky paper.

Evelyn tiptoed softly toward Pauline's desk and reached for the ink stand. Suddenly she grew afraid as a strange feeling stole over her, a feeling of shame for the thing she was about to do. What would Miss Kern, her Sunday school teacher, think of her if she ever knew of it? She felt as

though someone were watching her. Was it God? Did God see everything? Miss Kern said He did. She had never done such a mean thing before and she could not now. She drew her hand back quickly and looked up just as someone ran into the room. It was Pauline.

Evelyn just stood still as she watched Pauline coming toward her. She was so glad now she had not done it. She hoped Pauline would not guess what she had been thinking of doing. She tried to smile a little as Pauline reached her and then she said as bravely as she could, "Your paper was never put away and the janitor might destroy it. We have to rewrite our themes in ink tomorrow and hand them to Miss Smith in the library."

"And you were going to put it away for me, were you, Evelyn? Oh, thank you! One of the girls stopped by and told me about it so I came back. Why are you still here? Haven't you finished your test?"

Evelyn's eyes filled with tears and her lips quivered as she shook her head.

"I guess it's those fractions that are bothering you, isn't it? They bothered me too until Father showed me how to do them. They are real easy when you know how. Here let me just show you!" Pauline stepped over to the blackboard and wrote down a simple example and then explained to Evelyn how it was solved. Yes, it was simple when you knew how, Evelyn agreed and soon she had her test finished and laid her paper on the teacher's desk.

Pauline was waiting for her when she came outside. She was holding the handle bars of a brand new bicycle. "Want to try out my new bike, Evelyn?" she asked.

Evelyn never hesitated a moment but with a merry laugh, she answered, "If you'll teach me to ride first. I would just love to."

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

"The eyes of the LORD are in every place, beholding the evil and the good" (Proverbs 15:3).—My Pleasure.

### The Lost Purse

WHY here's somebody's purse!" said Amy Rice, aloud, as she stumbled over something among the loose wrappings and empty boxes on the floor. "And it's full of money!" she said, almost in a whisper, as she peeped inside and saw shining silver pieces and crisp bills. I wish it was mine, and I'd get a whole lot of things for Ethel on the way home."

Amy was a cash girl in a big city store and at home she had a little sick sister. The mother worked very hard at her sewing to



keep her children happy and comfortable, and Amy took home her money to help along, but they had very hard times, indeed, since Ethel was sick and there was medicine to buy.

"I wonder if it would be wrong to take just one piece?" thought Amy. "The purse was open and whoever lost it might think it dropped out." Then at once she said: "Amy Rice, I'm ashamed of you! What would your mamma think? You go to Sunday school every Sunday and then you want to take money that doesn't belong to you."

At once Amy started to the desk to report what she had found, but one the way she met a lady who seemed to be searching all about.

"Little girl, have you seen a pocketbook?"

she asked. "I lost it here, I think, and it was full of money for the children's hospital. I am so worried about it, for it means help to so many little boys and girls."

You may be sure Amy was glad she could return the purse with all the money safe, and when the lady heard of poor little Ethel she said she could be the first patient to be cared for with the gift money.

"Mamma, was it wrong to be tempted?" Amy asked when she told Mrs. Rice all about it.

"No, darling; but it is wrong to yield to temptation and I am glad that my little girl did not yield. If you will always trust God, Amy, as you did this time, temptations cannot harm you."—Sunshine.

Lockhart, S. C.—The Woman's Auxiliary of Lockhart Free Will Baptist Church met Tuesday, July 1, at the home of Mrs. Jo Thompson. The meeting was opened with group singing. Mrs. Blanche Hawkins led the opening prayer, followed by the reading of the devotions by Mrs. A. F. Lawter.

Those taking part in the program were Mrs. Lula Mae McPherson, Mrs. Loretta Canupps, Mrs. Blanche Hawkins and Mrs. Effie Taylor. Mrs. Nellie Bannon dismissed the group with prayer. The hostess then served delicious refreshments.

Kinston, N. C.—The Woman's Auxiliary of Faith Free Will Baptist Church met Monday night, June 30, in the home of Mrs. Floyd Hemby. The meeting was opened with group singing. Mrs. Hemby led in sentence prayers. The president, Mrs. Herman Spence Jr., read the Scripture.

Mrs. Floyd Taylor gave the introduction to the program. Others taking part were Mrs. Herman Spence Jr., Mrs. Charlotte Gray, Mrs. Floyd Hemby, Mrs. Albert Walls, Mrs. Henry Rouse and Mrs. Herman Spence Sr. Mrs. Charlotte Gray dismissed the group with prayer. Mrs. Hemby then served delicious refreshments.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met June 27 in the home of Mrs. J. A. Etheridge. Mrs. Madaline Brickhouse presided over the meeting. Following the opening hymn, Mrs. Elsie Sawyer led in prayer. The Scripture was then given and the introduction to the program was presented. Those participating in the program were Mrs. Bettie Brickhouse, Mrs. Nancy Sawyer, Mrs. Bernice Maitland, Mrs. Overton, Mrs. Madge Van Horn, Mrs. Neva Brickhouse and Miss Mozella Brickhouse.

The meeting was adjourned with prayer. The hostess then served ice cream, drinks and cookies.

Kenansville, N. C.—The Woman's Auxiliary of Sarecta Church met at the church on June 9, 1958. The meeting was opened with group singing. Mrs. Jimmy Summerlin led the program, with several members taking part. During the business session the vice-chairmen gave their reports. The group voted to give part of the Bible school money to Mount Olive Junior College. The meeting was then adjourned with prayer.

One man working with you is worth a dozen men working for you.

Difficulty is miracle in its first stage.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Wanted—Fifty Registrations for Woman's Conference

August 18-23 is the week for the Woman's Conference at Cragmont Assembly, Black Mountain, North Carolina. A wonderful program has been planned. Mrs. Carl Dudley, state auxiliary president, is the co-director and will conduct an auxiliary workshop using state and district officers on the panel. Mrs. Ralph Staten will teach a course on unique ways of presenting the program. Mrs. Wilbert Everton will teach Bible. Miss Juanita Dunn will teach a course on working with our youth and lead in a missionary service each evening. It is hoped that we shall have a good missionary film for at least one evening. Mrs. Marvin Moore will lead in a special prayer hour.

An air-conditioned bus has been chartered. Bus schedule and fares are as follows: New Bern, 6:00 a.m., \$12.50; Kinston, 7:00 a.m., \$11.75; Snow Hill, 7:25 a.m., \$11.50; Wilson, 8:00 a.m., \$11.25; Middlesex, 8:20 a.m., \$11.00; Raleigh, 9:30 a.m., \$10.50. The bus will leave from bus stations in all named areas.

Other expenses will be as follows: room, board and insurance, \$15.00; registration fee, \$2.00; bus fares for planned trips as per mileage. Necessary things to bring are as follows: soap, notebook, pencil, Bible, personal needs (no linens, unless you would like to bring some and leave them for the assembly—thanks!).

### USE THIS BLANK TO REGISTER SOON AS POSSIBLE

Send the \$2.00 registration fee and \$5.00 bus deposit to Mrs. L. E. Ballard, Box 83, Selma, North Carolina.

Name \_\_\_\_\_ Age \_\_\_\_\_

Church \_\_\_\_\_ Conference \_\_\_\_\_

Mail Address \_\_\_\_\_

Where Will You Board Bus? \_\_\_\_\_ (Nearest Place Listed in Schedule Above)

Other Information You Wish to Give: \_\_\_\_\_



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice Begins at Home

(Lesson for July 20)

Lesson: Ephesians 5:21-31; 6:1-4; 1 Timothy 5:8.

Golden Text: Philippians 2:4.

### I. INTRODUCTION

Our first lesson this quarter was concerning God's mercy and justice. The second was concerned with that justice as it is taught in the gospel, but this Sunday's lesson goes to the basic problem as to why this justice is lacking in the home. This lesson emphasizes the practice of justice in home and family relationships, and will help us to understand the necessity for fairness and justice as well as love in the home.

The student should keep in mind that the thoughts as given on this subject are applicable only to Christian homes. A Christian home must have complete fairness between husband and wife, parents and children, and toward the aged in the home. By showing forth this justice and kindness the parents will be setting a Godly example. Whenever it has been neglected the result has been more juvenile problems, and also adult problems.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. Submission in married life is not a one-sided matter, but is obligatory on both husbands and wives (Ephesians 5:21, 22).

2. The husband is the head of the family, and this means that he should exercise care over the whole body. (Vv. 23, 24).

3. We wonder how many husbands there are who love their wives as much as Christ loved the church (Vs. 25).

4. Christ gave Himself for the church in order that He might cleanse it and present it faultless to Himself (Vv. 26, 27).

5. The love that men have for themselves and their own bodies should be made to include their wives for the two are one flesh (Vv. 28-30).

6. Married people should not love their parents less than before, but their parents should no longer dominate their lives (Vs. 31).

7. There is only one commandment given to children and that is to obey and honor their parents (6:1, 2).

8. Not only is it right to obey and honor parents, a special blessing has been promis-

ed to those who do so (Vv. 2, 3).

9. Although the fathers are authorized to chastise their children, this should never be done in anger but in love (Vs. 4).

10. If unbelievers consider it their duty to provide for their children, how much more should this be done by parents who are Christians (1 Timothy 5:8).—*The Bible Expositor*.

11. Be sure to read and digest the many truths in our *Advanced Quarterly*. This is a worth-while suggestion.

### III. ADDITIONAL TRUTHS

1. The gospel of Jesus has transformed the family by its teaching about equality and justice. The Christian picture of the home is not that of the modern fiction writer. Marriage is a calling or vocation, and when Jesus attends the wedding at Cana it is to sanctify and bless the marriage. Of course, there is no perfection even in Christian marriage. There is need for tolerance and forbearing love. Self-interest is secondary when Christ reigns in the hearts of husband and wife. Trace the details in this section. Subjection of the wife is not servility but a recognition of relationship and function. The authority is God-given in love and when observed aright avoids confusion and trouble.—*The Gist of the Lesson*.

2. The description of Christ's love for the church is most beautiful. (1) It is a past love: "[He] . . . loved the church, and gave himself up for it" (A.S.V.). (2) It is a present love: "That he might sanctify and cleanse it with the washing of water by the word." Christ sanctified Himself (set Himself apart) that His own " . . . might be sanctified through the truth" (John 17:19). (3) It is a future love: "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This is the final and ultimate goal of Christ concerning the redemption of His own and it will be realized when He comes to take His own to Himself and they are glorified.—*W. S. Hottel, D.D.*

3. Of the Word, and of its cleansing power, Jesus said, "Now ye are clean through the word which I have spoken unto you" (John 15:3). Our lives are clean in proportion to the place God's Word has in our hearts and minds. For God's children Jesus prayed this prayer, "Sanctify them through thy truth: thy word is truth" (17:

17). The Bible in our hearts will keep us from sin, or sin will keep us from the Bible (Vs. 26).

4. Atheism which is denial of God, may be taught in the public school, but not theism, which is belief in God. To withhold the Bible from the youths is to send them forth upon the sea of life without chart or compass. Editorialized the *Chicago Daily News*: "The Bible was the chart and compass of the fathers of this Republic, and was the guiding star of framers of our Constitution. It never entered their minds to prohibit the reading of the Bible in the public schools. Yet, the Supreme Court of Illinois . . . prohibited the reading of the Bible in the public schools in Illinois in 1910 . . . From 1910 to 1938 inclusive, crime increased in Illinois 167.6 per cent, the largest increase of any state during that period. In New York state, where the Bible is a required Book in the public schools, crime increased during that same period only 23 per cent." Here is a strange paradox: The Illinois prison law provides that it shall be the duty of chaplains to perform religious services in the penitentiaries, to attend to the spiritual wants of the convicts, to visit the convicts in their cells for the purpose of giving them moral and religious instruction and to furnish, at the expense of the state, a Bible to each convict! Would it not be sounder economy to furnish the schoolboy with a Bible before he reaches the penitentiary?—*Selected*.

5. One day my telephone rang. I answered the call. It was a Christian businessman who in his business had met a couple in distress. They needed help; they were desperately in need of the Lord and the church. This businessman told the couple about our church, and what Christ could do for them. He suggested that his pastor call on them. I visited them and found a home torn apart by the ravages of sin. I found a man and woman in mental confusion—what little faith they had was warped and useless. I reasoned with them about Christ. I told them salvation was real. I prayed with them.

The next week I sent a team from the personal workers' group to call on them. They found the couple, who responded to help. The next Sunday the couple attended the church services; the following Sunday they knelt at the altar. Both were saved. Their home was won for Christ.—*R. F. Stevens*.

Once I heard laughter in the hall of my own home. I walked out of my study, and found the household laughing immoderately at my little boy, who was coming down the stairs dressed in a suit of my clothing. The vest reached to his knees, the long coat dragged the floor, the big hat almost hid his head, and his feet were lost in my



number nine shoes. How funny it seemed to the family!

But as I looked upon it, I saw the serious side and said, "Wife, that is not a laughable picture to me. It has in it a lesson as touching as the great realities of life. That sight teaches me that the little boy wants to be like his father, dress in his father's clothes and be as his father.—God help me to go right!"

7. Bishop Charles L. Slattery tells a story he heard in France. A new pastor had come to a village and called at a certain cottage. That evening when the husband came home from work his wife said to him, "The new pastor called at our home today and what do you suppose he asked me? He asked if Christ lived here in our home. I didn't know what to tell him." That question started that man and woman to thinking, and they discovered they were trying to run a Christian home without Jesus Christ. Later, they found Christ as their wonderful Saviour, and what a change it made in their home!

# Justice in Community Life

(Lesson for July 27)

Lesson: Leviticus 19:15-18; James 2:1-9.

Golden Text: Romans 13:10.

## I. INTRODUCTION

The Bible has much to say about conduct in our own communities regarding our neighbors. Over half of the Ten Commandments are dealing with relative duties. One of the greatest taught by Jesus was the parable of the Good Samaritan, in which He taught the true meaning of neighborliness.

Each community is made up of various types of people. If there is harmony, it is because there exists a spirit of helpfulness. A person, or family, who does not live for the good of the entire community will usually find life most miserable. In this lesson we want to show how Christians may exhibit justice to neighbors in personal relationships.—*The Bible Student* (F.W.B.).

## II. HINTS THAT HELP

1. The giving of undue prominence to one individual, irrespective of his economic condition, always demands the disparaging of another (Leviticus 19:15).

2. To spread evil rumors about a person of good reputation, based on nothing but hearsay, is usually the same as telling an untruth (Vs. 16).

3. Hatred is considered a great sin by the Lord because He knows that the natural result of it is murder (Vs. 17).

4. The best reason why we should not avenge ourselves is because the Lord has said: "Vengeance is mine" (Vs. 18).

5. True faith in the Lord Jesus Christ should lead us to make no discrimination among men for any reason whatsoever (James 2:1).

6. There is room in the assembly of Christian brethren for both the rich and poor without exalting the one above the other (Vv. 2, 3).

7. We can determine whether or not we are partial by reflecting upon the reason why we preferred some above others (Vs. 4).

8. It is possible to be poor in this world's goods and yet to be rich in faith; it is also possible to be rich in this world's goods and poor in faith (Vs. 5).

9. The very people who oppress the poor are very often the ones who are exalted by us (Vs. 6).

10. It becomes the children of the King to be governed by the royal law of love to one's neighbors (Vs. 8).—*The Bible Expositor*.

Only Christianity has a living founder. Only we who believe in Christ can boast that our faith is founded in and upon Him who was dead but is alive for evermore. We serve a risen Saviour! His physical resurrection is the best attested fact of history. Mohammed, Buddha, Confucius, Smith, Eddy and all other similar leaders, are dead. Their glory has faded. Worms have devoured their flesh and their bones have crumbled to dust. But Jesus lives!

## III. ADDITIONAL TRUTHS

1. "Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbor: I am the LORD."

"While giving just evidence in a court of justice is demanded by the law, it prohibits the circulation of slanderous reports about our neighbors. This dangerous habit, which has ruined the character and destroyed the life of many an innocent person (1 Samuel 22:9, 18; Ezekiel 22:9, etc.) was denounced by the spiritual authorities in the time of Christ as the greatest sin. Three things they declared remove a man from this world, and deprive him of happiness in the world to come—idolatry, incest and murder, but slander surpasses them all. It kills three persons with one act, the person who slanders, the person who is slandered, and the person who listens to the slander."—*Peloubet's Select Notes*.

2. One should faithfully admonish his brother to turn from his hateful ways, and not hate him for his ways. However, it is not easy for man to understand the difference between a sinner and his sins. But God loves the sinner while He hates the sinner's sins (Romans 5:8). Therefore, no

one can truthfully say that what his neighbor does is of no concern to him (Galatians 6:1, 2).

Vengeance is forbidden behavior to God's people, and they are not to bear grudge in their hearts toward another. Vengeance belongs to God (Deuteronomy 32:35; Romans 12:19). Instead of bearing a grudge, one is to be kind, forgiving, gentle and meek toward all men (Titus 3:1, 2).—*The Bible Teacher* (F.W.B.).

3. The church, by being alert to community needs, may win the affection and esteem of the community. To do this it is not necessary to compromise convictions or standards. One can serve another and retain his integrity while at the same time winning the respect and affection of his needy friend.

The compulsion of kindness, of consideration, of sympathy and service, is a very real thing. We may call it friendliness, for it begins with consideration of persons, welcoming them to church, inviting them repeatedly to divine worship. But it goes beyond the amenities to the meeting of needs. And whenever possible the church aids in community projects and works with community agencies.—*Selected*.

4. I know and have experienced the fact that an impulsive act done in love reaps a rich harvest, far richer than anyone deserves. It is a constant marvel to me that the Lord takes our simple acts and blesses them so abundantly. Not long ago a young man appeared at my door, shivering in a thin cotton shirt. He said he was a Moslem refugee, most discouraged after having knocked at many doors, and had come to me for help. I was perplexed and dismayed, for I had no men's clothing. However, I invited him in and we sat around the simple brazier talking. I told him of my Lord and shared with him the joy of knowing such a Saviour. After eating some oranges and further talk, he arose to leave. At the door, when he stepped out into the cold, I just could not stand it. I quickly stripped off my navy blue coat-sweater and gave it to him, for the young man had nothing warm to wear at all. To make a long story short, he returned regularly to me for Bible study. At present he is a baptized Christian in a Kashmir refugee camp, witnessing every day to the redeeming love of our Saviour.—*Miss N. Adaline Brandon, American Mission, Rawalpindi, India*.

5. How a Young Woman's Courage Paid. A Christian young woman after finishing school secured a position as a secretary in a large business establishment. One Saturday about noon the man for whom she worked told her to report for work the next morning at eight o'clock, as he had a lot of important letters to write that needed to

(continued on page sixteen)



## St. Claire Bible Class

(continued from page fifteen)

be on the desks of business executives by Monday morning. This young woman explained that she did not work on Sundays but said she was willing to work Saturday afternoon and even Saturday night. In anger the man told her to be there at eight o'clock in the morning.

That young woman was not there the next morning. Instead, she went to Sunday school and church and spent the whole Sabbath letting her light shine as a Christian. On Monday morning she was at her desk. Soon she was told to report to the president's office. She went and expected to be discharged.

In this case, the president was so impressed by this young woman's courage that he retained her in her position. Every community has need of men and women who will stand firmly for God and the right.

## Mount Olive Scholarship Program

(continued from page ten)

2. Enroll in a curriculum approved by the college.

3. Maintain a "C" average for each semester the scholarship is to apply.

4. Sign an agreement to pay the full amount of the scholarship in event he does not enter the paid ministry following his stay at Mount Olive Junior College or some other institution of higher learning.

Each applicant should write a letter to the dean of the college requesting the above scholarship and give the names and addresses of the following persons:

1. His pastor.
2. The clerk of his home church.
3. His high school principal.

If the applicant is not ordained or licensed, he must go before the ordaining council of the conference (or association) in which his home church is located and request that the council send the college a letter of recommendation.

## Forgetting God

*I forgot my Lord in the summertime,  
Just the time I was needed most;  
I was not away, but on each Lord's day  
I failed to be at my post.*

*I forgot my church in the summertime,  
As I lazily lay in bed,  
While the faithful few had my work to do  
As I was spiritually dead.*

*I forget my pledge in the summertime,  
When He needed it most of all;  
While my cash was spent, I was pleasure bent.*

Just off duty for God 'til fall.

*If my Lord should come in the summer-  
time,  
When from duty to God I'm free,  
I wonder what I should do when my life  
is through.*

If, by chance, He should forget me.

—The Challenger.

## Itineraries of Concert Classes, Free Will Baptist Children's Home, Middlesex, North Carolina

### BONNIE FARMER CONCERT CLASS

July 27—Marion Church, Blue Ridge Association (11 a. m.)

July 27—Swannanoa Church, Blue Ridge Association

July 28—East Black Mountain Church, French Broad Association

July 29—Asheville Church, French Broad Association

July 30—Cedar Hill Church, Blue Ridge Association

July 31—Horney Heights Church, Blue Ridge Association

August 1—Canton Church, Blue Ridge Association

August 3—Mt. Bethel Church, French Broad Association (11:00 a. m.)

August 3—Red Hill Church, French Broad Association

August 4—Marshall Church, French Broad Association

August 5—Shoal Hill Church, French Broad Association

August 6—Walnut Church, French Broad Association

August 7—Covey Rock Church, Toe River Association

August 8—Green Mountain Church, Toe River Association

August 10—Pensacola Church, Jack's Creek Association (11:00 a. m.)

August 10—Young's Chapel Church, Jack's Creek Association

August 11—Price's Creek Church, Toe River Association

August 12—Rocky Pass Church, Blue River Association

August 13—Nick's Creek Church, Jack's Creek Association

August 14—Fairview Church, Jack's Creek Association

August 15—Cox's Creek Church, Jack's Creek Association

August 17—Goshen Church, Piedmont Association (11:00 a. m.)

August 17—Cramerton Church, Piedmont Association

August 18—Gastonia Church, Piedmont Association

August 19—Mt. Holly Church, Piedmont Association

August 20—Wayside Church (Charlotte), Piedmont Association

### PEGGY MIXON CONCERT CLASS

#### PIEDMONT ASSOCIATION

July 31—Mable Avenue Church

August 1—Mt. Zion Church

August 3—Ben Avenue Church (11:00 a. m.)

August 3—Elwood Lane Church, Western Conference)

August 4—Bethlehem Church

August 5—Independence Square Church

August 6—Bethany Church

August 7—Glenwood Church

August 8—Maple Street Church

August 10—Aleo Church (11:00 a. m.)

August 10—Highland Pines Church

#### PEE DEE ASSOCIATION

August 11—White Oak Church

August 12—Beaverdam Church

August 13—Oak Grove Church

#### WESTERN CONFERENCE

August 15—Flood's Chapel Church

August 17—White Oak Hill Church (11:00 a. m.)

August 17—Free Union Church

August 18—New Sandy Hill Church

August 19—Fremont Church

August 20—People's Chapel Church

August 21—Barnes' Hill Church

August 22—Rose Bud Church

August 24—Friendship Church (11:00 a. m.)

August 24—Wilson Church



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 23, 1958

JUL 24 1958

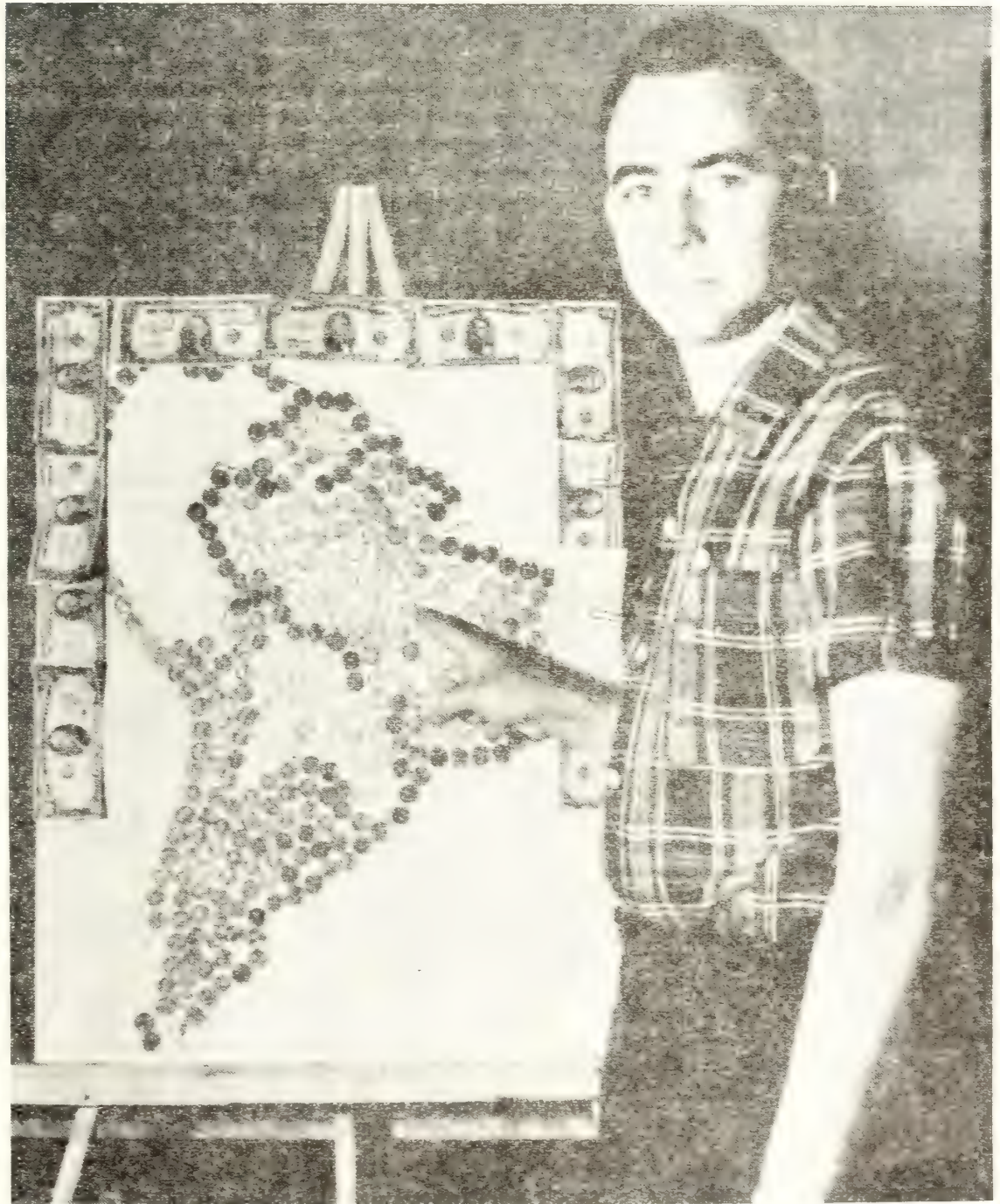
DURHAM, N. C.

## HELP FOR BRAZIL

For a number of years many vacation Bible schools included in their curriculum, a study of one of our foreign mission fields, and the Bible school offerings have been given to foreign missions. This year at least two churches chose as their Bible school project, the field of South America and designated their offerings to help pay the passage of Ken and Marvis Eagleton to Brazil. The East Nashville Free Will Baptist Church of Nashville, Tennessee, covered their entire map of Brazil with money for the Eagletons. Their offering was almost \$70.00.

Also, the Bible school of the Second Free Will Baptist Church in Ashland, Kentucky, chose the same project and above we see Mr. Ray Turnage pointing to their map that is almost covered with the offerings for Brazil. Mr. Turnage and his wife directed the Bible school in Ashland and truly it was a great success. Their offering for this project was \$61.00.

Rev. Raymond Riggs states: Next year (1959), we hope to have a pack of free material with information, and suggested program of our mission field in Japan. We will be glad to send this material (including large map of Japan) to any vacation Bible school, and no doubt your young people and boys and girls will have lots of fun covering their map with their offerings, and at the same time they will be helping to send and to maintain our missionaries in the field of Japan."





# EDITORIAL

## STAND FAST

J. O. FORT

Many times in our experience we have found great comfort in the closing words of Paul's first letter to the Corinthians. After answering the questions of the Corinthian Christians as to Christian doctrine and practice, he came forth in the last chapter with the admonition to the Corinthians, "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Corinthians 16:13). In the face of recent developments and the prospect of future pressure through competition, we are determined to follow the admonition of the apostle to be vigilant, to stand firmly upon the principles of the faith of our fathers, to give our best in the service of Christ as Free Will Baptists throughout the years have interpreted Christian service, and to lean upon Christ for strength to fight the good fight of faith.

The Free Will Baptist Press will stand fast in the purpose for which the institution was brought into being. More than fifty years ago, the Press was established for the express purpose of publishing literature for Free Will Baptists which was true to the Bible according to the interpretation of our founding fathers. Throughout the years, the Press has pursued this purpose under the guidance and blessing of our heavenly Father. It has come through lean times and times of great trial. It has had to take its stand against heresies which threatened to completely obliterate the name which it bears. It stood with the few who would not sell out the faith of our fathers in 1910-1911—during this period the great majority of Free Will Baptists compromised their convictions and merged with others to become forever lost to the denomination.

The Free Will Baptist Press was the voice of hope and encouragement during the trying years of reconstruction which followed this severe blow, furnishing literature at a financial loss and soliciting offerings from Free Will Baptist groups to balance its ledger. These were the lean years which tried the mettle of those who had the responsibility of directing and operating the work of the institution; but God, who would not suffer His work to go down in defeat, has led the institution through these dark days to bring it to the point that it is now worth more in dollars and cents than any other denominational holding—the Press is worth a quarter of a million dollars; its entire income is dedicated to rendering service to the denomination through the publishing of denominational literature. Therefore, because God is directing the affairs of the Free Will Baptist Press, thereby honoring its noble purpose, the Press will continue its literature program for Free Will Baptists, praying and believing that God's blessing will continue to rest upon its endeavors.

The Free Will Baptist Press will stand fast in believing that Free Will Baptist churches will remain loyal and use its literature as they have done in the past. We have confidence to believe that our people will not be deceived by glowing reports of marvelous achievements on the part of those who, by their own admission on the floor of the National Association in St. Louis, Missouri, have plunged the denomination \$16,000 in debt during the last nine months, initiating a literature program in competition to that of the Free Will Baptist Press. These men, though evidently sincere, undoubtedly erred in their business judgment, because they as-

sured the Executive Committee of the National Association, last November, that they would come to the St. Louis session of the National Association with no outstanding indebtedness whatever.

We believe that our people generally appreciate good business judgment which can offer them a dependable source of wholesome literature at minimum cost. We are glad to have the content of our literature compared with that of others. Furthermore, we welcome a comparison of the price of our publications with that of others. We want our churches to see how much money they can save during a year's time by using our literature.

The Free Will Baptist Press will stand fast in its practice of striving to constantly improve and expand its literature offering to the denomination. During the last ten years the number of regular Free Will Baptist publications from the Press has more than doubled. In addition, a number of books, pamphlets and tracts have been published. Some of the outstanding publications of the Press, in conjunction or co-operation with the Board of Publications and Literature of the National Association are the *Manual for Ministers*, *A Treatise of the Faith and Practices of Free Will Baptists*, the *Free Will Baptist Hymnal*, and a Free Will Baptist history which is in the process of publication at the present time.

The Press has continuously pursued the policy of employing the best talent available among Free Will Baptists to write manuscripts for its publications. Every writer employed by the Free Will Baptist Press is a devout, fundamental and orthodox Free Will Baptist. We are proud of the fact that, almost without exception, the writers all have at least one college degree, and many of them have two or more. We are sure that there are other writers in the denomination who may be as good as those we have, but we take pride in the fact that we have some of the very best.

Free Will Baptist churches and individuals are making possible the service which we are rendering by purchasing and using our literature. We are most deeply appreciative of this patronage. As you continue to stand fast in purchasing, using and boosting our literature, we shall be able to continue to pursue the purpose to which we are dedicated. Our business is your business, for you are the ones who make it possible for us to continue offering the kind of literature program which will meet the ever-increasing needs of our denomination.

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Number 28

## THE FREE WILL BAPTIST

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# Do You Have Family Worship?

## Florida Greyhound Driver Known As Pastor of Bus

 OSCAR CAPO of Miami drives for Greyhound Lines. His bus run is the 160-mile, picturesque Overseas Highway which hops from island to island between Miami and Key West, Florida. Advertised as a feature travel attraction throughout the nation, this run attracts thousands of tourists as well as the normal traffic between the two points. Riding with Oscar Capo at the wheel, according to a Baptist press feature article, is something of an experience, plus. Capo, a member of Flagler Street Baptist Church, Miami, once felt he wanted to be sort of a pastor of a bus.

So, when passengers board his bus they are greeted by such signs as "He Travels Safely Who Travels with God," "God is Love," and "The Future Is as Bright as the Promises of God." Before the run starts, Capo gives the passengers a preview of the travel experience before them as they cross more than 30 bridges linking the chain of Florida keys. Then to this travelogue, he adds: "God is a good God. He has given me so much joy that I would like to share it. He loves you. You need His love. If you love Him, you will seek Him. And if you seek, you will find Him. I pray that He will bless this trip that it will be a pleasant one for you." At the end of the line, Capo signs off with a verse of Scripture or quotes a verse from a hymn.

Passengers have written the Greyhound Company expressing appreciation for the extra service. From time to time, passengers will call Capo aside at rest stops en route and ask advice on personal problems. "I don't give them advice," Capo said. "I just tell them to pray about it and leave it in the Lord's hands."

---

"Sir," said the man, when they arose, "there's many an emigrant that loses his family altar before he gets here—and it's a great loss."

Yes, many family altars are lost. Some are lost in politics, some in traveling, some in moving, some in the hurry of the harvest, some in stores and shops. It is an unspeakable loss. Abraham never lost his. Wherever he pitched his tent he set up his family altar, called upon the Lord, and the Lord blessed him wherever he went.

Will not you, my reader, establish a family altar before you sleep tonight? God will bless you and make you a blessing, because you honor Him by having a "Little Church" in your home.—*The Ram's Horn*.

altar. There is a beautiful story told of how one altar, which had been broken down, was re-established on a western prairie. It runs as follows:

One day a gentleman was riding on a western prairie and lost his way. Clouds rose in the sky, and, not seeing the sun, he quite lost his reckoning. Night came on, and, as he knew not what way to guide his horse, he let it take its own way. It was a western horse, and was, therefore, likely to understand prairie life better than the rider, who was not a western man. By-and-by a light glimmered in the distance, and it was not long before the faithful animal stopped before a log cabin.

"Who's there?" somebody shouted from within.

"A benighted traveler. Can you give me a night's lodging?"

"You're welcome," said the man, appearing at the door.

The traveler was thankful enough to give up his saddle and bridle to the master of the log cabin. He found the family at supper—man, wife and children—and a place was soon made for the stranger.

Some time in the evening the man asked, "Are you a minister of the gospel, sir?"

"No," he answered, and, seeing the man looked disappointed, he asked why he wished to know.

"Oh, sir," answered the man, "I hoped a minister had come to help me build a family altar. I had one once, but I lost it coming over the Alleghenies. It is a great loss."

"Perhaps I can help you to build one, though I'm not a minister," said the gentleman, who always had one himself; and, after a little more talk the man handed him an old family Bible. He read and they sang a psalm, and all knelt. The gentleman prayed first, and then the man prayed, and the wife and children said "Amen"; for it seemed as if each wanted to have a little part in building up the family altar.

**T**HE NEGLECT of family worship in Christian homes is one of the most serious evils of America today. It means less love between husband and wife, less peace and harmony in the household, and less prospect of the children becoming Christians.

A national movement for the rebuilding of family altars is needed. Everywhere Dr. Torrey and Mr. Alexander went in conducting revival meetings, they appealed to the Christian people to begin family prayers—and begin at once! Mr. Alexander frequently asked, "How many of you will start family prayers tonight?" Then, as hands all over the audience were upraised, he said, "Well, that's beautiful; there will be a 'Little Church' started in each of these homes tonight."

No excuse is valid for not having family prayers. The lack-of-time excuse is the one most frequently given, but it is utterly insufficient. If we are really Christians, God should be first in our lives, and His worship should have the first place in the day's duties. In the beautiful dining room of one of the historic mansions of England I found these words embroidered on a piece of silk which adorns the walls, "God First." That should be the motto of every Christian home. You may rest assured that God will more than make up to you during the day whatever time you take for family worship. Christ meant what He said in Matthew 6:33.

The other verses offered are scarcely worth dealing with. If you think you are too timid to conduct it, then ask God to give you the needed courage. I have known of even children starting the custom and inducing the parents to join. If you think you have not the ability, then ask God to give you the needed wisdom and ability, and He will certainly do it, or James 1:5, 8 is false.

It is certain that God's blessing rests upon the home where there is a family



# Go!

NATHAN BORDERS

W. L. O. M.



THE STORY is told that while our President was playing golf the golf ball was lying on an ant hill. He struck at the ball, missed it, and knocked the ants winding. He struck again, hit the other side, missed the ball, and scattered the ants again. It was then that the ants said to one another, "We must get on the ball!"

Why can't we as Free Will Baptists learn a lesson from the ants and get on the ball? Solomon said, "Go to the ant, thou slug-gard, and learn a lesson." We are sure we have good doctrine, we all want the church to grow and expand; but too many of us are saying, "Let George do it. I haven't got the time." Many of us have more time than we know what to do with. It is said that Nero fiddled while Rome burned. Yes, many of us are sitting around twiddling our thumbs while our own children are going to hell. Some of you might say, "I know my children are on the downward road, but I can't do anything about it." I wonder if you are really trying. I know there are many more inducements these days to lead people astray than in former days; therefore, we have to put out stronger efforts to save them.

Many of us sing, "I'll go where You want me to go, dear Lord," and then turn around and go to bed. If a child of yours was being tried in court for some crime and about to be sentenced to the penitentiary for a year or two, who among us wouldn't spend thousands of dollars to keep him out? We wouldn't want our good name tarnished with such a disgrace, would we? On the other hand, there are so many all around us headed for destruction and eternal hell who would be saved if we would only put out a little effort. One thing Jesus placed special emphasis upon was to pray that the Lord would send laborers into the harvest field. Isaiah prayed that God would send laborers to warn the people of the impending danger. He was so burdened with the need that he finally ended up his own prayer by saying, "Here am I, Lord, send me."

There are hundreds of men and women today working in stores, offices, factories and fields who are called to preach and teach but are reluctant to let go and let God use them for His glory. If you, dear reader, are one of these, your life will be a dismal failure if you fail to yield to the Saviour and go into the Master's vineyard.

Of course we are not all called to preach, but we are all called to do something. We should all pray and wait upon the Lord to lead us and show us where our place is. This is the only way to be useful and happy in this world. We should all take a lesson from the prophet, Jonah. He refused to obey the Master and tried to run away, but he ended up in the belly of the whale. But when the big fish delivered him to the shore, he wiped the water out of his eyes and off he went inquiring the way to Ninevah. Jonah backslid and tried to run away from the Lord. Someone has said that he was so repugnant that even the whale had to vomit him out.

It's just impossible to live a happy life

unless we are in the will of the Lord. Since God made us in his likeness and image and breathed into us the breath of life, He made us for His glory. When we leave God out of our life, we lose the joy of living. We never will be satisfied until we return to God.

A Sunday school teacher asked the class, "What is this pencil for?" In a chorus the class answered, "It is to write with and make marks." She then asked, "What good is it if it won't write?" They answered, "It is good for nothing." Then the teacher held up a pen knife and asked, "What is this pen knife good for?" They all answered, "To cut and whittle with." "Well, if it will not cut and whittle, what is it good for?" They answered again, "Nothing." Then she asked, "What is this watch for?" and they answered, "To keep the time." "Well, if it doesn't keep time, what is it good for?" They said, "Nothing." The teacher then got to the point. She asked, "What did God make man for?" The class answered, "To glorify God." Then she said, "If he doesn't glorify God, then what is he good for?" The children answered, "He is good for nothing."

If I had a loud speaker so every one in our denomination could hear, I would cry out, "Oh Free Will Baptists, why stand we here idle when there's so much to do and so little time in which to do it?" Do you know that the Bible says, "... I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth?" (Revelation 3:15, 16). Do you know there are many of us like the lazy man sitting in his easy chair with the devil singing lullaby songs and fanning away the flies? It's not so much the Iron Curtain that we should fear, it's the plush curtains at home.

Why stand we here idle all the day long?

## WHEN I WAS ARRESTED

J. C. Morrison



WHEN I was a little boy two years of age, my mother died. When I was four years of age, my father died. I was living here and there, and was a sinner. I was to be fourteen years of age the tenth of the coming March. It was Christmas week, and I was caught in sin and put under arrest and dragged into court. I did not cry. I had cried all the tears out of my head. I tried to look at the judge. I wished that I could faint. I was guilty. I did

not have a friend. I was miserable. And they packed the courthouse. They looked at me and then at the judge. Their faces said, "Judge, give him the full benefit of the law and save trouble later on. It looked as if the whole universe was down on me.

By-and-by a clerk stood up and said, "The court is open." The judge said, "Has this boy any one to represent him?" I did not know the meaning of this. I thought that fellow was the one who was going to take me out and hang me. They said, "No."



I was hopeful. The judge said to a lawyer, "I appoint you to take this boy's case." He walked through the crowd, pushed the policeman aside, and took me into a room. I slunk into a corner. I thought he was going to drag me to execution. But I saw tears under his eyelashes. He sat down and slipped his arm around me. It was the tenderest touch I ever felt, and it drew me to him.

"My little friend, are you guilty?" he asked.

I could not have lied to him to save the world. He gave me a little squeeze. I said, "Yes, sir, I am guilty, and lots more they don't know about." I was in for a clean breast. When I looked at him, I could not lie. I had found a friend. I feel his hand yet. Oh, it was a wonderful touch to an orphan child!

He said, "Don't you think we had better confess guilty and throw you on the mercy of the court?"

I did not know what that meant, but I thought if he would throw me, it was best. I said, "Please, sir, throw me on the mercy of the court."

He put his hand on my head, and I put out my dirty clawlike fingers and grabbed his coat tail, and the feeling came to me, if I hang on to his coat, he will pull me through. He came to the judge and said:

"Please, your Honor, it has been my privilege to practice before the bar for many years. I have noticed that when the ends of justice can be secured and society can be protected, it is your Honor's custom to show mercy. I stand with this trembling orphan child, without father or mother, home or friend, to beg your Honor's mercy. His heart is broken. He confesses with readiness his sin. He pleads for forgiveness."

I grabbed some more coat. I thought that was a great speech. It was just an introductory remark. He spoke until silence fell everywhere. He spoke until the most beautiful language filled every corner of the court. He spoke until old men wept. He spoke until my policeman was brushing tears from his cheeks. He spoke until he said, "If you will show compassion to this orphan child, I pledge, your Honor, I'll look after his education and give to society a useful citizen." He spoke until my heart burst within me for love and admiration for my friend. If I could but put my ragged coat sleeves around his neck and kiss his cheek one time, they could take me and hang me, and I would die happy. He spoke and said, "My father." That shot through me. The judge had appointed his own son to plead for me! Like as not he would have mercy on me! "My father, the intentness of my love for my little client comes out of the fact that he is my brother."

# And the Lord Added

**R**ESULTS OF WORK on the mission field are often slow, but finally through prayer, faith and patience the Lord will begin to bless the efforts of His servants. Over three years have passed since our first missionaries, Rev. and Mrs. Wesley Calvery, left for Japan. The work there has been marked by steady growth.

Rev. Raymond Riggs, promotional secretary of the Free Will Baptist Foreign Mission Board, had this to say in a recent



REV. WESLEY CALVERY



MASAKA KITAYAMA

letter concerning the work in Japan: "The work there is growing and a good job is being done in laying the ground work for Free Will Baptists. We now have five Free Will Baptist churches in Japan, and with other missionaries going, we hope for the Lord to give great increase."

The most recent of the new churches in Japan is Koshimizu Free Will Baptist Church. Rev. Wesley Calvery, our senior missionary to Japan, writes:

"The members of this church call it in Japanese the Funkuin Baputesto Kyokia. Every Thursday we ride the train part way and the bus part way about one hour from Abashiri to the little town of Koshimizu where we have a fast growing rural church. There are only three baptized members but soon there will be more. Recently, the members planted a vegetable garden near the church using seeds that we received from America. They are quite excited over their rare garden.

"The picture enclosed is of one of the baptized members. Masaka Kitayama is a hard worker and one of the leaders of the community as well as the church. She recently refused to marry because the young man was not a Christian. This is a hard stand for a girl to take in Japan, because there are so few Christian men. Please pray for her. The picture of me was taken on the train that goes from Abashiri to Koshimizu."

cr." I wasn't much on mathematics, but I could see at once that if the judge on the bench was the father of the attorney, and the attorney was my brother, then the judge was my father too. I gave a shout. I made a leap, and the judge stood up and said, "Rejoice, for the lost is found, and the dead is alive." And all the people in that courtroom began to say "Glory!"

I need not tell you that scene was not in a courthouse, but it was in an old Methodist church. Jesus pleaded my case and revealed to me that God was my Father. It went to my heart, as an orphan boy, and I could say, "My Father, which art in heaven, hallowed be Thy name." Jesus came to reveal that God is love, that God is merciful, that God is compassionate, that God is Saviour, that whosoever cometh shall not come in vain, but there is mercy and salvation free for all!—Condensed from *The Alliance Weekly*.



# NEWS NOTES

## N. C. Western Conference Ordination Board to Meet

The Ordination Board of the Western Conference of North Carolina will meet at Piney Grove Free Will Baptist Church near Kenly, North Carolina, on July 25, 1958, at 10:00 a. m.

The Rev. Ralph E. Clegg, chairman, gives the following notice: "There will be a service held by the board at 8:00 p. m. to ordain those who pass the examination. All candidates must have letters from their respective churches."

## Sound Side Church Announces Revival

Revival services will be held at Sound Side Free Will Baptist Church, Columbia, North Carolina, July 28—August 3, with the Rev. L. B. Manning as the evangelist. Services will begin each evening at 8:00 o'clock, and there will be special music at each service.

The Rev. Charlie Overton, pastor, states: "All of our members are urged to attend, and visitors are invited to come and worship with us. Mr. Manning is a man of God and preaches the true Word of Christ with power. You will receive a blessing by coming and hearing his messages."

## National Superannuation Report for June, 1958

The following is the financial report of the National Superannuation Board of Free Will Baptists for the month ended June 30, 1958, as submitted by Mrs. K. V. Shutes, secretary-treasurer:

Cash on Hand, June 1 \$2,198.52

### Receipts

#### From Co-Operative Plan:

Alabama	\$ 2.35
Arkansas	24.92
California	—
Florida	16.89
Georgia	11.40
Illinois	7.91
Kentucky	2.24
Missouri	42.60
North Carolina	3.26
New Mexico	5.17
Oklahoma	25.22
Tennessee	19.98
Texas	28.55

North Carolina  
Designated) 11.82

#### From States:

Alabama	1.00
California	4.99

Florida	4.50
Georgia	20.00
Illinois	14.76
Mississippi	4.00
Missouri	5.00
North Carolina	357.59
Ohio	2.00
South Carolina	60.29
Tennessee	17.65
Virginia	4.05

### Other Receipts:

From Insurees on Premiums	232.19
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Total Receipts 938.10

Total to Account For \$3,136.42

### Disbursements

Ministers' Life and Casualty Union	\$468.12
Secretarial Service	75.00
Postage and Office Supplies	7.22

Total Disbursements 545.34

Balance in Treasury, June 30 \$2,591.08

## Youth for Christ Rally At New Bethlehem Church

The New Bethlehem Free Will Baptist Church, Pamlico County, will be host to the Youth for Christ Rally on Saturday night, July 26, at 7:45. Everyone is invited to attend the rally.

On Sunday afternoon, July 27, at 5:00 p. m., the Youth for Christ Rally program will be broadcast over Radio Station W H I T. 1450 on your radio dial.

## Rev. Ronald Creech To Conduct Youth Revival

The Rev. Ronald Creech, pastor of Edgemont Free Will Baptist Church, Durham,

### Coming Events

August 4-9—Third Sunday School Youth Conference, Cragmont Assembly, Black Mountain, North Carolina; Rev. L. E. Ballard, Director.

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

North Carolina, will be the evangelist for a youth revival to be held July 28-30 at White Oak Hill Free Will Baptist Church near Bailey, North Carolina. Mr. Creech will also conduct a youth revival on July 31—August 2 at Friendship Free Will Baptist Church near Middlesex, North Carolina.

Everyone is cordially invited to attend these youth revivals. A special invitation is extended to all young people.

## White Oak Hill Church Host to District Youth Rally

The Second Western District Youth Rally will meet with White Oak Hill Free Will Baptist Church near Bailey, North Carolina, on July 26, 1958, at 8:00 p. m. All young people are urged to attend.

## Fifth Annual Session Of Blue Ridge Association

The fifth annual session of the Blue Ridge Association of North Carolina will convene at Cragmont Assembly, Black Mountain, North Carolina, on July 31—August 2. The following is the scheduled program for the meeting:

### Thursday Morning

- 10:00—Congregational Singing
- 10:20—Devotions, "Co-Laborers with Christ." Rev. Homer Arrowood
- 10:30—Seating of Delegates and Call to Churches
- 10:50—Recognition of Visiting Ministers
- 10:55—Adjourn
- 11:05—Reassemble
- 11:10—Congregational Singing
- 11:15—Message, "Missions, the Heart Throb of God." Rev. Oliver Stokes
- 12:00—Lunch

### Thursday Afternoon

- 1:30—Congregational Singing
- 1:40—Devotions, "Regions Beyond," Rev. Clyde Cox
- Various Reports
- 2:30—Business Session
- 2:40—Reports on Various Enterprises
- 3:00—Hymn and Adjournment

### Thursday Evening

- 7:30—Congregational Singing
- Special Music, Cedar Hill Choir
- 8:00—Message, "The Great Commission," Rev. W. L. Kell

### Friday Morning

- 10:00—Congregational Singing
- 10:15—Devotions, "The Fields Are Ripe Unto Harvest," Rev. John Floyd
- 10:25—Business Session
- Various Reports
- 10:50—Congregational Singing and Special Music
- 11:00—Message, "The Central Theme of the Church," Rev. James Smith

### Friday Afternoon

- 1:30—Congregational Singing



- 1:40—Devotions, "The Field Is the World," Rev. Ralph Mumpower  
 1:50—Business Session  
 3:00—Hymn, Benediction and Adjournment

#### Friday Evening

- 7:30—Music, Horney Heights Church Choir  
 8:00—Message, "Missions, the Door to Victory," Rev. L. D. Gray

#### MINISTER'S CONFERENCE

#### Saturday Morning

- 10:00—Congegational Singing  
 10:10—Devotions, "Blessings of Soul Winning," Rev. Kenneth Frisbee  
 10:20—Business Session  
 10:40—Roll Call of Ministers  
 —Reports  
 10:45—Questioning of Licentiates  
 10:55—Special Music  
 11:10—Message, "The Call of God," Rev. Buck Ledford  
 12:00—Adjournment

### Sixty-Nine Attend Youth Missionary Conference

A total of sixty-nine attended the Youth Missionary Conference sponsored at Cragmont Assembly, Black Mountain, North Carolina, by the North Carolina State Sunday School Convention, June 23-28, 1958. They came from many sections of the state, but with the predominating number from the vicinity of Kinston, Greenville and Smithfield.

Rev. L. E. Ballard, the conference director, and Rev. Albert T. Coates were present to give special Sunday school emphasis; while Rev. Frank Davenport, home missionary of the Central Conference, and Rev. Wilbert Everton, representing general denominational missions, gave missionary instruction and inspiration. Mrs. Everette Bryan had charge of planning stories and other activities for the group of juniors of which there were several. Mrs. Ballard and Mrs. Ray Shepherd served as house mother and matron of girls respectively.

Five young people gave their hearts to Christ during the conference, and in the closing service on Friday night around ten made dedication of their lives for definite Christian service, two of them being for the ministry and three as foreign missionaries. In the prayer of dedication the director prayed that they might be led to a full and satisfying knowledge of God's will, and in their plans for preparation for service.

Mr. Ballard states: "So far in these conferences we have enjoyed the best of co-operation upon the part of both staff members and campers. We are looking forward to another great conference in August—perhaps two. Registrations for the August 4-9 conference have already reached capacity

with a month to go from date of this writing. We urge our Free Will Baptist people of North Carolina to pray much and give much that Cragmont may be enlarged to take care of all the people who want to attend the conferences."

### Pleasant Valley Church Host to Quarterly Conference

The Lawrence County Free Will Baptist Quarterly Conference will convene with the Pleasant Valley Church on August 2, 1958, at 9:30 a.m. Everyone is welcome to attend this meeting. The church is located about ten miles northwest of Ironton, Ohio, near Lawco Lake.

### N. C. Superannuation Report for June

The following is the June report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists as submitted by the chairman-treasurer, the Rev. Wilbert Everton:

Balance on Hand, June 1 \$3,758.51

#### Receipts

Albemarle Conference	\$ 27.00
Blue Ridge Association	20.26
Central Conference	3.00
Eastern Conference	137.19
Western Conference	31.88
N. C. Auxiliary Convention	83.30

Total Receipts 302.63

Total to Account For \$4,061.14

#### Disbursements

Ministers' Monthly Checks	\$172.50
Widows' Quarterly Checks	335.00
Operating Expenses	28.00
Paid National Board	27.46

Total Disbursements 562.96

Balance on Hand, June 30 \$3,498.18

### White River Conference Has Good Quarterly Session

The White River Quarterly Conference of Free Will Baptists of northeast Arkansas met in conference with the Island Church of Route 3, Newport, on June 27, 28. The delegation was composed of 9 ministers, 5 deacons, 4 church clerks and 23 delegates, with all the other officers of the conference present. Thirteen of the fifteen churches belonging to the conference were represented by letter and delegates.

The resident membership of the conference now stands at 877, which is slightly below the first report of the year. Three deaths were recorded which were Roland Watts of Ballew's Chapel and John Teague and Ed Hynes of Allen Chapel.

The clerk of the conference, Elder Austin Mullen, says, "A wonderful spirit of fellowship and co-operation was enjoyed all through the conference. The next session will meet with Allen Chapel Church of Batesville, on August 29, 30, with Elder Ray Watkins in charge of the introductory service on Friday night. This is Aileen Calvery's home conference. Remember us and them in your prayers always."

### Successful Bible School At Swannanoa, N. C.

The Daily Vacation Bible School of Swannanoa, North Carolina, Free Will Baptist Church closed Sunday night, June 29, with commencement exercises at the church. The school had been held for the previous two weeks. The largest number enrolled was 132 children.

Mrs. William A. Massey Jr. reports the following: "Among approximately 55 juniors and intermediates there were only 15 who were not Christians. Some of these expressed a desire to become Christians; this will be followed up with visits to their homes to talk with them. A picnic was held Saturday, June 28, for the children and their parents. All in all we think we had a very successful Bible school."

### Owens Chapel Church Reports Successful Bible School

The annual Daily Vacation Bible School of the Owens Chapel Free Will Baptist Church, near Elm City, North Carolina, was held June 9-13. Each evening an offering was received for the Whaleys in Alaska. A worship period was also held each evening.

The following is the report concerning the school: "Importance was placed on worshipping God in a spiritual and material way. There were three decisions for Christ during the school. The closing exercise was held on Sunday night, June 15. Each class gave a very interesting program which had a great message and spiritual meaning. An offering was received for the Alaskan missions. The offerings for the entire Bible school amounted to \$60.08, for which we praise God and give Him thanks.

"The pastor, the Rev. G. Herman Griffiu, gave a brief talk on 'The Simplicity of Salvation,' using Ephesians 2:8, 9 as his text. After the talk, he gave an old-fashioned altar call and opened the church doors for membership. There were nine who came as candidates and two who came by letter. In all there have been thirteen additions to the church in the past few weeks. The Bible school was truly a great success. We thank God for the workers and for each prayer."

(continued on page sixteen)



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** How different was Jesus, if any, from us before He became twelve years of age and met with the conditions and requirements that He met when He visited the temple at that age? Did He have special help from God before?—S. R. Jones.

**ANSWER:** Jesus was different from all other children at His birth and even at His conception. He was sinless. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15); "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Hebrews 7:26).

Adam was made sinless in God's creative act that brought him forth as the head of the race. He did not remain sinless and therefore brought all who were to be naturally born members of his race into this fallen condition or state. Christ, who was begotten of God, was born into this world a stainless, sinless member of the human race. Ever since His birth Christ has resembled Adam before the fall in that He is sinless. The contrast in this, therefore, being that Christ has not sinned and being both God and man, He is eligible to serve both as our High Priest and sin offering. He was truly tempted, however, as one may well see by comparing Matthew 4:1-11; Luke 4:1-13 and Mark 1:12, 13 with Isaiah 41:8-10; 1 Corinthians 15:45; Genesis 1:26; 2:16, 17; Philippians 2:5-8; Genesis 3:17-19 and Romans 8:19-23.

God the Father helped Him in everything. He protected His life when Herod the Great sought to destroy it in an effort to prevent His coming to David's throne and ruling in Jerusalem in the place that Herod then held. Joseph, Mary's husband, was warned by an angel to take Jesus to safety by fleeing to Egypt. Then Joseph was told of Herod's death and to return to Palestine when God wanted Him there. This, of course, does not say that God does not protect all of us for He does; but in addition to His watch care over all else, in Jesus' days here on earth He exercised a special watch over Him. He protects and watches over Christians, keeping them from all bodily harm until they have advanced

to the place where this bodily harm will be to the good of the persons suffering and the glory of God. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

It is because that Christ was tempted in all points as we are tempted without entering in sin that He can assure us a way out of every temptation, for He is that Way. Dr. Stone has the following to say on Page 110 in his book, *Answering Your Questions*: "... We know that He was holy and sinless, yet that His temptation was real. The only solution that can be offered is in His unique, His vital and organic relationship with the Father. He was God as well as man. As God He could be perfectly holy and absolutely sinless. As man He could be truly tempted. This does not necessarily mean that He could sin although the temptation was real, as well the circumstances in connection with it indicate. They must have presented a genuine appeal, but He was able perfectly to overcome them. We simply cannot penetrate the mystery of the union of the divine and human natures within Him. We rejoice that He did not sin, and thus was able to be our perfect sacrifice for sin and our only Saviour."

Better is a neighbor that is near than a brother that is far off.

You can't stumble while on your knees.

### SPECIAL NOTICE

The Anna Phillips' Loan Fund charts and stickers are now available and may be ordered from the Free Will Baptist Press, Ayden, North Carolina. The cost is twenty-five cents.

Those who have already secured charts without payment may send their money to the Free Will Baptist Press.

## Financial Report

NATIONAL FREE WILL BAPTIST  
LEAGUE BOARD

April 1, 1958—June 30, 1958

Balance,	
April 1, 1958	(Corrected) \$ 180.96
<b>Receipts</b>	
10% Offerings	\$432.16
F.W.B.L. Monthly	
Subscriptions	74.00
F.W.B.L. Pins	74.85
F.W.B.L. Pens and Pencils	44.44
College Kitchen	
Campaign	904.93
7½% on Sale of	
Literature	466.05
Miscellaneous Sales	12.99
Cooperative Program	358.71
Books for Resale	37.37
Souvenir Sales	50.40
<b>Total Receipts</b>	<b>2,455.90</b>

**Total to Account For \$2,636.86**

<b>Disbursements</b>	
Printing	\$ 62.50
Office Supplies	24.90
Postage	44.19
College Kitchen Campaign	988.30
Secretarial Services	422.00
Promotional Services	550.00
Headquarters Utilities	200.00
Miscellaneous Expense	26.86
Travel and Convention	
Expense	211.58
Purchase for Resale	72.73
Trainee Salary	105.50
<b>Total Disbursements</b>	<b>2,708.56</b>

Deficiency, June 30, 1958 \$ 71.70  
Ray C. Turnage  
Promotional Secretary

The doors of opportunity are almost always marked "Push."

Some professing Christians speak about themselves through an amplifier, and about God through a muffler.

The windmill is moved by its surroundings; the electric fan moves its surroundings.

'Tis better to get hot under the collar when pulling than when balking.

If a live wire shocks you, you can be sure you are grounded.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### DEATH

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1, 2).

"Are You Afraid to Die?" That question is the title of an article that I read recently. It is a searching question. Just stop for a moment and ponder. What is your answer? There need be no fear on the part of the true Christian. But that person who continues to reject Christ as his Saviour has every cause to be afraid of death and the judgment to follow.

In the article the writer goes on to say, "Today we live longer, stay healthier, and are more comfortable than ever before—and yet, many of us fear the future, and are weary of the present." It should be the desire of every Christian to live in this world as long as he can be of help and a blessing to his fellow man, and his life can glorify God, his Maker.

Why think and speak of death as such a terrible thing? Christ certainly did not so think regarding this experience coming to all of us, for He said to Peter, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me" (John 21:18, 19). According to this word of Christ the Christian glorifies God in death as well as in life. The Bible further teaches, "Precious in the sight of the LORD is the death of his saints" (Psalm 116:15).

But the writer continues, "There is a tendency today to treat death as an embarrassing subject, which must not be talked about openly. . . .

"Paul frequently pictures the weary, homesick pilgrim on his way to God's house. Perhaps this is an indication of his inner longing for rest and comfort. Since the day he met Jesus on a lonely road, he had wandered over the face of the earth, preaching the Good News, proclaiming the way of God."

In the first three verses of the twenty-third Psalm David expresses his confidence in God's providing grace in life, and in the fourth verse he, to an even greater degree, expresses his confidence in God's comforting grace during the passage through the valley of death. No one need fear death if he is sure that Christ is there to usher him on this last journey. Then he can truly say, "I won't have to cross Jordan alone."

Finally, and very important, the Bible gives explicit exhortations concerning the inevitableness of death for we read, "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, Set thine house in order; for thou shalt die, and not live" (2 Kings 20:1). To learn what kind of man these words were directed to read 2 Kings 20:2-7. And the New Testament gives us the following very terse warning, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away" (1 Peter 1:24).

Are you afraid to die? No one need be afraid of death, for—

*"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:10).*

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Betty Cuddington

Whereas our heavenly Father, in His divine wisdom, has seen fit to call from our midst unto Himself the spirit of our dear friend and sister, Betty Cuddington, we, the members of the Holly Springs Free Will Baptist Church near Kenly, North Carolina, desire to express in these resolutions our sympathy to those who feel most keenly our common loss, and to pay tribute to the memory of our faithful sister and God's servant.

Sister Cuddington passed to her reward on June 16, 1958, having served as a faithful member of our church for a number of years. Surviving are two daughters, Mrs. Robert C. Davis and Mrs. W. P. Hales; two sons, L. C. Cuddington and James E. Cuddington; one brother, Eliza Boswell.

We shall miss her but we feel that her

mission here has been courageously fulfilled.

Committee,  
Nellie Atkinson  
Marvin Atkinson

### My Dearest One

(Written in memory of my son who passed away April 14, 1955.)

My thought, my hopes, my blessings,  
My dearest one is dead.  
The joy and comforts of my life  
Have forever more fled.  
What can I do, what can I say  
To bring him back again?  
And all the tears that I can shed  
Won't bring him back again.  
Poor broken heart and lonely one  
For such is my loss to me.  
To live a Christian's life and walk  
In Jesus name.  
I feel like one forsaken,  
Just like a lonely dove  
Mourning for his own true love,  
Just like I mourn for mine.

Rev. Rommie Mitchell

### Mr. W. C. Spruill

The Second Union of the Central Conference of North Carolina has lost a very devoted and conscientious servant, Brother W. C. Spruill. He went to be with the Lord on May 4, 1958. During his stay in this life he served faithfully in whatever tasks asked to perform.

He was one of the charter members of the Mizpah Free Will Baptist Church of Washington, North Carolina. Brother Spruill served this church in the capacity of treasurer and trustee.

Our devoted brother further expressed his love by serving for a short time as treasurer of the Second Union of the Central Conference.

During the spring revival at his church, he rededicated his life to the Lord and attended faithfully until he was stricken.

The Free Will Baptists have lost a faithful and devoted servant of God.

Committee,  
Rev. Charles Keith  
Rev. Roger Tripp  
Rev. J. C. Smith

### Mr. Willie H. Pierce

We, the members of the Kenly Free Will Baptist Church, Kenly, North Carolina, pause to pay tribute of love and respect to one of our most faithful members, Mr. Willie H. Pierce.

Brother Pierce was born September 15,  
(continued on page thirteen)

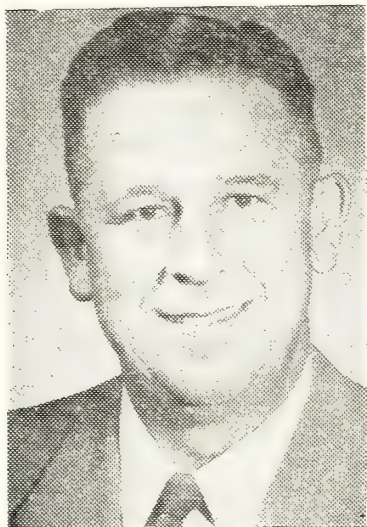


# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## DIRECTOR APPOINTED FOR FINANCIAL DRIVE



Rev. M. L. Johnson

The appointment of M. L. Johnson as director of a financial drive to raise \$50,000 in operating funds, scholarships and student loan funds this fall for Mount Olive Junior College was announced today by president W. Burkette Raper.

Mr. Johnson has been treasurer of Mount Olive Junior College since it was chartered in 1951, and for the past two years has also served as business manager.

In announcing the drive, which will begin August 1, Mr. Raper explained that it was the first phase of a campaign to raise \$504,000 during the next three and one-half years. The drive will climax on November 5, at which time the college anticipates being officially received into the North Carolina College Conference as an accredited college.

Plans for an extensive campaign for the development and enlargement of Mount Olive Junior College were approved by a special session of the North Carolina State Convention of Free Will Baptist Churches held in Mount Olive last January.

Mr. Raper disclosed that projected plans of the college call for an enlarged campaign to begin in 1959, during which time an emphasis will be placed on endowment, campus development and new buildings. The drive this fall, he stressed, is for cash gifts to be used in operation and student aid.

## LOYALTY FUND CAMPAIGN

Mount Olive Junior College  
Mount Olive, North Carolina

M. L. Johnson, Campaign Director

Elsewhere in this issue of "The Free Will Baptist" you will find a news release by President Raper in regards to our Loyalty Fund Campaign to be conducted from August 1 through November 5 of this year. This is the first phase of the three-year program approved by the special session of the North Carolina State Convention of Free Will Baptists on January 31 of this year. The purpose of this article is to explain the objective, procedure and goal of the Loyalty Fund Campaign.

### OBJECTIVE

First, it will provide our people an opportunity to demonstrate their faith in, and their loyalty to, the program of education being offered by Mount Olive Junior College. It is significant that this campaign will be near completion at the time the Standards Committee of the North Carolina College Conference visits us in late October to review our work. The re-

sponse given by our people during this campaign will be a vital factor in determining whether we are to receive full accreditation in November. We are hereby provided an opportunity to demonstrate that we will support a program of sound education.

Second, the response given by our people during this campaign will help the board of directors and the administration know how to plan for future development. In reality, we stand today at a crossroads and the people must help determine which course we are to take now. Through the untiring efforts of the board of directors and college personnel and the loyal support of the friends of this program, we have been able to come to the present plateau. Before us lies the choice of trying simply to maintain what we have or to seek to grow into a college that can meet the needs of our church. We believe that our people want us to continue pressing forward and to enter the door of opportunity now open to us. Decisions in regard to the future will be made in the light of your response during this phase of our campaign.

Third, the gifts made during this campaign will provide the basis of operation during this year. At present, the fees paid by our students cover only about one half the expense of operation. Our churches and friends must provide the funds necessary for the balance of our operation and for any expansion. This provides us an opportunity to invest in our youth and, thereby, be justified in our hope that our denomination will be strong in the future.

### PROCEDURE

The procedure to be used in this campaign will be to enlist all our organizations and many individuals in loyal support of this program. The appeal will be for cash gifts to the Loyalty Fund. This fund will be used wherever needed most to strengthen our over-all program. All gifts to the general fund during the period of August 1 through November 5 will be included in the Loyalty Fund. Gifts may be made in the name of the donor, in memory or in honor of some other person.

Gifts from those who have unpaid pledges will be included in this Loyalty Fund and also credited on their pledge.

A list of all gifts to the Loyalty Fund will be kept as a permanent record and will be preserved along with other valuable records at the college. Beginning the last of August, we will publish a report each week of the progress of the campaign. All gifts of \$100 or more will be listed in an honor roll and published in "The Free Will Baptist."

### GOAL

We hope to reach a goal of \$50,000 in gifts during the campaign. We are asking Free Will Baptists of North Carolina to raise \$35,000 of this amount. We believe that we can raise the balance of \$15,000 from other sources.

## THE MAIL BOX

### CARD OF APPRECIATION

"My husband is much better and we thank God first, then you dear ones for your prayers. We received a number of cards and would like to express our deepest appreciation for them. Continue to pray for us."—Lizzie McAdams, Route 2, Huntsville, Texas.

## Your Watch Speaks About the Christian

A good Christian should be like a good watch—with an open face, busy hands, set according to the heavenly Standard (God's clock, the Bible), clean, oiled (anointed by the Spirit), running, and full of good works!



# NOTES — AND — QUOTES

By J. C. Griffin



## THINGS THAT HELP US

Kind encouraging words help the most of us in the duties assigned to us in life. It makes no difference how old or how young we are, we appreciate compliments. Also, we are hurt when unkind things are said or done to us. I am reminded of the old slave, a Negro woman, who complimented her young master who was a preacher every time after he delivered a sermon. Sarah would rush to the pulpit and say, "Master, dat sho was a good sermon." The preacher got a little tired on the continued compliments, so one day he said, "Sarah, your compliments are like drops of water on a duck's back." The answer from Sarah was, "But master, dem ducks sho love dem drops of water."

There is an old adage, "I'd rather have friends than money." That may be true with the most of us. Perhaps there are those who would say, "Give me the money"; but I say, "Give me the friends."

In my thirty-five years of continuous writing for our church paper, "The Free Will Baptist," I have received many letters and compliments from friends that I have never published. I have never published them because some critic might say they were vainly published.

Someone might say, "Preacher, do you have critics?" Yes, many years ago one preacher accused me of bragging on the woman's auxiliaries to gain prestige. But the poor fellow was sadly mistaken. I have always spoken *square from the shoulders* without fear, but with love and respect for all. I may not agree with you, but I try to respect you and your privilege of thought.

I have had compliments handed over that made me feel very humble and unworthy; however, inwardly *dem drops of water* were received with gratitude.

## A Recent Compliment

As recently stated, I am indeed thankful for the many birthday cards which expressed kind and beautiful compliments—too many to give them in full by name and word. But here is one I am passing on, not for what it said about me, but for what it said about "The Free Will Baptist," our denominational magazine published at Ayden, North Carolina. It makes my heart rejoice to know that not only the writer

but the publisher is respected and loved. This compliment comes from Sister Robert Plye. She says, "I have been reading your articles ("Notes and Quotes") ever since you have been writing. I always enjoy your writings and those of other Christians who write to 'The Free Will Baptist!'" True and tried friends like Sister Plye are to be appreciated by the writer and the editors and directors of the Free Will Baptist Press. Sister Plye closed her remarks on that birthday card by saying, "May the Lord bless you is my prayer."

I'd rather have the blessing from a dear faithful child of God than to have wealth, because I might lose wealth. Some people do lose their wealth, but kind words live and no one can take them away from you.

## My Long Service in Writing

The question has been asked, "Why have you written so many years without letting up and without pay?" The answer is because I love to write for the glory of God. If I had been paid a writer's fee, no doubt I would have stopped writing long ago. My Lord has done so much for me that I cannot be satisfied with doing less than my best. I love to write not only because I love to write, but I love to write because I love the Free Will Baptist denomination. I am a Free Will Baptist by choice. I do not know why God led me to the Free Will Baptist denomination; I have never asked Him why. But I am a Free Will Baptist and I am at His command. Thus loving God first of all, I love every institution that labors together with God. Being in love with the denomination, I love the message of salvation that the Free Will Baptist denomination has. Our denomination has stood for the work of God for more than two hundred years on American soil.

Thus I love the Free Will Baptist work in its entirety. I love those dear old fathers who have gone to their reward—who gave themselves to the work of the Lord and sought out every honest avenue possible to further the cause of Christ. I am talking about those men who would not bow to the pressure group of the north who sold us out to the Northern Baptists—men with a vision and who were willing to spend and be spent in order to survive the great loss suffered by the denomination in being sold out in the north.

## What Did These Men Do?

When our educational institutions were lost and our publishing house, "The Morning Star," these men began work to meet the conditions. They began talking literature and began a publishing house in the town of Ayden, North Carolina, for the revival of what was left of the denomination. It took sacrifice; it took time and

money. It was finally agreed that a publishing house would be a denominational institution. So in the course of time, the Free Will Baptist Press was set in operation. It was a struggle; there was much prayer and hard work and years of planning, all of which brought forth fruit. The Free Will Baptist Press was not instituted as a money making business; it was instituted for the whole denomination. It was strictly a democratic body from the beginning. It was so constituted and the charter so declares that it shall be a *non-profit-sharing institution*, with stipulations upon all profits beyond that which is required for upkeep and promotion. So no person has ever received any dividend. Many men placed \$10 in the treasury by taking one share, knowing that it was not for monetary benefits but for the denomination and the glory of God. As long as it had to be kept going by donations and help in taking more shares, often at a sacrifice by some widow or very poor man, seemingly the outside—those who had never made a sacrifice nor tried to help build something for the denomination at large—wanted to step in and get the profits. Thus the trouble began which if not stopped will eventually divide and make an already weak denomination weaker and a small denomination smaller.

So when I began writing, there was nothing with which to pay a writer if I had been disposed to charge. But since I was making a living, I wished to contribute, to that which my predecessors had suffered and sacrificed to give to the denomination, an offering of my time and talent, and do it all for the glory of God. I have never coveted the profits. Not bragging, God forbid, but God has blessed me to live without high salaries. I have also been able to contribute to the cause of the denomination. This being true, I have given time and thought and finance to the denomination though the Free Will Baptist Press, not expecting any financial gain from my deposit.

## Distribution of Surplus

The profits beyond upkeep of the Press have been distributed to children's homes, missions, Christian education and the support of old retired ministers, not mentioning other various denominational causes. Thus I have been able to help all of these by my writings, without receiving financial remuneration. But I am looking for a city whose Builder and Ruler is God.

The Free Will Baptist Press is a denominational institution and chartered as a national institution. It has been tried by poverty, by selfishness, by negligence and by fire; but thank God, it is still in operation and is proving a blessing to thousands!



# STORIES

FOR OUR

## BOYS and GIRLS



### TRAPPED IN A CAVE

Harry M. Savacool

**M**Y FATHER says there is a cave here in this valley somewhere," said Phil. "Let's find it."

Jamie and Dave were interested. A cave sounded like real adventure. Immediately all three began poking around in the underbrush looking for the cave entrance.

"Here it is!" shouted Dave.

Phil and Jamie ran to where he was and sure enough there was a hole in the rocks big enough for a man to wriggle through.

"Right on our farm and I never knew it was here," said Phil. "Let's go in."

"It looks pretty dark in there," said Jamie. "Some wild animals might be hiding in there."

"There's nothing to be afraid of. There are no bad animals here on our farm," said Phil. "We won't go in very far."

Phil and Dave crept through the entrance. Jamie followed slowly and doubtfully. Phil's dog, Butch, started in after them but backed out whining. Phil whistled for Butch but he dropped his tail and backed away whimpering.

"Come on, Butch! What's the matter with you? Come on!" called Phil. "Stay out then if you don't want to come!" he said in disgust.

The boys edged cautiously into the darkness of the cave.

"Oh! What's that?" cried Jamie in alarm as a bat roused out of his sleep flapped past.

"Afraid of just an old bat," scoffed Dave. "This is a lot of fun. Perhaps, people hid in here from the Indians years ago."

Suddenly there was a rattle of dirt between them and the entrance. All three boys stopped and looked back. More dirt rattled down.

"Let's get out of here before it caves in," shouted Jamie starting back.

But it was too late. With a low rumble the top gave way between them and the entrance. Rocks and dirt came crashing down. The boys saw with horror that the entrance was completely blocked. The only light that came in was through one little crack between two big rocks. For a moment there was silence.

"I knew we shouldn't have come into this awful old hole," wailed Jamie. "Now

we are caught. We are buried alive. No one will ever find us. We will die here."

"Crying won't do any good," snapped Dave. "Let's be quiet and try to think of some way to get out."

"The only way to get out is to dig a hole through," said Phil. "Let's dig."

For a half-hour the boys dug at the dirt and stones. Their fingers were soon sore and bleeding. More dirt fell down where they dug.

"It's no use," said Phil dropping down tired and discouraged. "We can never dig out. We need to pray. It tells in the Bible about lots of people who prayed and were saved."

"God won't push this dirt and rocks away," said Jamie tearfully. "It's just like I said. We will die here."

"Maybe God won't dig the dirt out if we pray," retorted Phil, "but He can send someone to save us, or give us a good idea of how to get out."

"Let's each pray quietly inside himself," said Dave.

For a few minutes each boy was praying silently. In the quiet Butch could be heard whining outside the blocked-up cave entrance. Suddenly Phil broke the silence.

"Butch! That's God's answer to our prayers! I'll send him for help."

"Go home, Butch!" Phil shouted through the crack. "Good boy! Go home and get somebody!"

After quite a lot of coaxing and commanding the whining stopped.

"He has gone," said Phil. "Now let's pray that Dad pays attention to him."

The boys sat quietly praying. Almost an hour passed. They were beginning to despair when they heard a voice and Butch's barks.

"Dad! Here we are!" shouted Phil. "In the cave. We are caught in here."

"Thank God that old Butch finally persuaded me to come. I drove him away and told him to keep quiet but he kept coming back barking and whining. Sit right still and I will be back in a jiffy with tools and more help."

"See," said Phil. "I told you God would answer. He made me think of sending old Butch and He made Dad listen to Butch too."

In a short time a whole crew of men were digging furiously with picks and shovels. More came every few minutes. More dirt and rocks fell down but it was soon thrown back and a hole made big enough for the boys to crawl out into the late afternoon sunshine. Very thankful boys they were indeed and thankful to God for answering their prayers.—My Pleasure.

### A DYING GIRL'S REQUEST

**A**N EVANGELIST said: "A little girl of eight was sent on an errand by her parents. While on her way, she was attracted by the singing of a gospel meeting in the open air, and drew near. The conductor of the meeting was so struck with the child's earnestness that he spoke to her and told her about Jesus. She did not know much about Him but the gentleman told her of His love to her.

On returning home, her father asked her what had detained her. She told him, and he cruelly beat her, forbidding her to go to any such meeting again.

About two weeks afterwards she was sent on another errand, but she was so taken up with what she had previously heard of Jesus that she forgot all about her message. She saw the same gentleman, who again told her more about the Saviour.

On her return home she again told her

father, as before, where she had been, and that she had not brought what she had been sent for, but that she had brought Jesus. Her father was enraged, and kicked the poor little creature until the blood came. She never recovered from this brutal treatment.

Just before she breathed her last she called to her mother and said, "Mother, I have been praying to Jesus to save you and Father." Then pointing to her little dress, she said, "Mother, cut me a bit of the blood-stained piece of my dress." The mother, wondering, did so. "Now," said the dying child, "Christ shed His blood for my sake, and I am going to take this to Jesus to show Him that I shed my blood for His sake." Thus she died, holding firmly the piece of her dress stained with her own blood. The testimony of that dear child was the means of leading both father and mother to Christ.—The Youth's Visitor.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Dunn, N. C.—The Y. P. A. of Robert's Grove Church met Thursday night, June 26, with Donnie Barefoot. There were ten members present. The meeting was called to order by the president, Donnie Barefoot. Linda Gray was in charge of the devotions, using Luke 21:34; 1 Corinthians 9:24-27; Galatians 3:19-23 as the Scriptural basis. Brenda led the group in prayer. The roll was called, the minutes read and approved, and all the business was attended to.

The program, "And Jesus Went About Teaching Temperance," was under the supervision of Mary Ann. Those taking part were Betty, Marie, Brenda, Sylvia Gray and Brewer. Betty gave the benediction. The hostess served cakes and iced punch.

Newport, N. C.—The G. T. A. of Sound View Church held its monthly meeting on July 11 at 7:00 p. m. After the president called the meeting to order, the minutes of the last meeting were read. There were seventeen members present with three visitors. Carol and Geneva Ward were named as the refreshment committee for the month of August.

The program was then turned over to the program chairman who had planned a most interesting program. Sylvia Taylor brought the devotions, reading from Psalm 71. Mrs. J. B. Henderson led the group in prayer. Others participating in the program were Mrs. Gregory Lewis, Peggy Meeks, Renee Taylor and Debra Fultcher. The program chairman then assigned the parts for the month of August. The group was adjourned with prayer. Those present then enjoyed delicious refreshments and a social period.

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church held its regular monthly meeting on Monday night, July 7, at the home of Mrs. Ed Humbles with thirteen members present. The group had a discussion on the lesson which was on community missions.

The reporter states: "We are very proud to know we have finished paying on the room we pledged to furnish at Mount Olive College last July. We had it furnished by June. This seemed like a big thing when we decided to furnish this room, but we all pulled together and it wasn't so hard after all."

After the business session, the hostess, Mrs. Humbles, served refreshments consisting of jello, whip cream and drinks.

Washington, N. C.—It was through the interest of a group of faithful members of the Fellowship Free Will Baptist Church, the leadership of our pastor, Rev. Bobby Aycock, and the guidance of our Lord that on Tuesday night, July 8, 1958, a woman's auxiliary was organized. On Tuesday night prior to the eighth the women were honored to have Mrs. J. A. Alexander from the Plymouth Church as guest speaker for the evening. She gave an inspiring devotional period and also a very interesting talk on the work of an auxiliary, and the duties of each officer and member. The auxiliary was organized with ten charter members who were Mrs. Bobby Aycock, Mrs. Holmes Craig, Miss Cathy Cox, Miss Ellen Sanford, Mrs. Lee Whealton, Mrs. Dorothy Dixon, Mrs. Henry Gray, Mrs. Beulah Barringer, Mrs. Hubert Cox and Mrs. Nina Deaver.

A slate of officers was submitted by a nominating committee with the help of the pastor and each was elected. The officers are as follows: Mrs. Bobby Aycock, president; Miss Ellen Sanford, youth auxiliary chairman; Mrs. Nina Deaver, program-prayer chairman; Mrs. Holmes Craig, personal service chairman; Mrs. Hubert Cox, assistant personal service chairman; Mrs. Lee Whealton, study course chairman; Mrs. Beulah Barringer, secretary; Mrs. Henry Gray, treasurer.

The group will have its regular monthly meetings on Tuesday night after the second Sunday of each month. The ladies request the prayers of everyone that the auxiliary may grow in grace and do much in the service for our Lord and Saviour.

## OBITUARIES

(continued from page nine)

rest with his heavenly Father whom he served so faithfully while here on earth. 1885, and was a Free Will Baptist for over fifty years. He passed away February 16, 1958, in Johnston Memorial Hospital.

Brother Pierce was married to the former Maggie Sasser on January 7, 1912. He leaves to mourn his passing his wife; two sons, Glenn of Garner, North Carolina, and Junius of Norfolk, Virginia; three grandchildren; one great-granddaughter; one brother, Mr. Albert Pierce of Pikeville; one sister, Mrs. George Waters of Turkey, North Carolina; and a host of friends.

We feel sure that Brother Pierce is at

We give thanks to Almighty God for his life, his service and his great influence upon us all. We extend to the family our deepest love and sympathy in the loss of their loved one.

Respectfully submitted,  
Mrs. Mildred Snipes  
Mrs. Richard Oliver  
Mrs. A. G. Askew

## Resolution of Respect

Whereas, our heavenly Father in His wisdom and tender mercy, has seen fit to call our beloved sister, Mary E. Harper, Age 73, to her heavenly reward, we, the members of Black Jack Free Will Baptist Church Auxiliary, Pitt County, North Carolina, submit the following resolutions:

First: That though we are saddened by her passing, we bow in humble submission and due recognition to His holy will in calling the spirit of our sister to be forever with Him.

Second: That we extend to her family our deepest sympathy and love during the hours of their bereavement of loneliness, and also assure them of God's consolation by placing their trust in Him.

Third: That a copy of this resolution be sent to "The Free Will Baptist" for publication and a copy be kept in the minutes of the woman's auxiliary of this church.

Appointed Committee

## On Getting Rid of Your Pastor

Some folks have written us inquiring about a convenient, impressionable painless method of getting rid of their pastor. At first we weren't much help to them but after pondering over the matter for a while we offer the following suggestions:

1. Look him straight in the eye while he's preaching and say, "Amen," once in a while, and he'll preach himself to death in a few weeks.

2. Pat him on the back and brag on his good points, and he'll probably work himself to death.

3. Start paying him a living wage. Many preachers have gone on starvation wages so long that they'll eat enough to kill them if they get the chance.

4. Re-dedicate your own life to Christ and ask the preacher to give you a job to do, preferably some lost person you could win to Christ, and he'll die of heart failure.

5. Get the church to unite in prayer for the preacher, and he'll soon become so effective some larger church will take him off your hands.—Selected.



## SHINTOISM AND BUDDHISM

In Japan there are both Shinto and Buddhist altars. The two religions are so intertwined in Japanese culture that most Japanese embrace both. They sense no incongruity in this. In fact, untaught Japanese don't see why they can't add Christianity to their Shinto and Buddhist religions.

*Shintoism*, "the way of the gods," is strictly a Japanese religion and forms the basis of Japanese social and patriotic life. In early times this religion had to do with the worship of nature—sun, trees, rivers, etc.—and shrines were erected in honor of these. Gradually there was added the worship of ancestors. Because the emperor was supposed to be descended from the Sun Goddess, the government (after 1868) encouraged the spread of this religion by (1) building shrines and encouraging pilgrimages to them; (2) making the religion compulsory in all schools; (3) declaring national holidays for thirteen great festivals and eight small festivals each year; (4) having the emperor himself worship his ancestors to the Grand Shrine of the Sun Goddess at Ise; (5) having statesmen report to the Sun Goddess concerning all of Japan's important events.

But Japan's defeat after World War II changed this picture. The allies forbade the emperor and his officials to celebrate Shinto festivals as national holidays. In fact, they abolished Shintoism as a state religion and ordered the schools to cease teaching it. When Emperor Hirohito issued an Imperial Rescript on January 1, 1946, denying that either he or the people were of divine origin, Shintoism lost much ground, especially among the younger Japanese.

A Shintoist is primarily concerned with paying respect to the Shinto dieties and the heroes of Japan when children are born and at weddings.

*Buddhism* came to Japan from India. This religion was founded over 2,500 years ago (563 B.C.) by a man named Gautama who was *enlightened* in his search for peace for his beloved India at Buddh Gaya—hence his name Gautama Buddha, which means *fully enlightened*. This master, teacher and divine physician, as he was considered, based his religion on the idea that all sorrow is caused by selfishness and that the secret of life is brotherly love. To stamp out selfishness, he worked out a system of an "Eightfold Path," these *paths* being right

beliefs, ideals, words, deeds, ways of earning a living, efforts, thinking and meditation. He listed ten sins and divided them thus: three having to do with the body—killing, theft, unchastity; four having to do with speech—lying, slander, abusive language and useless conversation; three having to do with the mind—envy, malice, disbelief. The Buddhist's equivalent of heaven is Nirvana, which means *eternal peace*. To attain Nirvana, one must have perfect self-control, unselfishness, knowledge, enlightenment and a kindly attitude; also, he must reject all anger, passion, fear and sin.

Buddhism today has become adulterated with idolatry and wordliness. But there are more than 100,000 Buddhist temples and shrines in Japan, the giant stature at Kamakura (called the Diabutsu) being one of the most famous. Almost all Japanese have a Buddhist funeral.

Both Shintoism and Buddhism are replete with festivals and ceremonies. Younger Japanese (under 35) are not as interested in Japanese religions or as superstitious as the older generation, but they are drawn to the ancient religions through their intense patriotism.

### Modern Japan

Japan is in the midst of most important changes. After World War II, and the occupation by allied troops, many younger Japanese accepted western ideas. And yet nationalism is a strong force in Japan. The people are proud to be Japanese and are eager to build a strong nation.

Japanese are educationally minded. They take their schools seriously—from grade schools through university, and have a higher percentage of literacy than the United States. Children go to school six days a week, 11 months a year, with one month's vacation during part of July and early August. School terms begin late in August and early in April.

Public schools are the rule throughout the country, but they do not usually include kindergarten. Thus, in order to reach children with the gospel, a number of churches have started kindergartens. Japanese parents, even though non-Christian, are so eager to have their children do well in school that they will often let them go to church-sponsored kindergartens. Christian teachers thus have an opportunity to reach young Japanese parents with the gospel.

### Marriage Customs

Marriages in Japan are usually arranged through the parents. Inasmuch as obedience to parents is an important virtue in Japan, this presents a serious problem for Christian young men and women whose parents are not Christians.

In most instances, newlyweds live in the home of the groom. There the new bride is almost a servant to her mother-in-law, and it is extremely important that she please her mother-in-law.

### Japanese Homes

Japanese homes reflect the artistic and courteous temperament of the Japanese people. In Japanese homes there is a place of honor called the "tokonoma alcove." The guests are always seated in front of the alcove.

Japanese are taught to suppress their emotions, especially in public. They usually show neither anger nor sorrow, regardless of how they may feel. This does not mean, however, that they are hard-hearted. Self-control is part of Japanese etiquette. They believe that it is not polite to inflict one's unhappy feelings on others.

Teachers wear a skirt and blouse at school but a kimono at home. In the streets of Japan, most of the younger generation dress in clothes similar to ours. But when they reach their homes, they again become Japanese in dress and custom.

### Pronunciation of Japanese Words

Pronunciation is given for all Japanese words and names. As has been called to your attention, no syllables have accent or stress marks, because there is little or no accenting of syllables in Japanese words. All syllables are stressed equally.

The Japanese language is one of soft sounds. For example, the letter "a" (in Sato and Taro's names) is always pronounced with an "ah" sound, as in our word sofa—never as in cat.

### Missionary Work

After the close of World War II, many missionaries and evangelists went to Japan. In mass meetings, thousands of Japanese heard the gospel for the first time, and large numbers indicated a desire to follow Christ. However, most of these have had little or no opportunities to grow in the Christian life. Hence, the percentage of sincere Christians in Japan today is small.

Grops of true believers develop slowly in Japan. Most missionaries find the younger people much more responsive to the gospel than the older generation. However, since aged persons are highly respected in Japan, the lack of older Christians in the churches has been a serious handicap to the spread of the gospel. Since the Japanese seldom show their feelings or discuss personal matters freely, it is often difficult to

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



flesh. If the Christian gives way to the flesh, he slides back under the law and is not free.—*The Bible Teacher* (F.W.B.).

5. Amaziah undertook to give Amos orders which were contrary to the orders he had received from God. Whose orders really are supreme—those of a priest or king or dictator or party, or the orders of God? In the *Prairie Overcomer* September, 1948, there is an interesting account bearing directly upon this point.

A Christian man, Mr. LaCraw, was mayor of Atlanta, Georgia, when the World War II broke out. Then he became a colonel in the army and assisted General Eisenhower in planning the Normandy Beach landing. Once after the war at a conference table in Vienna he was seated opposite the Russian representative. It came to him one day that he should attempt to win this brilliant communist to Christ. Before long, the communist sensed the colonel's endeavor and said, "Look here, LaCraw, you are trying to make me a religious man. I am a communist. I belong to the party. For me the party comes first. I am an atheist. I had to declare myself one to become a member of the party. Now, if I were commanded by the party to kill you I'd do it. It is the same way with my wife and my children. The party comes first because I belong to the party. Now, cease your trying to make me religious."

Yet a man may not be a communist and still be a slave of sin.—*Selected*.

6. There is a definite way to avoid the loss of freedoms won by Christ, and Paul pointed the Galatians to this way. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Vs. 16). To walk in the spirit is to be led of Him, and to do those things that He prompts one to do. He who walks in the spirit is free from the danger of destroying another and himself.

Christians are in the flesh as long as they live, and there is a continued struggle going on in their lives, but he who yields himself to the influence of the Spirit does not gratify the lust of the flesh. For the Spirit and the flesh are at enmity with each other, and one who walks in the Spirit cannot do the things that his flesh would have him do. To be prompted fully by the Spirit is to be free from the law. "But if ye be led of the Spirit, yet are not under the law" (Vs. 18).—*The Advanced Quarterly* (F.W.B.).

There are no rules for success that work unless you do.

It takes more power to make a light than to make a noise.

## Guarding Our Freedoms

(Lesson for August 3)

Lesson: Amos 7:10-17; Galatians 5:1, 13-25.

Golden Text: John 8:31, 32.

### I. INTRODUCTION

Amos is an ideal example of a man who was obedient to God although he was faced with strong opposition from those in power. Amos' prophecy came at a time of peace and prosperity in both Judah and Israel. This fact added to the unbelief of the people as to the words of Amos in warning them of coming judgment. The country of Israel, however, was not without its wicked practices, especially among the priesthood. In his sermon to Israel, Amos had called to their attention the righteous judgment of God.

The apostle, Paul, went to great lengths in explaining the differences between law and grace. In this part of our Printed Text Paul states that Christians are justified by faith in Christ and are no longer subject to the ceremonial law of the Old Testament. The big question facing the Galatians was circumcision or uncircumcision. The Judaizers were persuasive in their efforts to hold on to the rules of the law. If the Galatians had turned again to it the Christian battle would have been lost.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. Sin, through the flesh, is the great enslaving power of the human soul.

2. While it is possible to commit sin in one's mind, most of the appeals to do wrong come to us in some fashion through the body.

3. The believer is possessed of two natures: the fleshly and the spiritual. The fleshly he has inherited from his ancestors, and the divine is imparted at regeneration.

4. Whenever the devil is unable to keep us away from Christ, he tries to drive us into fanaticism. Never read 1 John 3:8, 9 without reading 1:8-10; 2:1, 2.

5. God has put His Spirit within us, and He has no other desire than that which is pleasing to God.

6. In the measure that we yield to God's Spirit, we will lead lives that are pleasing to Him.

7. If every church member were led by the Spirit there would be no difficulty about worldliness in our churches.

8. No matter how willing our spirit may be to do the will of God, the flesh is just as willing to do what pertains to its nature.

9. There are three essentials to natural life: Breath, nourishment, warmth. In the spiritual they represent: prayer, the Word and love.

10. There are nine varieties, but only one fruit of the Spirit.—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. "Life, liberty, and the pursuit of happiness"—these we hold to be the *inalienable* rights of every man, according to the Declaration of Independence but he has to fight the devil to get them and keep them.

The four freedoms (which were a byword during the Second World War)—freedom from want, freedom from fear, freedom of speech and freedom of religion—are involved in "life, liberty, and the pursuit of happiness," especially in the latter.

2. The Bible goes beyond political, economical and social freedom, important as they are to the individual . . . and takes one back to the freedom of the soul.

The source of Christian freedom is Jesus Christ and His Word, as given us in the Bible, for Jesus said; "If ye continue in my word . . . ye shall know the truth, and the truth shall make you free." Like the poet, the Christian can repeat, "Stone walls do not a prison make if I in my soul am free."—*The Defender Magazine*.

3. "But if ye be led by the Spirit, ye are not under the law" (Vs. 18).

There seems to be no middle ground for the Christian who wishes to be free from the rigid requirements of the law. Either he is led by the Spirit; motivated by love, and surrendered to faith in Christ for salvation, or he is under obligation to keep the whole law and suffer its condemnation if he does not.

4. The problem here is the same as that named by Jesus to the sleeping disciples in the garden of Gethsemane, ". . . the spirit indeed is willing, but the flesh is weak" (Matthew 26:41). The Christian cannot give way to the desires of the flesh and at the time remain consistent with the love of Christ. To fulfill the desires of the flesh is to deny the desires of the Holy Spirit, and conversely to fulfill the desires of the Spirit is to deny the desires of the



## NEWS NOTES

continued from page seven)

### May's Chapel Bible School Held June 9-20

The annual Daily Vacation Bible School of the May's Chapel Free Will Baptist Church located near Dudley, North Carolina, was held June 9-20. The director for the school was Mrs. Ed Miles. Mrs. Charles Johnston served as song leader, and Mrs. Roy Outlaw as pianist.

The total enrollment for the two weeks was 76, with an average attendance of 65. The offerings amounted to \$24.80 and were given to Mount Olive Junior College.

Teachers for the school were as follows: Nursery department, Mary Lois Grady, Mrs. Raymond Talton and Mrs. Rudolph Creech; beginners' department, Mrs. Hampton Best and Mrs. C. L. Bowen Jr.; primary department, Frankie Grady, Mrs. Aaron Overman and Mrs. Henry Gardner; junior department, Mrs. Robert Overman and Mrs. Cattie Moore; intermediate department, Mrs. Norman Ard and Mrs. Perry Grady.

The reporter, Mrs. Robert Overman, says, "Commencement exercises were held on Sunday night, June 22. The program was very inspiring to a large audience. We do feel thankful for the work that is being carried on in our church."

### West Florida Liberty Sunday School Convention

The West Florida Liberty Free Will Baptist Sunday School Convention was held at the First Free Will Baptist Church of Bonifay, Florida, on June 29, 1958, with the Rev. W. B. Hughes acting as moderator. The following is the program which was carried out during the day:

#### Morning Session

- 10:00—Sunday School
- 11:00—Message, Rev. W. E. George
- 12:00—Lunch (Served in Dining Room of Educational Building)

#### Afternoon Session

- 1:30—Devotions, Rev. Frank Willis
- 2:00—"The Sunday School and Christian Education," Rev. Leon Owen
- 2:30—"The Sunday School and Evangelism," Rev. Paul Long
- 3:00—Business Session

The following new officers were elected during the business session: Rev. Paul Long, moderator; Rev. W. E. George, vice-moderator; Faye Owens, secretary-treasurer; Mrs.

Frank Willis, publicity director; Mrs. Carrene George, organizational director.

The 1959 session will be held at the First Free Will Baptist Church of Chipley, Florida.

### Sunday School Convention of N. C. Fifth Eastern District

The Free Will Baptist Sunday School Convention of the Fifth Eastern District was held recently at New Bethlehem Church in Pamlico County, North Carolina, with the business session presided over by the president, Walter Sandlin.

Around 300 members were present including seven pastors, five visiting ministers and six Sunday school superintendents. Thirty churches out of 38 in the district were represented. Rev. M. L. Johnson of Mount Olive College was present and gave a report on the institution. James Davidson represented the Bible College at Nashville, Tennessee. Rev. Leslie Rowe represented the Children's Home; Rev. John Grimsley, the Eastern Conference board; E. M. Prescott the Free Will Baptist Press of Ayden; and Mrs. Elbert Eubanks, the foreign mission board.

The entire afternoon was devoted to hymn singing. Participating in the musical program were the Wintergreen Church quartet, Juniper Chapel Woman's quartet, New Bethlehem trio and choir, Sts. Delight junior choir. Solos were rendered by Miss Beverly Ormond and Miss Helen Wilson. Special guests were the Musical Messengers.

The treasurer's report showed donations from churches of \$90.50.

The offering amounted to \$69.96. The following disbursements were made: secretary, \$10; Children's Home, \$50; Bible College, \$20; Mount Olive Junior College, \$20; Cragmont Assembly, \$20; superannuation, \$10; Eastern Conference missions, \$20; treasurer, \$10.

The next convention will be held at New Haven Free Will Baptist Church.

## MISSIONS

(continued from page fourteen)

know whether they are Christians. This is especially true of the older generation, who are very slow to put aside religious customs to become followers of the Lord Jesus.

Because Japanese living is so interwoven with religious customs, it is difficult for missionaries and native Christians to know where to draw the line in participating in

national festivals and holidays. Nor is there universal agreement in this. Just as in our own land all Christians do not agree as to what to do with Santa Claus and Christmas stockings, so in Japan there are differences of opinion regarding the celebration of certain events such as the Festivals of Dolls. Some shun this, feeling that it smacks of Shintoism. But others feel that, like our Halloween, it once had pagan religious significance but no longer does.

"I want to tell you a little about the person sending this pledge of \$2.00. He was converted at the age of eleven in his home.

I was there). A few weeks later he was baptized by my husband, Lawrence Smith. This boy is now thirteen years old and a minister—the youngest we know. We have been with him during the past week in a revival and have seen nine conversions.

"The two dollars represents his ten per cent from eggs laid by some chickens his parents gave him. He has leakage of the heart and can't go to school, but he goes all out for God. His family consists of two brothers and his parents; neither are Christians. His father is a sheriff; his mother is a schoolteacher. I thought it might encourage others to know of this boy's courage. It does me."—Mrs. Lawrence Smith, Richlands, Virginia.

It isn't the thing you do, Friend;  
But the thing you leave undone,  
That gives you a bit of heartache  
At the setting of the sun.

If you give the Lord His, your 9/10 will go further by giving God the tithe or 1/10. Try it—we dare you!

"If absence makes the heart grow fonder, how some people must LOVE the church."—Selected.

"A mother heard her young son praying and made this suggestion: 'Son, don't bother to give God instruction; just report for duty.'"—Selected.

Joy sometimes needs pain to give it birth. usually succeed because they have so little competition.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 30, 1958

DURHAM, N. C.

DUKE UNIVERSITY LIBRARY



JUL 31 1958  
DURHAM, N. C.

## STORIES OF JESUS

Stories of trees, stories of thorns;  
Stories of plants and of seeds;  
Stories of fruit, stories of corn;  
Stories of tares and of weeds.

Stories of rich men, of sowers, of priests;  
Stories of boys and of girls;  
Stories of servants, of widows, of thieves;  
Stories of searchers of pearls.

Stories of sheep, stories of birds;  
Stories of eagles and hares;  
Stories of taxes, of coins, of pounds;  
Stories of woes and of prayers.

But the stories I like the very best,  
Are not the ones that Jesus told.  
For I like the stories of Jesus Himself;  
They are stories that never grow old,



# EDITORIAL

## CHOOSE YOU THIS DAY

C. H. Overman

When Antiochus of Syria invaded Egypt, the Romans sent a herald, Pompilius, to order him to withdraw. When Pompilius delivered the message, Antiochus read it and said, "I will consider the matter and answer soon." The herald then took his wand, the symbol of his office, and, marking a circle around Antiochus, said to him, "Consider and answer before you step out of this circle."

How wonderful it would be if all people, especially Christians, could decide before stepping out of the circle. Many live their entire lives having never really reached any major decisions. Even in the business realm the ability to decide determines the success of such business. Find a successful businessman and you will see a man who is capable of making up his mind. Find a successful minister and you will see a man who is a man of decision. Find a happy, joyous Christian and you will see in him determination and courage because of his decisions.

### TOSSED TO AND FRO

In Ephesians 4:14 the apostle, Paul, exhorts the Ephesians: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Paul sought to create Christian unity among these people, but it was impossible as long as they were unstable and tossed as a chip upon the water, driven by the wind.

The apostle, Peter, had difficulty in reaching a decision regarding circumcision. God had taught him in a vision that nothing was common or unclean if He had cleansed it. This was a great lesson to Peter, for he had believed, as all Jews in that day, that the circumcised Jew was to have no part with the uncircumcised Gentile. He had become convinced that God had pulled down the middle wall of partition and, therefore, he had even eaten with them. But when certain Jews came from James, Peter withdrew from all fellowship with the Gentiles and acted as if he himself believed the law to be still in force and that the distinction between the Jews and the Gentiles should still be kept up. (See Galatians 2.) Paul withstood Peter to the face, in the matter, for his instability. Peter could not sincerely witness to the Gentiles until he was fully convinced that God had accepted them.

### A TIME OF DECISION

We are living in a day of decision. In most every organization there are pressing and dividing problems. This is also true in many of the denominations of our country. We know this is true within the ranks of our own denomination, and the two sides are becoming more and more distinct. Just as our nation is divided geographically between the north and south, we too are becoming more and more divided. States and individuals will have to decide which direction to take, but the sad part is that some will never decide. In matters of Christian principles and morals there is no neutral corner, yet some will forever seek that corner.

In matters of disagreement we like to know where an indivi-

dual stands. We had rather face an out-and-out enemy, who takes his stand against us, then the person who is on neither side.

Joshua stood before the Israelites near the close of his leadership, and said, "... choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD" (Joshua 24:14). To Joshua, the Israelites were of no use in service to God unless they could make a final decision as to the one they would serve. For years they had been divided in their devotions. For a season they would follow God, but soon they would turn from Him to the false gods of the people among them.

We cannot understand how the problems that we are faced with today came about, or how such conditions can exist among Christian people. It is certain, however, that The Free Will Baptist Press has established friends who will stand behind that which The Free Will Baptist Press has stood for during its history. Those who are its friends will remain true and those who are prejudiced toward its program will continuously seek to destroy the ground-work and foundation which has long since been established upon faith and courage of those who made its existence possible.

A house divided cannot stand. Neither can a program which is not built upon truth stand. Misrepresentation and falsehoods, coupled with misunderstanding, make a poor foundation to build upon. Those who desire unity and harmony among our ranks should sincerely pray that such programs will fail and that which is morally and spiritually right be done in all matters.

How wonderful life would be if all our decisions could be handed over to us with no concern on our part. Life, however, is not a bed of roses; for one decision calls for another of even greater impact.

"All the world over it is true that a double-minded man is unstable in all his ways, like a wave on the streamlet, tossed hither and thither with every eddy of its tide. A determinate purpose in life and a steady adhesion to it through all disadvantages, are indispensable conditions of success."—Selected.

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No. 29

## THE FREE WILL BAPTIST

July 30, 1958

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# OLD MEXICO

## *Calls*

*Rev. and Mrs. Arthur Billows*

**T**HE time is almost up for us to leave for the field which the Lord has pointed out to us. We want to share with you, our people in America, some very important facts about the country to which we are going, and also some of the needs which we have at the moment. We trust that as you read this information you will pray first of all with us and for us, that every need will be met for the glory of God and the deliverance of Old Mexico.

According to the 1950 census Mexico has a population of about 30,000,000. A belt two hundred miles wide, running from east to west from the Gulf of Mexico to the Pacific with Mexico City as the center constitutes the area of heaviest population. Mexico City has a population of 3,000,000.

One third of the population are still quite pure Indian; nearly two thirds are mestizo or a mixture of Spanish and Indian strains, and the small remaining percentage are descendants of Spanish and other European groups. Spanish is the official language, but there are still some 3,000,000 Mexicans who speak only their native Indian tongue, one of the fifty or sixty dialects still extant in Mexico. Some 6,000,000 are bilingual.

Until 1857 every religion except that of the Roman Catholic church was illegal in Mexico. But with the reform laws embodied in the Constitution of 1857 the

guarantee of religious freedom opened the door for other faiths. In 1859 protestantism began to take on organized force in Mexico for the first time when a group of Mexican Roman Catholic priests became dissatisfied with the conservatism of their church and formed a group called the Constitutionalists. This group sent a commission of three priests to the United States to make contacts with several established Protestant bodies. The first contacts were made with the protestant Episcopal and Greek Orthodox churches. In 1864 the first evangelical (Protestant) church in Mexico was founded by Thomas M. Westrup, an Anglican, and James Hickey, a Baptist. This church is now the First Baptist Church of Monterrey. Subsequently, other religious bodies have come to Mexico, which we have no time to mention here.

However, the development of Protestantism has been affected by several important decisions, within the movement and on the part of the government. The Constitution of 1917 states that only native born Mexicans may serve as clergyman in Mexico and that no religious organization nor clergyman may maintain a school. Neither of these provisions was strictly enforced until after 1934, but both have had their effect on Protestant development, especially since 1934. Before this date many administrative positions in the various churches

were held by foreign missionaries, but in 1934 it became mandatory for the Mexican clergymen to take over. This changed the role of the missionary and gave Mexican Protestantism some of the independence it needed in order to advance toward maturity. Mexican Protestantism has made great strides since its inception eighty years ago and increasingly it places its clean stamp on national life. It is difficult to estimate the size of the Protestant community. The number of actual members of churches probably ranges from 250,000 to 400,000. But some estimate that, including church members, children in Sunday school, sympathizers and loose adherents, the Protestant community reaches a million souls or only four per cent of the population. Among these figures, Free Will Baptists have a very small part. In the city of Monterrey, Mexico, a group of 64 believers are in the care of a Mexican pastor, Juan Lopez. This small group, although we claim them as ours, has no place to worship. Bibles and Sunday school literature have been furnished this year by the New Hope Free Will Baptist Church. This small group has been very discouraged many times because of their need for a place to worship, and the persecutions of the people who are Catholics. They have been able to stay true to the promise they made me, when  
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I visited them this year in the month of January, despite all the trials.

I am sure that many of you dear readers and wonderful people saw the "News Letter" which was issued by the National Home Mission office some time ago, where we gave a report on "What we saw in Old Mexico." Surely the need is very great, and so will the opposition be. But our God is much greater than all the powers of this world, and we believe that Free Will Baptists of which we are a very small part, will soon have done their part in that great and needy field of Old Mexico.

We feel that our lives have been an open book before our great denomination in the nine years in which we have tried to serve. We also feel that many of our friends and the people of our denomination will be willing to help us on the field, if we give you a report on our activities at the present and of the needs that we have as we get ready to leave for our field of service. We have sold our car which was a 1957 Chevrolet and purchased a Volkswagen Micro bus, which we feel is the only transportation which will take the rough

roads of Mexico. We owe \$700.00 on this bus to the First American National Bank in Nashville, Tennessee. By permission of our National Home Mission office, we are writing this information to each one of you, and ask that you pray for this need and help us free this bus which will be used in the field of Mexico. All money sent for this purpose must be ear-marked *Micro Bus for Mexico* and sent directly to the *National Home Mission Office, 3801 Richland Avenue, Nashville 5, Tennessee.*

There are several other items which we are in need of before we leave and would like to share this need with you and ask that you pray that our need for the glory of God will be met. We need also a mimeograph machine, which will be used in the work in Mexico. We can also use a tape recorder with a microphone for public address. Please pray that the Lord will move upon the hearts of those who are able and can furnish this material to be used in the work of the Lord.

We truly believe that each one of you will respond wholeheartedly for the sake of the lost in the country of Mexico.

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our college in Virginia is a Free Will Baptist ministerial student who will enroll in September. He is national president of Boy's State, one of the highest honors that can come to a young man. He had no financial resources to draw upon, but his record was so good that when he applied to us we knew that he was a rare find. Through scholarships and student employment, we were able to arrange for all of his expenses to be covered. The end result of our work with him is that he has already expressed his intention of joining our denomination."

I do not know this young man, but I do know that in losing him we are losing one of the most valuable gifts God has ever made to our denomination. Unless we can conserve our youth, what future is there for us? This young man is only one of approximately 2,700 other Free Will Baptist students who in September will turn to colleges of other denominations and state institutions for their education.

Can this loss of our youth be stopped? To a large degree, I am convinced it can.

#### HOLDING OUR OWN

Let us ask ourselves, "Why do 90% of Free Will Baptist students go outside their denomination in pursuit of a college education?"

Firstly, many of our high school graduates do not know what educational opportunities within our denomination are available to them. Recently I visited a church in western North Carolina where I told the story of Mount Olive Junior College. After the benediction a young lady came to me and said, "If I had known Mount Olive Junior College was that kind of college, I would have gone there. I thought the only course of study offered at Mount Olive was Bible." Of course we offer Bible, but we also offer the first two years of general education that are preparatory for almost any vocation.

We believe that we can help to hold our own if we will provide our youth with the kind of education they need for their life's work.

Secondly, most high school advisers recommend accredited colleges to their students. Whether we like it or not, high school principals and teachers have more influence over what colleges students choose than do pastors and church workers. We may judge a college on the basis of its denominational affiliation or religious program, but professional educators evaluate colleges on an academic basis. It is for this reason that we have felt that Mount Olive Junior College must become an accredited college at the earliest possible date. We believe that a Christian college can meet the highest scholastic standards. Christian education must be good education, and we are grateful that Mount Olive Junior

## Where are our STUDENTS?

W. Burkette Raper, President  
Mount Olive Junior College  
Mount Olive, North Carolina

**L**AST year only 10% of Free Will Baptist college students in the United States were in a Free Will Baptist college. The other 90% were in state institutions, private colleges, and church-related colleges of other denominations.

How did I arrive at the above statistics? Last year 1.8% of the American population was enrolled in the nation's colleges and universities. Free Will Baptists claim a conservative membership of 175,000, and I assume that we are an average cross section of the American public. It is safe to say then, that last year there were about 3,000 Free Will Baptist students in college. The combined enrollments of our Free Will Baptist colleges, Free Will Baptist Bible College and Mount Olive Junior College totaled 300. Thus for every ten Free Will Baptist students who went to college last year, nine went outside of the denomination for their education.

These college students represent the very best youth our denomination has. In a few years they will be teaching in the schools and colleges of the nation; they will be nursing and practicing medicine; they will be successful businessmen; they will be engineers who will construct roads, bridges, and buildings; they will be missionaries and pastors. In brief, tomorrow's leaders are in today's colleges. From a denominational viewpoint, many of these young people are gone from us and will never be ours again.

#### AN EXAMPLE

In June I attended a junior college conference at the University of North Carolina, and while there I was discussing Mount Olive Junior College with the president of a Southern Baptist college in Virginia. When I told him that Mount Olive Junior College was a Free Will Baptist institu-

"One of the best students to ever enter



College is now approved by the State Department of Education and the North Carolina College Conference.

We believe that we can help to hold our own if we will provide quality education for our youth. Good students do not generally attend inferior colleges.

#### CONCLUSION

It seems to me that there are two major policies we should follow in attracting Free Will Baptist students to colleges within our denomination.

In the first place, we must build good colleges that are worthy to be classified as educational institutions. These colleges must be thoroughly Christian. They must also be true to the faith and heritage of the denomination that gives them life. They must offer an accredited program of higher education. They must provide financial aid to deserving and needy students. They must be attractive in appearance.

In the second place, we must keep our young people informed on what we have to offer them. We must present our colleges in an attractive manner. Pastors and Sunday school teachers can help greatly by calling our colleges to the attention of the high school graduates of their churches. High school advisers will recommend our colleges as we build institutions that are worthy of recommendation.

Free Will Baptist students are going to college, and this fact must be recognized. Three thousand of them will be in college in September. Many of these students will turn to us for their college training if we can meet their needs.

Mount Olive Junior College pledges itself to the task of providing the very best in Christian higher education for the youth of our church.

## POSSESSING the *Unpossessed*

Mrs. Rufus Coffey, Enlistment Chairman,  
Florence, South Carolina

**A**VERSE that presents a very stirring challenge to the women of our denomination is found in Joshua 13:1, "Now Joshua was old and stricken in years; and the LORD said unto him, Thou art old and stricken in years, and there remaineth yet very much land to be possessed." Especially notice the phrase *there remaineth yet very much land to be possessed*. How applicable to us when we think of the field of enlistment in the Free Will Baptist Woman's Auxiliary work. We are one of the oldest denominations in America, and yet with our many years of opportunity, there remains very much land to be possessed.

In most of our churches today there are vast numbers of unenlisted women who are not active in the work of reaching others. Perhaps one of the reasons could be that many have not realized the opportunities of service open, nor the imperative need for workers. As a result, the larger portion of the work of reaching the lost rests on the shoulders of the minority. This certainly is not God's plan, for He would have every Christian busy winning others and finding opportunities of sending the gospel to those who have never heard.

The unpossessed is the world. Christ would have as His possessions those who have never heard the good news of salvation. God has limited Himself to sending the gospel message through men and women as His witnesses, and only a believer can be a witness. What an opportunity, what a glorious privilege is ours to be a witness for Him and to possess the lost for Him.

Physically and morally, the great masses of mankind need our help. Spiritually, the heathen are lost and without hope. The triumphs in the Christian realm thus far have been wonderful, but much remains to be done. How small the circle of light as compared with the vast outlying realms of darkness. Comparatively few of those who profess faith in Christ know anything of the living power of it, and two thirds of the human race are still heathen.

Because of the vastness of the work and the short amount of time in which we have to labor, we should realize the necessity of taking advantage of our opportunities. We cannot postpone the beginning of work. Joshua began to serve God in his youth, and yet in his old age there was still *much* to be done. We must not be satisfied and content with what has been accomplished, or with the small number of women enlisted. Let us realize anew that many la-

## How to Build a Home That Will Stand the Test

*Preparation:* Invite God to lay the cornerstone. Excavate for the foundation by removing all doubts, fear and selfishness.

*Construction:* Erect a strong framework of faith, supported by sturdy beams of deep devotion; lay stout flooring of sympathetic understanding; lath with generosity, insulate with enthusiasm, and plaster with sense of humor. Shingle the roof with protective kindness, and apply siding composed of high hopes and great expectations. Chink all cracks and crevices with pleasant memories and family jokes. Build in permanent fixtures of honesty and integrity. Provide doorways wide enough for the heavy hearted and merry to enter. Plan plenty of windows to admit sunshine for the joy of living. Carefully weatherstrip all openings with appreciation.

*Equip* with plumbing adequate for daily cleansing of spirit; install heating apparatus guaranteed to maintain a steady glow of friendly warmth, illuminate with shining radiance of smiles and tears, and ventilate with an unlimited supply of patience.

*Adorn* the walls with cheerful courtesy and pave the hearth with hospitality.

*Furnish* throughout with love. Insure against all disaster by fervent prayer for daily guidance.

*Walk right in—the place is yours.—*  
Author Unknown.

## Oneness?

Our world never has known a sense of oneness, and there are few world citizens, those rare individuals who think globally instead of locally. Boundaries that divide are tragically tall, like the Chinese wall, suggesting to the outside that our one-tent heaven is big enough for ourselves. India isn't alone in her exclusive temples over whose doors is written, "Not allowed: Low Castes and Dogs."—Roy O. McClain, "This Way, Please," (The Fleming H. Revell Company).

Workers will accomplish greater work than just a few. Let's not hoard our blessings, but encourage others to come with us, that they, too, might be blessed. Free Will Baptist women, arise to the need before us. Put away slackness, unconcern and indifference. For God and our Saviour, the Lord Jesus Christ, let us possess the unpossessed.

"I must work the works of Him that sent me, while it is day; the night cometh, when no man can work" (John 9:4).



# NEWS NOTES

## Successful Revival Held At Buena Vista, Georgia

The Rev. George W. Nobles submits the following report of a revival meeting held at Bethany Free Will Baptist Church, Buena Vista, Georgia:

"I would like to take this opportunity to report to you the successful revival meeting held at our church the week of July 5-11. We had as our evangelist the Rev. Mance R. Cason of Ashburn, Georgia, with the Rev. George W. Nobles, pastor, assisting the meeting. We had good gospel preaching and gospel singing. The Lord wonderfully blessed in the revival. We had fifteen rededications and six persons were received by baptism."

The church also held its annual home-coming on Sunday, July 6, with the Rev. Mance R. Cason bringing the home-coming message.

## Report from Union Hill Church Of Saltillo, Mississippi

The pastor of Union Free Will Baptist Church of Saltillo, Mississippi, is the Rev. Ernest Ownby. This is the first time this church has reported to "The Free Will Baptist." Mr. Ownby states:

"We came to Union Hill Church last October 1, and had 27 in Sunday school. This year, July 6, we had 95 present, for which we give God the praise. We have had several saved.

"Our revival begins the second Sunday in August with the Rev. M. H. Hollis as the evangelist. We ask all Free Will Baptist churches to remember us when they pray."

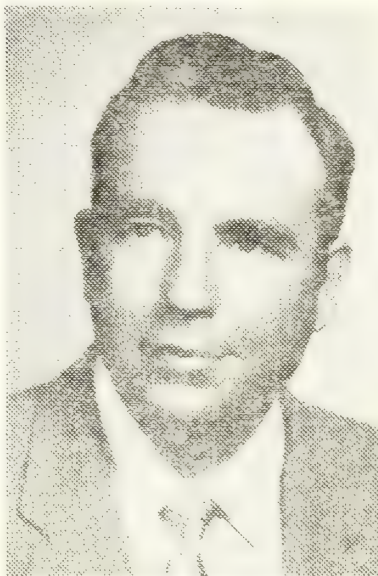
## Rev. Clarence Bowen Accepts Pastorate

The Rev. Clarence Bowen has resigned the position as professor of history and Christian education at the Free Will Baptist Bible College, Nashville, Tennessee, to assume pastoral duties of the Palmer Free Will Baptist Church, Nashville, Tennessee.

A ground-breaking service was held June 22 and a building program was launched. The walls of the first unit are almost finished. Future plans call for the building of three units.

The church is located on a main highway and in a community where there is no church. Mr. and Mrs. Bowen state: "We think that we have a good future and the Lord has really blessed us."

## Rev. W. A. Hansley Announces Resignation



The Rev. W. A. Hansley offered his resignation to the Unity Free Will Baptist Church, Jacksonville, Florida, during the regular July conference. He has served this church for the past four years, and has served churches in Texas, North Carolina and Florida for the past twelve years.

During his stay in Jacksonville he has led the church in building an office, seven Sunday school rooms, and in purchasing a parsonage and two plots of ground. One of the most recent projects was the erection of a raised choir loft in the church sanctuary.

The church states: "We as a church regret to see Mr. Hansley go; however, we commit him to the Lord's will for his life. One of the most outstanding things during his pastorate is that many souls have been saved, and almost a continuous growth has been experienced."

Mr. Hansley's present plans are to at-

## Coming Events

August 4-9—Third Sunday School Youth Conference, Cragmont Assembly, Black Mountain, North Carolina; Rev. L. E. Ballard, Director.

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

tend the Free Will Baptist Bible College, Nashville, Tennessee, and then carry the gospel to South America.

Mr. Hansley states: "If any church in the Nashville area is interested in my services as pastor, while I am attending college, please contact me before September 1 at 2830 Edison Avenue, Jacksonville, Florida, and after September 1 at 3609 Richland Avenue, Nashville, Tennessee."

## Musical Messengers At Union Chapel Church

The Musical Messengers will be at Union Chapel Free Will Baptist Church near Plymouth, North Carolina, on August 26, 1958. The service will begin at 8:00 p. m. The pastor of the church, the Rev. Charlie Overton, extends a cordial invitation to everyone to attend.

## Beaufort, N. C., Church Reports Progress

The following report has been submitted from the First Free Will Baptist Church of Beaufort, North Carolina:

"We, the First Free Will Baptist Church of Beaufort, North Carolina, wish to commend our pastor, the Rev. W. A. Hales, for the splendid way he has served us and our church program during the past year. Mr. Hales came to us July 1, 1957, from St. Louis, Missouri. It soon became evident that he was not only a great minister of God, but also possessed the ability to carry out our denominational program and lead the church in a forward movement.

"During this year we have more than met the church budget, purchased a beautiful Wurlitzer organ, three new pews (the need of which shows our increase in attendance), and have added a furnished bedroom and carport to the parsonage. Even more important is the spiritual record that has been made. During the year there have been more than 100 decisions made, 55 baptized and 76 additions to the church.

"Largely due to the personal attentions Mr. Hales pays to the youth of our church, one of our fine young men, Bruce Dudley, has announced his intentions of going into the ministry and has been licensed to preach.

"To our pastor and his fine family we wish to express our appreciation for what they have meant to us this past year and pledge ourselves anew to greater loyalty as we walk together into a new year of greater service."

## Rev. Chester A. Huckaby Resigns Pastorate

The Rev. Chester A. Huckaby, pastor of First Free Will Baptist Church of Columbus, Georgia, tendered his resignation as pastor to be effective September 28, 1958.



Mr. Huckaby accepted this pastorate in October, 1957. He was formerly pastor of Piney Grove Church of Chipley, Florida, for seven years. He is a member of the National Board of Superannuation and the Georgia State Mission Board. Mr. Huckaby is also president of the Chattahoochee District Sunday School Convention. As of this date, he has made no definite plans for the future.

### **Revival to Be Held At Malachi's Chapel**

The Rev. T. O. Terry of New Bern, North Carolina, will be the evangelist for revival services at Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina, August 4-10. Services will be held each morning at 11:00 and each night at 8:00. The public is cordially invited to attend these services.

### **Third Eastern League Union To Meet at Assembly Grounds**

The Third Eastern League Union of North Carolina will meet at the Assembly Grounds on August 16, 1958. The following is the scheduled program for the meeting:

#### *Morning Session*

- 10:00—Devotions, Roberta Taylor  
—President's Message, W. C. Carter  
—Secretary's Report, Joyce Taylor  
—Appointment of Committees, President  
—Roll Call of Leagues, Secretary  
—Retirement of Committees  
—Sword Drill, Alice Hall  
—Singspiration, Hester Casteen  
—Morning Message, Bernice Taylor  
—Fellowship and Lunch in the Kitchen

#### *Afternoon Session*

- Devotions, Faye Konegay  
—Program, Kinston League  
—Reports from Committees  
—Treasurer's Report  
—Business Session  
—Outside Recreation, J. I. Taylor  
—Adjournment

### **Master's Men Organization Honors Pastor and Wife**

The Master's Men of the First Free Will Baptist Church, Mountain Grove, Missouri, along with their wives and guests, met recently at the church for a surprise supper and party honoring the Rev. and Mrs. O. T. Dixon on their third anniversary as pastor of the church and also in honor of Mr. Dixon's birthday.

The group enjoyed a potluck supper, following with a short program with songs led by Brother Ed Francis and a short talk by Brother Edwin Wade. A few numbers in songs were rendered by a quarter consist-

ing of Sister Margaret Dixon and Brothers Murray Rainey, Ed Francis and Lynn Francis. Brother Edwin Wade presented the presents to Mr. and Mrs. Dixon.

The organization reports that their Master's Men pins have arrived and the members have taken them 100 per cent.

### **Rev. Durward Long Resigns Pastorate**

The Rev. Durward Long has resigned as pastor of the Harmony Free Will Baptist Church of Lake Butler, Florida, effective September 1. Mr. Long received his B. A. degree from Free Will Baptist Bible College, his B. S. degree from Troy State College, his M. A. degree from Auburn, and his Ph. D. Degree will be awarded from the University of Florida in February.

Mr. Long states: "After four years of the Lord's blessing, I feel that His will is for me to go elsewhere. I have several tentative plans, but no definite ones however."

### **Edward's Chapel Church Reports Successful Bible School**

Edward's Chapel Church, South River, North Carolina, conducted its daily vacation Bible school the week of June 9-13, with an attendance of sixty throughout the week.

The officers and teachers of the school were as follows: Mrs. Ina Hardy, director; Mrs. Thelma Pittman, secretary-treasurer; Mrs. Evelee Hardy, Mrs. Ethel Cannon, Mrs. Naomi Eubanks, Mrs. Ellen Edwards, nursery department; Mrs. Shirley Pittman, Mrs. Gladys Hardy, beginner department; Mrs. Caretta Hards, Mrs. Lois Edwards, primary department; Mrs. Thelma Pittman, Mrs. Lottie Cahoon, junior department; Mrs. Daphne Hill, intermediate department; Miss Nancy F. Pittman, pianist.

The offerings for the week amounted to \$20.21, which was sent to Mount Olive Junior College. The church was filled on Friday night to hear the children tell what they had learned and to sing the songs they had learned during the closing exercises.

### **Beaver Creek Association and Ministers' Conference**

The Beaver Creek Association and Ministers' Conference will meet August 7-9 with the Lockhart Free Will Baptist Church, Lockhart, South Carolina. Revival services will begin at the Lockhart Church on August 3, continuing through August 10. The Rev. L. H. Clayton of Chester, South Carolina, will be the guest evangelist. Everyone has an invitation to attend these services.

### **Church Sponsor Youth Rally Revival**

The Rev. Ronald Creech of Durham, North Carolina, will be the evangelist for

a youth rally revival, sponsored by White Oak Hill Church and Friendship Church, on July 28—August 2. Services will be held at White Oak Hill Church on July 28-30 and at Friendship Church on August 1, 2.

A cordial invitation is extended to everyone to attend, and especially to youths. The services will begin each evening at eight o'clock. Prayer meeting will be held prior to the services at 7:45.

### **Juniper's Chapel Sunday School Moving into New Building**

The Sunday School of Juniper's Chapel Church near Vanceboro, North Carolina, is in process of moving into their new church building, located across the road from the old building. Here they will have room for expanding the Sunday school activities greatly.

Rev. L. E. Ballard, state field secretary for Sunday school work, will meet with the Juniper Chapel officers and workers on Monday and Tuesday nights, July 28-29, to help work out plans for reorganization and regrading the school in keeping with the increased facilities. In connection with this assistance, Mr. Ballard will hold a workshop on Sunday school methods.

### **Simultaneous Workshops Planned For Pitt County, North Carolina**

At a meeting on Sunday afternoon, July 20, at Maranatha Free Will Baptist Church in Greenville, North Carolina, attended by pastors, superintendents and other Sunday school workers from eleven of the Free Will Baptist Sunday schools in Pitt County, the group approved plans for simultaneous workshops to be held throughout the county during the week of August 25-31. The plan was submitted by Rev. L. E. Ballard, state field secretary, and calls for grouping schools together so that the county will be covered with seven workshops.

Places tentitively selected for the workshops are: First Church of Greenville with Maranatha participating; Grace Church of Greenville, with Piney Grove and Gum Swamp associated; Black Jack Church with Rose Hill and Pleasant Hill participating; Reedy Branch Church with Winterville and Bethany; Ayden Church for the local school, Elm Grove and Grifton; Parker's Chapel with Hickory Grove and Sweet Gum Grove; Marlboro Church with King's Cross Roads and Dilda's Grove taking part.

Volunteering to assist the field secretary in these workshops were Rev. Rashie Kennedy, Rev. Walter Reynolds, Rev. Floyd B. Cherry and Rev. LaRue Davis. The series of workshops will be climaxed in a county-wide rally to be arranged in connection with the meeting of the Second Central District Sunday School Convention at

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# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** What are the spiritual sacrifices in "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Peter 2:5)?—Willie Anderson, Knoxville, Tennessee.

**Answer:** We find the spiritual sacrifices of Christians in this day depicted in several passages of Scripture such as, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased"

Hebrews 13:15, 16); "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). These are the sacrifices of praise and good deeds. The fruits of our lives and of our lips are required of Jesus' followers in this age. Such were symbolized in the thank offerings in the Levitical system. "If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried"

Leviticus 7:12); also it may be said that as well as the symbols, the Old Testament saints were required to offer the same fruits of lip and life as we now are. "Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips" (Hosea 14:2); "Accept, I beseech thee, the freewill offerings of my mouth, O LORD, and teach me the judgments" (Psalm 119:108). It also means the sacrifice of one's self, that is, complete surrender of the will to God. This feat is one belonging to priests. Each of us Christians are both prophet, priest and king.

The sacrifice Jesus offered was that of Himself. He also requires that we offer ourselves and keep ourselves offered. He was crucified and required that we keep ourselves in this form of offering before God. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). No one calling

himself a Christian has any right to classify himself among those who live unto this present life or this world. His baptism signified that he is dead and that in this process he keeps on dying or being reckoned dead to the carnal life. The righteous Christian is being given a living sacrifice. To be the kind of priest that we are said in the New Testament to be, we keep attention to God as we have Him and His will in mind for our lives at all times. Like Isaiah, we are saying in attitude, "Here am I send me," meaning anywhere and at anytime. Like Samuel, we in attitude are also saying, "Speak Lord, Thy servant heareth." There is no special class of priests, such as the Roman Catholics claim, for those have been out-of-date ever since the rending of the veil that separated the holy place from the holy of holies as Christ gave up the ghost on Calvary's Cross. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (1 Peter 2:9).

Dr. K. S. Wuest, in his book, *First Peter*, has the following to say concerning this verse on Pages 53, 54: "Believers are lively or living stones (the same Greek word is used for both Christ and the believer) because their life is Christ. This spiritual house is not the local church nor even a group of saints, but the mystical body of Christ, the Church Universal, for Peter is addressing believers in five Roman provinces. The words 'holy priesthood' in the Greek text are preceded by a preposition showing purpose. Thus we translate, 'to be a holy priesthood.' The words 'to offer up' are the translation of a word used in the Greek translation of the Old Testament of the act of the priest bearing the sacrifice up to the brazen altar. The latter was four and one-half feet high and was approached by an incline up which the priest carried the sacrifice. The word itself means literally 'to carry up.' Thus the Church is an unlimited priesthood to offer upon the altar of the consecrated, dedicated heart of the believer, spiritual sacrifices, not animal sacrifices as in the case of the Levitical priests, but the activities of the human spirit of man energized by the Holy Spirit. The word 'acceptable' in the Greek text means

literally 'to receive to one's self with pleasure.' What a blessing it is to think that God is pleased with the spirituality He finds in the life of a Christian. He was pleased with the sacrifices offered up in Old Testament times in that they spoke of the Lord Jesus. He is pleased with the spiritual sacrifices of the believer because He sees in them a reflection of the Lord Jesus."

## NEWS NOTES

(continued from page seven)

Bethany Church on the fifth Sunday in August. It is expected that other workers who could not be present at the meeting on July 20 will agree to help to make a complete staff. Plans for publicity and financing were agreed upon, subject to approval of other pastors and superintendents.

This will be the first of a series of county-wide simultaneous workshops planned to cover the state in a general way during the next several months.

### Greenville, N. C. Church To Celebrate 5th Anniversary

The Grace Free Will Baptist Church of Greenville, North Carolina, will celebrate its fifth anniversary on August 3, 1958. The Sunday school and worship will be a combined service beginning at 9:45 a. m. and concluding about 11:30 a. m. Rev. J. R. Davidson, pastor of the First Free Will Baptist Church of Goldsboro, North Carolina will be guest speaker.

At 12:00 o'clock noon the congregation, with their guests, will have their annual picnic dinner at the Kawanis park.

"We take this means to invite our many friends to come and share in the blessings with us on August 3, 1958," states the pastor, the Rev. Rashie Kennedy.

## THE MAIL BOX

### EXPRESSION OF APPRECIATION

"I have been wanting to write you for some time to thank you so very much for the copies of *The Free Will Baptist* you have sent me. They have meant so much and I really enjoy them. I would like to subscribe, but I am in such a hard place.

"I also wish to thank you so much for the brief note you printed in the paper stating my needy condition. I wish I could personally thank each one that sent me an offering, regardless how small. I also wish to thank three woman's auxiliaries that sent me offerings. I am so thankful to God for the good Free Will Baptists that will do all they can for us.

"I request your prayers for me and my family. May God bless you in your Godly work is my prayer."—Rev. Earl James, Venia, Virginia.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Romans 15:4).

It has long been my belief and contention that the Bible contains the answer for man's every problem.

Recently while I was going through an old notebook, I came across the following, entitled "Gems of Scripture" for many occasions and situations. For some of the groups are given a number of Scripture references, but I want to give only one quotation for each problem or situation and suggest that you, my readers, read the others from your Bibles. I make no claim of originality for any of the items, for I suppose they were gathered from many sources.

### Gems of Scripture:

1. *For the unsaved:* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). See Matthew 11:28-30; John 6:37.

2. *For Christians who go wrong:* "My little children these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). See 1 John 1:7-9; Psalm 103:9-12.

3. *For the doubting:* "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). See Romans 8:28-39; Psalm 91:1-12.

4. *For the weak and blundering:* "Like as a father pitieth his children, so the LORD pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14). See James 1:5.

5. *For the sick:* "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). See Matthew 8:16, 17; Psalm 30:2, 3.

6. *For the tired and weary:* "Come unto me, all ye that labour and are heavy laden,

and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). See Isaiah 40:31.

7. *For the discouraged:* "Jesus said unto him, If thou canst believe, all things are possible to him that believeth" (Mark 9:23). See Psalm 30:5; Psalm 126:5, 6; 1 Corinthians 1:27, 28 and 15:58.

8. *For the troubled:* "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work" (2 Thessalonians 2:16, 17). See Psalm 9:9; Psalm 27:5; Psalm 46:1-3; and Psalm 91:14-16.

9. *For those who feel forsaken:* "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Hebrews 13:5, 6). See Joshua 1:5, 6.

10. *For those who are fearful:* "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). See Jeremiah 23:4.

(Continued Next Week)

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. William Allen Outlaw

Long Ridge Free Will Baptist Church suffered a great loss during the year of 1958. Four of its leading members passed away, one of them being a charter member.

On August 2 Brother William Allen Outlaw, age fifty-six years old, answered the call to go to his reward in the hospital at Goldsboro, North Carolina.

Brother Outlaw was married to Etta Milard in 1926 and to this union were born three sons and six daughters: Ray, Durwood, John Robert, Lucile, Annie Ruth, Bessie Mae, Lois, Madglene and Jean. Brother Outlaw had two brothers and one sister.

In 1927 Brother Outlaw was converted at Northeast Church, Mt. Olive, North Carolina, under the wonderful preaching of

the late Rev. R. C. Kennedy. In 1938, having moved into the community of Long Ridge Free Will Baptist Church he moved his membership there. Since that time he has served the church and our Saviour faithfully. He was superintendent of the Sunday school for a period of time; he also taught various Sunday school classes for fifteen years. At the time of his death, he was teaching the intermediate class and serving on the deacon board.

Our church truly lost a faithful servant and loving friend; however, we feel that our loss is his reward for Paul said that *to be absent from the flesh was to be present with the Lord*. Knowing Brother Outlaw as we did, we are sure he was of God's humble children. He never put anything before his family altar. Each morning he called the family together and they all knelt and he asked God's blessing on each of them before they left for work or school. On one particular morning the writer questioned him on the time and the fact that some of the children might miss their breakfast if he had his usual family altar. He replied, "I'd rather they missed all three meals than to go out in the world even for a day without asking the mercies of the Saviour on them."

We could go on and on about the living things he said while witnessing for his Saviour. He's gone from us for awhile but he left his church, family and friends a bountiful supply of footprints that the dust of this world cannot erase. We weep not as those who have no hope. We are assured by his daily life as well as his testimony that we'll meet again one day very soon by the grace of our wonderful Saviour, Jesus Christ.

His funeral was conducted on a Sunday afternoon by the Rev. Lloyd Vernon of Richlands. The large crowds attending and the floral offerings brought did much to show the esteem with which Brother Outlaw was held.

Mrs. Ben Sutton

### Too Busy

The soul that rationalizes by saying he is too busy to pray is too busy indeed. A honey bee does not dart in and out of a flower; instead, it tarries with the flower for awhile and thus draws out the fragrance that results in honey. Our day would greatly profit by this advice given David Livingstone by a Scotsman, "Religion is not a matter of fits, of starts and stops, but an everyday affair."—Roy O. McClain, "This Way, Please," (The Fleming H. Revell Company).

Some confess their faults, others caress them.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President Mount Olive Junior College Mount Olive, North Carolina	L. C. JOHNSON, President Free Will Baptist Bible College Nashville, Tennessee
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## Student-Pastors Available Through Mount Olive Junior College

The Rev. W. Burkette Raper, president of Mount Olive Junior College, has announced that due to an increase in the number of students studying for the ministry, there will be several young men enrolled in the college this fall who will be available for pastorates and pulpit supply.

Churches in eastern North Carolina who are looking pastors for the coming church year may contact the college for references or recommendations.

"Ministerial students at Mount Olive

Junior College have also been of valuable assistance in filling appointments for pastors who have to be away from their churches on special occasions or due to illness," Mr. Raper stated.

"We are glad to be of service to any of our churches or pastors, and we invite them to call upon us whenever we can help them in any way," he added. "Even in emergencies that arise at the last minute, there is usually some student or faculty member who can fill an appointment."

## New College Staff Member



The appointment of Mrs. T. G. Harvey Sr. of Jakin, Georgia, as dean of women and hostess of Mount Olive Junior College, Mount Olive, North Carolina, was disclosed recently by W. Burkette Raper, president.

Mrs. Harvey, a former school teacher, will assume her duties in September. She is a member of the Jakin Free Will Baptist Church.

## New College Registrar

The appointment of Mrs. Josephine Holding Ricks as registrar of Mount Olive Junior College to succeed Mrs. Hilda Davis Sutton who resigned at the end of the past

school year, was announced recently by President W. Burkette Raper.

Mrs. Ricks, who joined the college staff in January, 1957, as secretary to the president, is a native of Wake Forest and holds the B. A. degree from Wake Forest College. She is also a graduate of Hardbarger's Business College, and before her marriage to Edgar Ricks of Mount Olive, was secretary to the late James E. Bryan of the Bryan Rock and Sand Company of Raleigh.

In addition to her duties as registrar, Mrs. Ricks will serve as secretary to the college dean, Michael Pelt.

## Virginia Churches Approve College

President W. Burkette Raper reported recently upon his return from the Virginia State Association of Free Will Baptist Churches that Mount Olive Junior College was unanimously approved by the association. In taking special action on Mount Olive Junior College, the association adopted a resolution from its executive commit-

## North Carolina Chapter of the Alumni Association of Free Will Baptist Bible College

It is again time for our fellowship meeting. We are meeting this year on August 5, at the Davis Shore Free Will Baptist Church, Davis, North Carolina. The activities will start at 10:30 a. m. with the emphasis throughout the day on fellowship. Each family is requested to bring a picnic lunch which we will spread together at the noon hour. This is a time for the whole

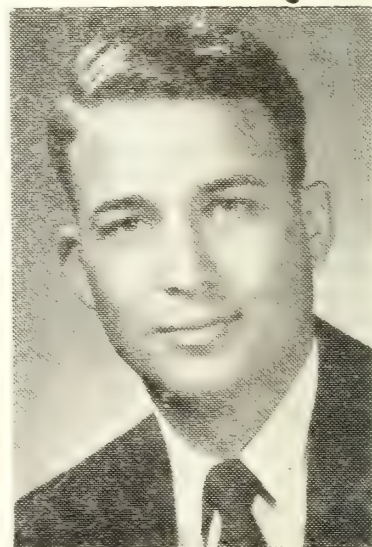
family—make plans to include all for this meeting.

Will look for you at Davis Shore on August 5.

tee which declared that "We endorse the work of Mount Olive Junior College and commend it to the Free Will Baptist churches of Virginia for their students and financial support."

Although Mount Olive Junior College is sponsored by the North Carolina State Convention of Free Will Baptist Churches, it is the only liberal arts college in the denomination, and other states are being invited to share in its support and send their high school graduates there. The action of the Virginia State Association marks the first official endorsement given Mount Olive Junior College outside of North Carolina.

## Pelt Appointed as Dean



The appointment of the Rev. Michael Pelt as acting dean of Mount Olive Junior College was announced recently by President W. Burkette Raper.

Mr. Pelt, who holds the A. B. degree from State Teachers College, Troy, Alabama, and the B. D. degree from Duke Divinity School, will assume the administrative duties of Daniel W. Fagg Jr., who has resigned as dean of Mount Olive Junior College, effective June 30, in order to work on his PhD at Emory University. Mr. Pelt is a native of Marianna, Florida.

In his capacity as acting dean, Mr. Pelt will also retain his position as head of the department of religion.

Rev. LaRue Davis,  
Assistant Secretary

Our life is governed by the object of our affections—whether high or low.



# NOTES — AND — QUOTES

By J. C. Griffin



## WHAT KIND OF FREE WILL BAPTIST ARE YOU?

This is a follow-up of a former discourse which we gave concerning Free Will Baptists. In that discourse we discussed the fact that some preachers were ignoring the ordinances—baptism, communion and feet washing—and actually discouraging church membership. If all these are not worthwhile, if they have nothing to do with our status toward God, why have anything to do with them at all?

Perhaps you remember that we told you in our former article of the preacher who said, "I don't care whether you ever join the church or not, just so you accept Christ." The question comes to me, "How can we accept Christ without accepting what He says?" The apostle who wrote Hebrews says, "... he (Christ) became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). Someone says, "These ordinances are an outward confession of our faith." Is that so? Well let us notice again what Paul says in his epistle to the church at Rome, referring to a former writing by saying, "For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:11). Now may we notice that Paul says, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Christ said, "... All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. ..." (Matthew 28:18-20). So Christ did preach baptism. Was baptism a part of the gospel Paul had in mind when he said, "I am not ashamed of the gospel of Christ"?

Certainly Christ meant water baptism, because He commissioned His disciples in sending them into the world. Certainly He did not mean that they should baptize with the Holy Ghost; for, according to Scripture, the baptism of the Holy Ghost is the work of Christ. Proof of this is seen in Matthew 3:11 when John the Bap-

tist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Then we also have the words of Peter when he began preaching to the Gentiles: "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." Christ certainly did not mean that Peter or any other person would be able to baptize with the Holy Ghost. Therefore it must be water baptism that Christ spoke of when He gave His commission to the disciples.

### Other Conflicting Doctrines

Some will say, "I am a Free Will Baptist, but I do not believe in pre-millennial doctrine." Another will say, "I am a Free Will Baptist, but I cannot accept the post-millennial doctrine." One fellow says, "It is modernism to claim that the world will be better after it is all brought to Christ. It will all be made Christian, and then the Lord will come and set up His Kingdom." Another who adheres to the pre-millennial doctrine says, "I believe that evil men will wax worse; and when the time comes for the Lord to pour out His wrath upon the earth, He will rapture the church, take His bride up to the marriage feast in the air, and then pour His wrath on the unbelieving in what is called the Great Tribulation."

Then there is another group that says, "I am a Free Will Baptist, but I do not believe in any millennium at all." Thus we have three groups all claiming to be Free Will Baptists.

There are others who say, "We are Free Will Baptists. We are saved; then at a later date we are sanctified; and then we are baptized with the Holy Ghost, after which we have the gift of tongues." These people are as conscientious as the rest of Free Will Baptists. But we can be conscientiously wrong. Paul, formerly Saul of Tarsus, was as conscientious before he was saved as he was afterwards. But after he had been saved, he could see how wrong he was when he was persecuting the Church.

Then there is another class that has about ceased to be. This group believes that sinners are actually saved in the act of water baptism. Now the real Free Will Baptist believes that sinners are saved by faith in the Lord Jesus Christ; he believes that the ordinances—baptism, communion, and feet washing—are outward signs that we believe in and have accepted Christ as our Lord and Saviour.

We do not believe we are saved by any good work that we do. The jailer at Philippi said, "... Sirs, what must I do to be

saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. ... And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:30-33). The jailer's fruit manifested that he had been born again. Do you think Paul and Silas preached unto these people the gospel of Christ? Do you think they were being led by the Holy Spirit in accepting the gospel as preached by Paul and Silas? If baptism is not important, why did Paul and Silas preach and practice it? Why should their converts request baptism? Baptism was preached by Christ in the Great Commission (Matthew 28:18-20). It was preached by Peter in Acts 2:38, by Philip in Acts 8:26-38, by Paul and Silas in Acts 16:30-34, and in other places sufficient to convince me that Jesus meant for it to be done.

### Jesus' Prayer in John 17

In the seventeenth chapter of the gospel according to John, Jesus prayed for a oneness in the body of believers saying, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me thy word is truth. As thou hast sent me into the world, even so have I also sent them tify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:16-23).

Why don't we let the prayer of Jesus be answered? I know why. We hold out on God as a people. There are other things on which we are divided, and our divided thoughts have been the means of keeping us little. God has not held us back. Our sin and unbelief have kept us little.

Other things in which we, as Free Will Baptists, are divided will follow this article. These differences do not make me a pessimist. I believe that if the Lord tarries these differences will be ironed out and the prayer of Jesus will be answered.

Keep a cool head and you will not get cold feet.

Influence is a thing you think you have until you try to use it.



# STORIES

— FOR OUR —

## BOYS and GIRLS



### POLLY'S PRAYER

Norman B. Jerome

**Q**UH MOTHER, I'm afraid," sobbed Polly Talbert. "I just know that man will try to get into our house!" Polly had reason to be fearful since the newspaper told of an escaped convict who was believed to be hidden out in or near their community. His name was Reds Dunbar.

"Fret not thyself because of evildoers," Polly," said Mrs. Talbert. "We must learn to trust in the Lord to take care of us."

"But Mother, what if he did come to our door tonight and ask for something? He might get angry and hurt us if we didn't please him."

"I'm sure the Lord would show us what to do, Polly. He knows all about us. Now, we'll lock the doors and pull down the shades and forget all about being afraid." Nevertheless, deep down in her heart she wished her husband were home.

Reds Dunbar was known as a bad man. Drink had led him into stealing. Yet, Reds was a nice fellow when he wasn't drinking. Like many other lawbreakers, Reds Dunbar committed his crimes while drinking. In jail he was a model prisoner. A few days before he ran off from the prison farm. Now he was full of remorse. He knew he had made a foolish mistake. But he didn't have the courage to turn himself in. At the same time he knew he was in trouble and that it was getting worse by the hour.

Mrs. Talbert appreciated Polly's company and so allowed her to stay up until 9:30 p. m. Just before that time arrived, Mother and daughter were startled with fright at the sound of knocking on the back door. Polly ran to her mother's side and gripped her hand. They stood motionless, waiting to be sure their ears were not playing tricks. Then the knocking came again, and louder.

"Polly, you go to the door and call out that Mother will come and open the door in just a minute," whispered Mrs. Talbert.

"Oh Mother, I'm afraid. Do I have to?"

"Yes, dear, I'll come in just a moment. You needn't open the door. Just say, 'Mother is coming.'"

Polly went timidly as the knocking began again. This time the door knob rattled too. Meanwhile Mrs. Talbert knelt

quietly in prayer. Then she went quickly to the door. Again insistent, angry knocking started accompanied by a gruff voice.

"Just a moment," said Mrs. Talbert as she turned the key and snapped on the light. She opened the door and there stood in full view a man in prison clothes and with red hair.

"Oh," she gasped. Polly gripped her hand firmly. "Oh," she said again, "You are Reds Dunbar."

"Yes, madam, I am," he replied politely. He smiled as he noticed Polly peeking from behind her mother. "And, I'm hungry, madam. I promise to cause you no trouble if you will feed me. I'll leave in a little while."

### FOLLY OR FUN

Mada Stoltzfus

**B**ILLY SANDERS whistled as he walked home from the playgrounds with his hands in his pockets trying to look unconcerned and natural. But it was pretty hard.

Mrs. Sanders was in the kitchen when Billy came home so he went directly upstairs to his room, pulled something out of his pocket, scarcely glancing at it and put in it the bottom dresser drawer underneath everything else. Then he closed the drawer and went down to lunch.

"Well, Billy, how is the playground this year?" asked Mr. Sanders. "Did the new equipment get here yet?"

Billy was not as enthusiastic as they expected when he answered, "Yes, it's all here. New bats, balls and gloves. Pretty nice too. We have a lot more room now with what Mr. Fritz lets us use. We were playing out there today."

Just like a flash it came to Billy's mind, "That's where I found it." He looked up quickly, no, they did not notice anything wrong. Billy thought, "It's strange when I just as usual. They will never guess. If I leave it hid awhile, James will forget about it then I can use it to go to camp."

Several days passed. Then one evening before going to bed Billy decided to take just one look at the knife he had found.

Mrs. Talbert swung the door wide and welcomed him in. He sat at the kitchen table as she hustled up a meal. Polly stood shyly near her mother. There was some conversation. Good Mrs. Talbert prayed for some way to help this man. Then it came to her what to do.

She set the food before him, but before he could get any to his mouth she said, "Oh please, wait until we pray. We always ask God's blessing. Do you mind?"

"No madam," said Reds. "We used to have prayer at home."

"Polly," said Mrs. Talbert, "you come over and pray, dear."

The little girl was already convinced that Reds Dunbar was not so very bad. Quickly she responded and prayed simply that God would bless the food and help Mr. Dunbar to be a good man for the Lord.

When Polly and her mother opened their eyes Reds Dunbar pushed the food away and looked up at them with a strange light in his eyes.

"Madam," he said brokenly, "I'm an awfully hungry man, but before I eat I wish you would call the warden and tell him where I am. Then I'll be able to eat and be thankful. Polly's prayer will be answered tonight. I'm going to go straight and trust in the Lord.—My Pleasure."

feel so funny inside that everything else is. He knew it was James Wray who lost it, but he reasoned that if James lost it he would not have it anyway so he might as well have it.

Billy locked his door carefully then he opened the drawer and ran his hand under the clothes till it touched the knife. He only hesitated a minute then took it out boldly and began to examine it. His thoughts ran:

"Boy, this sure is a neat scout knife. It has a can opener and a screw driver, a little spoon and what's this—"

Billy jumped visibly as he thought he heard someone coming.

"Oh, what's the matter with me? The door is locked and no one can see me."

Nevertheless he glanced at the windows and around the room. Suddenly his eyes fell and rested on the motto which he received at summer Bible school as a perfect attendance award: "Thou God seest me."

A sickening feeling came over Billy. He thought no one could see him but now he knew he was wrong. Through his mind flashed those commandments they had just memorized, "Thou shalt not steal." "Thou shalt not covet."

Without looking at the knife again he put it back in the farthest corner of the



drawer. Quickly he snapped off the light and slid between the sheets and closed his eyes tight. But it seemed as though he could see that motto with his eyes closed. The more he wanted to sleep the more wide-awake he became. It seemed like hours and hours and Billy kept getting more miserable all the time. Finally he decided to do something about it so he crawled out of bed and knelt beside it and prayed.

"God, I know You can see me and I know You can hear me so I will tell you how sorry I am that I kept James' knife. Tomorrow I will give it to him and tell him I am sorry. Thank You, God. Amen."

It did not take Billy long to fall asleep after that.

At the playground the next morning Billy went to James as soon as he got there. He said, "Here is your knife, James. I found it in the ball park. I am sorry I waited this long to give it to you but I was tempted to keep it."

"Thanks, Billy," responded James, "I am really happy to have it back because my uncle gave it to me."

That day when Billy got home he told his mother, "We never had as much fun at the playground as we did today."—My Pleasure.

## Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Suggested Workshop Program on Stewardship

#### PREPARATION

This program is divided into four parts—Information, Presentation, Illumination, Application

1. Information—This is an hour of teaching on stewardship. A teacher must be selected and a book on stewardship made available to her.

2. Presentation—This is a time for a playlet on stewardship. The following are available at the W.N.A.C. headquarters: "The Lonely Penny," etc.

3. Illumination—Another time for the study of the subject by the teacher.

4. Application—A general discussion conducted by the teacher.

#### PROGRAM

Theme: "The Call to Faithfulness"

Scripture: "Be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

Hymn: "Jesus Calls Us"

#### Morning Session

10:00—Hymn

—Prayer

—Introduction

10:15—Information

11:15—Presentation

12:00—Adjourn for lunch

#### Afternoon Session

1:00—Hymn

—Prayer

—Illumination

1:30—Special Music

—Application

2:00—Adjourn

Workshop Theme: "Free Will Baptist Missions in Japan"

Workshop Theme: "Know Your Auxiliary" (Use Officer's Workshop material available at W.N.A.C. Headquarters.)

### Auxiliaries Receive Certificates

The following woman's auxiliaries received certificates for standard study courses during the past year. The First Free Will Baptist Church in Columbus, Mississippi, received two—stewardship and missions. The Free Will Baptist Church in Stacy, North Carolina, had one on missions and one on evangelism. St. John's Free Will Baptist Church in Stacy, North Carolina, had one on methods. The Fellowship Free Will Baptist Church in Flat River, Missouri, had two—missions and stewardship. Sylvan Park Free Will Baptist Church, Nashville, Tennessee, had one on the manual.

We are happy to recognize these groups and the work they have done in having standard study classes and trust that this year there will be more of our groups having standard classes.

### Home Mission Fields and Needs

#### OLD MEXICO

Missionaries—Miss Bessie Ycley, Miss Molly Barker, Rev. and Mrs. James E. Timmons, Rev. and Mrs. Arthur Billows, Rev. and Mrs. Juan Lopez.

Our greatest need is buildings. At the present time we own no property in Old Mexico. We also need extra support to

get Miss Barker and Rev. and Mrs. Billows into the country.

#### ALASKA

Missionaries—Rev. and Mrs. Lee D. Whaley.

Our great need in Alaska is property. The rent on the present property is very expensive. We need a missionary residence and chapel at once. Other workers are also needed. The Whaleys need clothing for winter. All their sizes can be obtained from the National Home Missions office.

#### UNITED STATES

Missionaries—Rev. and Mrs. Johnny Postlewaite, Rev. and Mrs. Paul Inbody, Rev. and Mrs. Melitino Martinez.

Our needs are great in the Northwest. Brother Postlewaite needs extra finance for the new church building; this is also the need with Brother Inbody.

Brother and Sister Martinez need some groups to help with their salary, and they are also desperate for a regular church building.

### NOTICE! PLEASE!

The 1958-59 Literature Catalogues are available from the W.N.A.C. office.

The 1958-59 Year Book of Programs will be 75c per copy.

The G.T.A. sponsors will need to order a work packet to use with the next G.T.A. Book of Programs. One packet will be sufficient. Cost of the work packet is \$1.00 and the G.T.A. Program Book will remain at 35c per copy.

Detailed instructions about the new Extension Circle for auxiliaries can be secured from the W.N.A.C. office.

South River, N. C.—The G. T. A. of Edward's Chapel Church met at the church on June 26. The meeting was opened with group singing. The president read the Scriptures, followed with prayer. Eight members were present for the meeting.

The G.T.A. was organized on January 26, 1958, with eleven members, under the direction of Mrs. Thelma Pittman and Mrs. Lottie Cahoon. Pianist for the group is Miss Nancy F. Pittman.

On July 4 the group went to the river shore for a picnic and had a very nice time.

The G.T.A. states: "We ask the prayers of all Christian people that, even though we are small in number, we might be strong in the work of our Lord."

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church was held Monday night, July 21, at 7:45 p. m. The meeting was called to order by the president, Mrs. Herman Hersey. There were 23 members present and six visitors.



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Meet Our New Missionary Appointee

Miss Molly Barker, a native of Morehead City, North Carolina, was recently appointed as a missionary to Old Mexico. Molly will begin her work at once. She graduated from Free Will Baptist Bible College, Nashville, Tennessee, with a B. A. degree, May of this year. At the present time she is helping in daily vacation Bible school work in the Virginia Mountains.

Miss Barker will need some church to help with her support. What will you do?

Molly says, "As I look toward the Old Mexico field of work, my heart is filled with joy at the privilege of serving my Saviour in this way. The Lord saved me when I was twelve years old, and has been wonderful to me ever since. My verse is, 'But

thanks be to God which giveth us the victory through out Lord Jesus Christ' (1 Corinthians 15:57)."

Offerings for her should be marked National Home Missions, as she will serve under that board.

Did you know that we have sixteen full-time home missionaries?

Did you know that eleven of these have attended Free Will Baptist colleges?

Did you know that two of these are natives of Cuba?

Did you know that three of these are natives of Old Mexico?

Did you know that all of these are your responsibility?

## News From Anchorage, Alaska

Truly we can say with the Psalmist, "The Lord hath done great things for us; whereof we are glad."

It is with grateful hearts that we return our praises to God for the many blessings we are enjoying daily. We are thankful for those back in the states who are making their contributions through faithful prayers and financial support for the work here—also, for every person here who has dedicated himself to the task of making the Anchorage Free Will Baptist Church a reality.

Sunday was another record breaking day for our church attendance both in Sunday school and worship service. The power and presence of the Holy Spirit was felt in every service. We were fortunate to have visiting in our morning service Rev. Schauffler and his family from Caweter, Oklahoma, with Rev. Schauffler bringing the message. In our evening service Rev. Harley Dow, the new overseas service center director, spoke to us and brought some very interesting facts about his work with servicemen, stressing Christian victory through faith in Christ.

Next Monday, July 21, I plan to begin a five-day tour of Fairbanks and Point Barrow. I will leave Anchorage Monday morning by train and will change in Fairbanks to the Wien Alaska Airlines for a tour of three days at Barrow where I will visit the largest Eskimo village in the world. The purpose of this trip is to get first-hand information of the spiritual need of the Eski-

mo, also to survey the Arctic section of Alaska, hoping to discover the most needed places for us to establish mission points. Please pray for the success of this trip.

D. L. Whaley

## Financial Statement

June 1, 1958—June 30, 1958

FREE WILL BAPTIST MISSION

Pinar del Rio, Cuba

Cash on Hand, June 1, 1958	\$ 11.37
Cash in Bank, General	26.27
Cash in Bank, Printing Press Building	211.76
Cash in Bank, Property, Pinar del Rio	1,000.00
<b>Total on Hand</b>	<b>\$1,249.40</b>

### RECEIPTS

Check from Mission Board	2,867.00
Gifts	180.00

Total to Account For \$4,296.40

### EXPENSES

Food	\$ 146.59
Salaries	
American Missionaries	380.00
Cuban Workers	1,481.59
Labor at School	75.10
Rent	198.00
Hospitalization	63.69
Lights, May and June	129.50
Maintenance of Equipment	
Repairs	91.96
Gas and Oil	135.73
General Maintenance	187.31
Animal Feed	53.29
Passage	10.00

Office Expense	5.40
Repair on Printing Press	30.00
Miscellaneous Expense	9.60
To Esther Ruehle for Dispensary	40.00

Total Expenses \$3,037.76

Balance on Hand, June 30 \$1,258.64

Cash on Hand, June 30, 1958	\$ 41.83
Cash in Bank, General	5.05
Cash in Bank, Printing Press Building	211.76
Cash in Bank, Property, Pinar del Rio	1,000.00

Total \$1,258.64

The following bills have to be paid out of the July check as there are insufficient funds in the bank in June: Salaries, \$164.15; rent and hospitalization, \$39.85; gasoline, \$93.70; total unpaid bills for June, \$279.70.

Thomas H. Willey, Director  
Edith Phenicie, Bookkeeper

## Recapitulation of Cuban Pastors' Salaries

### Pastor's Salaries

Church Incomes	\$ 738.89
35% for Mission	258.41
15% Commission	110.82
Basic Salaries	1,530.00
Total Checks	1,640.82

### Mission School

Salaries of Teachers and Cook	210.00
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\$1,850.82

Received from Churches (50% of Income) 369.23

\$1,481.59

Received from Churches on Hospitalization (5%) \$ 37.31

## Financial Statement For South India

June, 1958

Balance Brought Forward Rs. 5012.53

### Receipts

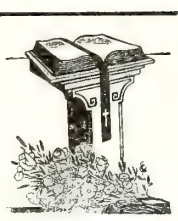
American Express Company, Bombay	Rs. 3000.00
Gifts	27.64
Refund on House Rent	5.00
Repayment of Advance	20.00
Contribution	5.00
Provident Funds	10.00
Church Loan Repayment	10.00

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice in Government

(Lesson for August 10)

Lesson: Deuteronomy 16:18-20; Amos 5:12-15; Romans 13:1-7.

Golden Text: 2 Samuel 23:3, 4.

### I. INTRODUCTION

Government was ordained of God in the covenant with Noah. It was given to regulate the social relationships of man. For the most part, the governments of the world have consisted of chiefs and their followers or kings and their subjects. In a democracy they are called electors and electorates. Through the ages, God has held men responsible for justice in government. Those who rule are put in their positions of authority by the indirect ordinance of God (Daniel 2:21). They are servants of God and are responsible to Him for justice in the world along with each of their subjects or electorates.

Justice being from God, the people of God have always been expected to follow after justice altogether, which is essential to harmonious living with both God and man.

Since Israel was to be an example people to the other peoples of the world, it stands to reason that God's plan of government given to them was to be an example of justice in government for all nations.

Needless to say, Israel miserably failed, in matters of government as well as many other ways, both within their own borders and as a missionary nation to other nations.—*The Bible Teacher* (F. W. B.).

### II. HINTS THAT HELP

1. "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

2. This injunction is given to every soul. And with regard to its extent, Peter says, "Submit yourselves to every ordinance of man."

3. If anything, indeed, were enjoined on us inconsistent with God's will, we are to obey God rather than man, as did the three Hebrew youths, Daniel and Peter.

4. When, however, they are not at variance with the law of God, the Scriptures expressly enjoin an unreserved obedience.

5. Every citizen needs to be familiar with the work of his government. He should know the rights, privileges and duties which

are his, and the rights, privileges and duties of others. Only in this way can he take his proper place in the governmental community.

6. A good citizen must be constantly aware of the dangers which threaten the peace, unity and progress of the nation, and how best to use his power to counteract them.

7. Our notions about public duty are low altogether, because we often look upon civil society either as a matter of mutual convenience only between man and man, or else as an injustice and encroachment made by the rich and powerful on the rights and welfare of others.

8. But as Christ has ennobled and sanctified the dearest of our domestic relations, that of marriage, by comparing it to the tender and affectionate care with which He watches over those who are united in one body to Him as the Head, so are our public relations raised by being equally connected with the service of our Lord.—*The Defender*.

### III. ADDITIONAL TRUTHS

Those who rule should do so as the servants of God. This, however, is not always the case. Authority is often misused. When this happens justice is forgotten and force takes over. It may not be physical force, but the use of persuasion to carry out the desired intents of those seeking authority to promote their own ideas.

To be sure, too much authority intrusted into the hands of a few is a dangerous thing to the democracy of any country or organization. As Americans, we can be grateful to God that the aim of our leaders and our citizens is the administration of justice. The pledge of allegiance to our national flag uses the familiar phrase "With liberty and justice to all."—*The Bible Student* (F. W. B.).

2. As Amos thundered against Israel for her sins, he singled out some of the abuses of justice. Since the days of the judges of Deuteronomy, the land had fallen away from its standards. Now there were judges who accepted bribes and were partial in their judgments (Vs. 12). Worse still, although people knew of this they did not protest but kept silent. In an evil day, the social conscience is blurred. Amos cried out for redress and an awakened conscience (Vv. 14, 15). If men would seek the good, then God would be with them in His grace.

The judges sat in the gate, the place of judgment for all. When justice has fallen down, it is the duty of all good people to re-establish it by replacing the corrupt judge with a good man.—*The Gist of the Lesson*.

Note that while Elijah, Elisha and Amos could not legally replace the wicked rulers of their day, yet they bravely denounced the wrong and proclaimed God's righteousness.

3. Driving through the Rocky Mountain states during a violent thunderstorm I arrived at a large town immediately after the power house had been struck and severely damaged by lightning. Not a light could be seen in any house. No traffic lights were operating. All was confusion. Cars crashed into each other. The lives of pedestrians were imperiled. All night long the police and ambulance sirens were wailing. So it would be in a world without the light of law and government.

Righteous government also promotes productivity, as the tender grass springing out of the earth. Inevitably prosperity and well-being will be found where a God-fearing righteous government is found.

4. The above is borne out by the fact that Great Britain reached its height when it was ruled by the Godly Queen Victoria. On her coronation day she was instructed by court advisers that when the people would arise at the singing of the great oratorio, *The Messiah*, she would remain seated, as became the dignity of kings and queens. But when the place was reached in the oratorio where Jesus was called King of kings and the people arose, the young queen arose with the crown of Great Britain on her head and pledged her allegiance to the King she so dearly loved.—*The Bible Expositor*.

5. The Roman republic started out like ours as a proud and independent commonwealth of free and self-reliant citizens, most of whom tilled the soil and owned their own homes. Material prosperity came, and with it moral decay. The population migrated from the farms to the cities, land fell into the hands of large landowners, and the city masses looked to the government rather than to their own industry and efforts for the necessities of life for social security. The time came when governments could stay in power only by appeasing the rabble of the streets with bread and games. In such a political climate, governmental corruption flourished. The people lost their interest in self-government, and were glad to hand their destiny over to a series of emperors. The first of these were able and conscientious, and it seemed like a good thing, but they were followed by Caligula and Nero. National defenses were neglected, and when the barbarians finally pierced them, Rome collapsed at a touch, like a termite-ridden house.—*Selected*.



# WHITE UNTO HARVEST

Homer E. Willis

**OUR** missionaries in Alaska, Rev. and Mrs. Lee Whaley, are being mightily used of God in this new field, and now new state. They have regular church services, a weekly radio program, Bible clubs, and other types of ministry. However, their work is greatly hindered for lack of a proper place to live and worship. We must furnish our workers with the tools, when we send them out. The need is great in Anchorage for a chapel and a house for the workers. If they could secure a down payment on property, it might be purchased. Remember, real estate is very high, but nothing is too much when souls are at stake. We need chapels in Fairbanks and Nome also.

I was privileged to preach the first revival

at our Free Will Baptist church in Anchorage recently. The Lord was very precious to us. At the close of the meeting 21 people offered themselves as members of the church, when it is officially organized. The church now meets in a basement (one room) and the W haleys live in two rooms. Their rent is \$150.00 per month for this, and it has been reduced, just for them from \$250.00 per month. Food and clothing is very expensive. We urge some auxiliaries to furnish winter clothing for these missionaries, sizes may be obtained from our office.

Shall we arise and build or shall we look over this great land of the Eskimo that God has opened to us?

## Experiences Steady Growth

### NEW CHURCH IN WICHITA FALLS, TEXAS

R. E. Conner

**THE** Faith Free Will Baptist Church of Wichita Falls, Texas, was organized September 8, 1956, with seventeen charter members. The Rev. R. E. Conner was called as pastor. In the beginning the members worshiped in homes. Later a building was rented and a Sunday school was organized. It was then that the Lord really began to bless.

The members raised money to buy two nice lots, and groundbreaking services were held in November of 1955. After a loan was secured, the first building was started. This new church was occupied on January 1, 1957. This was a frame building twenty-eight feet by fifty-six feet.

By the middle of the year the church outgrew the first building and began planning a new auditorium. This was begun the first of September. The size of the new auditorium was thirty-four feet by fifty feet, and it was brick veneer. The first church building was converted into Sunday school rooms.

The church now has 116 members; the Sunday school has 136 enrolled with an



average attendance for the last three months of 109.

This church was organized by faith, and that is where it got its name. The Lord has blessed the church greatly in that someone is saved almost every Lord's Day. The Rev. R. E. Conner is the present pastor, and has been with the church since its organization.

## A Call for Special Prayer

The Loyalty Fund Campaign in behalf of Mount Olive Junior College will begin on August 1. Because we believe the pro-

gram of this college is an extended arm of the church and thereby a Christian service, we are calling on Free Will Baptists of North Carolina and neighboring states to join us in prayer for divine guidance in this campaign and in the program of this college.

We are asking each church and Sunday school to make this prayer a part of their program of worship on Sunday morning, August 3. We also solicit the continuing prayers of all our people that Mount Olive Junior College may continue its program under divine guidance. We feel that within this fellowship of prayer we can receive the inspiration and courage to enter the door of opportunity now open to us.

M. L. Johnson,  
Campaign Director

## MISSIONS

(continued from page fourteen)

Sale of Bibles	8.31
Total Receipts	3085.95
Total to Account For	Rs. 9098.48
Expenditures	
Salaries	Rs. 1595.00
Gift	47.03
Maintenance	47.20
Postage, Exchange, Com-	
mission	13.85
Medical Ministry	76.70
Rent	45.00
Transportation	65.06
Evangelism	64.86
Education	620.01
Miscellaneous Items	131.13
Car, Petrol	114.84
Total Expenditures	2820.68
Balance, June 30, 1958	Rs. 6277.80

## Work Is Sacred

Jesus made work sacred. He talked about a farmer planting seed, a carpenter building a house, a shepherd tending his sheep, a commercial fisherman at work. He blessed the work of man and made it a sacred rite at God's altar. If we turn it over to Him He will bless it, and the efforts of our hands will find praise in His sight.—Denson N. Franklin, "Faith for These Troubled Times," (The Fleming H. Revell Company),

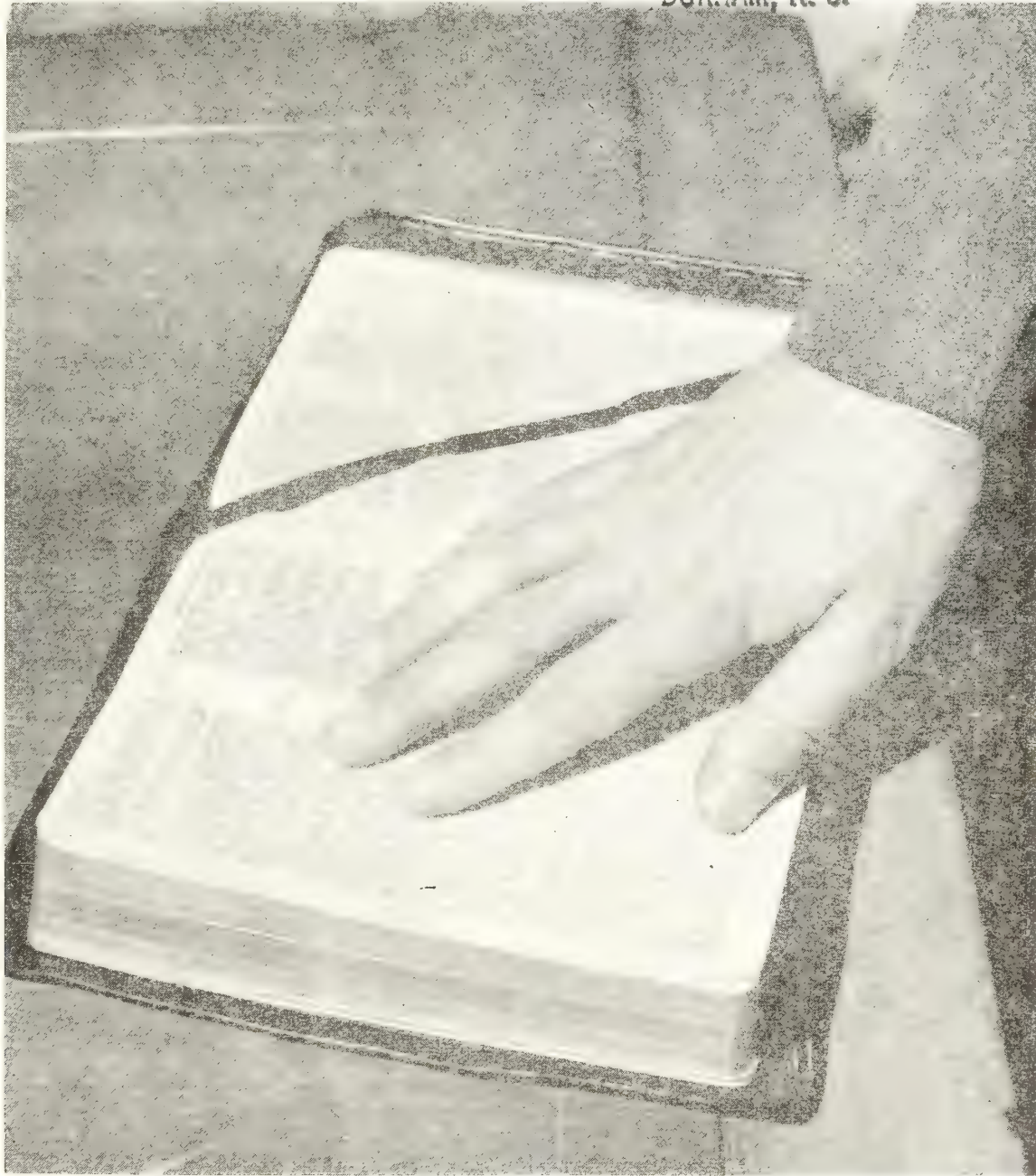


# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 6, 1955

AUG 7 - 1955

DURHAM, N. C.



LUOMA PHOTOS

## MY OLD BIBLE

Though the cover is worn,  
And pages are torn,

And though places bear traces of tears,  
Yet more precious than gold  
Is this Book worn and old,

That can shatter and scatter my fears.

This old Book is my guide,  
'Tis a friend by my side,

It will lighten and brighten my way;  
And each promise I find  
Soothes and gladdens the mind

As I read it and heed it each day.

To this Book I will cling,  
Of its worth I will sing,

Though great losses and crosses be mine;  
For I cannot despair,  
Though surrounded by care,

While possessing this blessing divine.

—Anonymous,



# EDITORIAL

## LITTLE SINS WITH BIG CONSEQUENCES

C. H. Overman

"All of us are likely to have at least some property holdings in Zoar—the little mountain, as Lot called it. A man will not steal, but he will overwork his employees. A man will not lie about his neighbor, but he will take up an evil report against the president of the United States and slander his name without the slightest compunction of conscience. A man will not be guilty of open cruelty to his fellow man, but he will in his own home be unkind and thoughtless. A man will not defile the temple of the Holy Ghost with impurity, but he will let his temper run wild and think nothing about it. A man will not take the name of God in vain, but he will act in a churish, unchristian manner when he finds his pew filled in church—and his conscience never troubles him. But our distinctions are not God's. In the quaint sentence of Matthew Henry, 'There is no sin little, because there is no little God to sin against.'"—Selected.

It is true that there is no little God to sin against, but there are some so-called little sins which men think nothing about. In Galatians 5:19-21 Paul writes of the sins of the flesh: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: . . ." The reader will note that the apostle makes no distinction between such sins as adultery and those such as envyings, strife, etc., so far as their classification is concerned. In fact, the beginning point of many heinous sins is pride, envy, jealousy and prejudice; all which seem to be related and may be closely compared to those in the above passage of Scripture.

For the sake of clarification may we consider the definition of the above-mentioned sins which are usually overlooked in the average Christian's everyday life.

(1) **Pride**—Quality or state of being proud; inordinate self-esteem; an unreasonable conceit of superiority in talents, beauty, wealth, ranks, etc. May we now consider some of the Bible verses which speak of pride:

"When pride cometh, then cometh shame: but with the lowly is wisdom" (Proverbs 11:2).

"Only by pride cometh contention: . . ." (Proverbs 13:10).

"Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

In Mark 7 Christ speaks of that which defiles a man. In Verse 22, He lists pride along with theft, covetousness, wickedness, deceit, lasciviousness and adds further, "All these evil things come from within, and defile the man" (Mark 7:23). The passage, taken in its context, teaches that personal defilement comes as a result of what is in man and not that which is without.

(2) **Envy**—To feel envy at or toward; to be envious of; to regard (a person) with chagrin arising from his excellence or good fortune and a longing to possess it. To long after; to desire strongly, to covet.

The apostle, James writes, "For where envying and strife is, there is confusion and every evil work" (James 3:16). Envy is a cause of contention between the members of a family—between husband and wife, parents and children. Envy will cause dissatisfaction in life. It will spoil the inner happiness of a Chris-

tian who should, at all times, rejoice over all of God's benefits great or small. It will cause division in organizations, denominations and even nations. It will bring about many types of evil, for there is no limit to man's desire for selfish gain; to equal or excel that of another.

(3) **Jealousy**—Unpleasant apprehension, suspicion, or resentment, arising from fear or mistrust of another.

Jealousy and envy are so closely related that many of the revised translations of the Bible use the two as one. The difference, however, may be seen in that envy seems to carry a deeper desire for that of another's possession, etc.

At any rate, jealousy has been spoken of as "The green-eyed monster." Solomon says, "For jealousy is the rage of a man: . . ." (Proverbs 6:34). Again we read, "Set me as a seal upon thine heart, as a seal upon thine arm: for love is strong as death; jealousy is cruel as the grave: . . ." (Song of Solomon 8:6).

(4) **Prejudice**—Preconceived judgment or opinion; leaning toward one side of a question from other considerations than those belonging to it; prepossession; an opinion or judgment formed beforehand or without due examination.

Prejudice will lead people to act without thought of the consequences to those involved. It becomes a desire to carry one's way or opinions. It may be illustrated by the feelings of many baseball fans toward the New York Yankees; that is, a feeling that they have won the world series enough—that another team should have it although that other team might not be the best. Again, it may be illustrated through the feelings of the South toward the North as a result of the Civil War. Prejudice had much to do with prompting the war and since its ending prejudice has prompted many an argument. Prejudice will destroy unity and harmony. It will kindle the flames of one's desire until those desires spring forth into envy and jealousy. The prejudiced person does not want to look at a picture from the opposite side, but through that medium which satisfies his aims and desires; however, there are two sides to every story, picture and incident.

We cannot but wonder if many of our actions as a denomination are not prompted by pride, envy, jealousy and prejudice; if many ministers have not made the fatal mistake of acting upon these things without realizing the awful consequences to their own hearts and to many others of which all of us are a vital part. May we, as a people, be on guard against these little sins with big consequences.

Volume 73

Number 30

## THE FREE WILL BAPTIST

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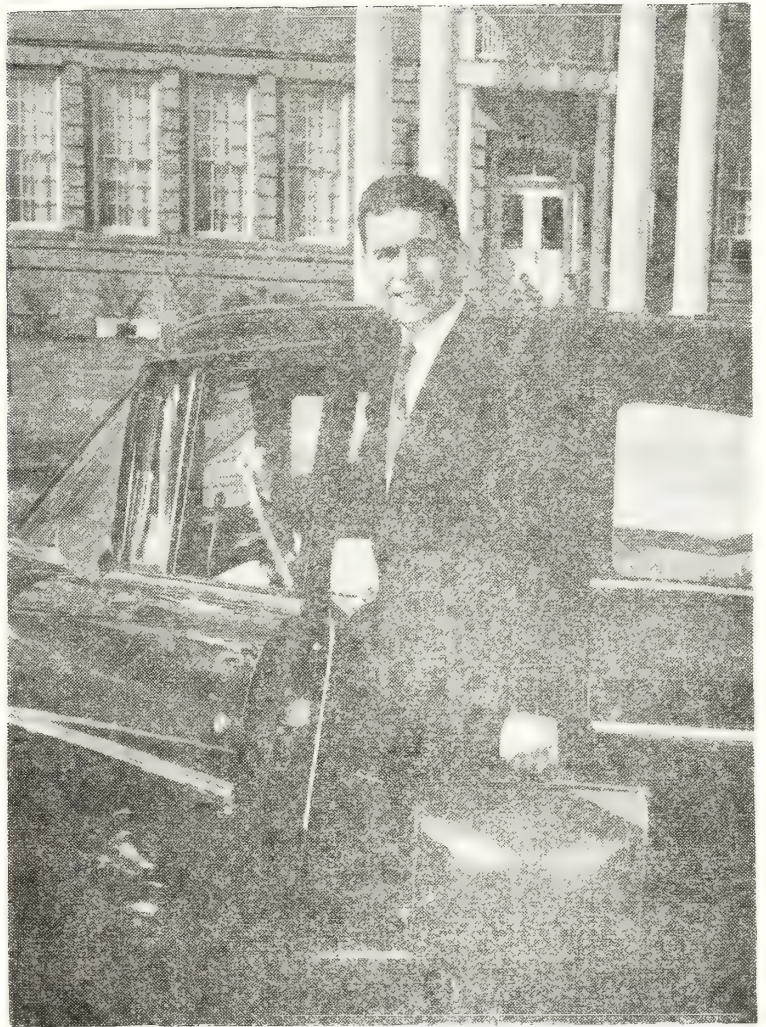
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# SERVING through CHRISTIAN EDUCATION



On August 1, the Rev. W. Burkette Raper, possibly the youngest college president in America, began his fifth year as president of Mount Olive Junior College, Mount Olive, North Carolina. During his administration, the college has grown from an original enrollment of 22 students in the fall of 1954 to 102 students last year, the assets of the institution have increased from \$25,000 to \$200,000, and the college has received the approval of the State Department of Education and the North Carolina College Conference.

In reflecting over the past four years, Mr. Raper remarked, "If I had fully known all the problems, difficulties, and responsibilities involved in organizing and administering a new college, I doubt that I would have accepted this work. But now that both I and the college have survived these four years, I would not take anything for the experience.

"I do not consider that our problems are all behind us," Mr. Raper continued, "but the experience of the past gives us strength

and determination to face the challenge of the future. I truly feel that we have just begun."

Perhaps no profession requires more of a person than does the presidency of a college. In his years at Mount Olive, Raper has performed almost every duty, including serving as business manager, teacher, dean, registrar, assistant to the janitor, director of publicity and public relations, chief fund raiser and chaplain.

As the college has grown, Mr. Raper has gradually delegated duties to other members of the faculty and staff, until a competent person now fills each department of work.

Being relieved of many local and detailed responsibilities, Mr. Raper has become a *man-on-the-go* in promoting the college. During the year just ended, Mr. Raper, who is an ordained minister, preached in 57 different churches on Christian higher education and gave promotional talks in the interest of the college at 42 conferences or other organizational meetings in the Free Will Baptist denomination, which sponsors

Mount Olive Junior College. He also talked to nine civic organizations, gave addresses in 13 high schools and attended four educational conferences and institutes, and represented Mount Olive Junior College at the inauguration of three college presidents.

These duties carried him into six other states: Virginia, South Carolina, Kentucky, Alabama, Tennessee and Florida.

In summarizing the past four years, he said, "Whatever success we have enjoyed is due to these factors: the conviction that Mount Olive Junior College represented a job that needed to be done for God and mankind, the confidence and support given by our friends, and the splendid co-operation and dedication of our faculty and staff."

Mr. Raper, who was born in Wilson County in 1927 and reared in the Free Will Baptist Children's Home, Middlesex, North Carolina, holds the A.B. degree from Duke University and the B.D. degree from Duke Divinity School.



**A** MAN RIDING on a streetcar in Chicago was greatly impressed by the courtesy shown the passengers by the conductor. The conductor's face revealed genuine good cheer. Its influence was such as to cause other faces to lighten up, too. Then as the crowd thinned out the man asked the conductor the reason for his good nature, and was given this honest reply:

"About five years ago I read in the paper about a fellow who was included in a will just because he was polite. Then I thought, *it might happen to me*. So I started treating passengers like people. And it makes me feel so good that now I don't care if I never get a million dollars!"

If this attitude of mind helped a streetcar conductor to get the most out of life and people, how much more ought a Christian radiate good cheer and happiness! The trouble is that too many look on the gloomy side of life, or let their burdens get them down—instead of turning them all over to the Lord, who has invited His children to "... casting all your care upon him; for he careth for you" (1 Peter 5:7).

What rest to one's soul when the Lord is allowed to take over the problems of life! A Christian's hope is not fixed on *things*, such as money, circumstances, friends, for they can utterly fail us; but as a Person, and that One is not other than the Lord of circumstances of life, who holds the future as well as the very present in the hollow of His almighty hands, even Jesus Christ! "For by him were all things created . . . and by him all things consist" (Colossians 1:16, 17).

A maid in London, England, tells the story of two callers upon her master. She opened the door to the first caller, and although she did not recognize the man as a famous millionaire, she confided in the kitchen to the cook, "That is the most miserable man I have ever seen in my life!" When the second caller came to the door she could not make out his name. For the visitor had a dark skin, and his name was Sadhu Sundar Singh. She could not pronounce the name!

"A gentleman to see you, sir," she told her master.

"What is his name?"

"Well, sir, I did not quite get the name—" then in a lower voice she confided—"but he is wonderfully like Jesus, sir."

Faces tell on you! What does your face tell for all the world to see?

A minister reveals how a happy face won converts to the Lord and to his church. "Seven persons were received into my church, and they were all brought in by a smile!"

He went on to explain: "Several months

ago, as I passed a certain house on my way to church, I saw a beautiful child in the arms of its nurse gazing at me through a window. I smiled and the sweet child smiled in return. The next Sunday it was the same. On the third Sunday the child smiled at me and I threw her a kiss. Instantly she threw me one in exchange! Thus Sunday by Sunday we went through our little play. Then I noticed that the child was not alone, but other members of the family crowded to the windowpane to watch me pass by too. The Sunday I saw a boy and a girl stand beside the child and its

came to my church, were converted, and became fine members of my congregation—all brought in by a smile!"

The glory of that minister's faith shown through his face and blessed were the results! At another time a young fellow was riding on a wagon with a surly farmer, who was seeking for a pretext to throw the young fellow out of the wagon because of his faith in the Lord. He deliberately started an argument with the young Christian, and then suddenly his anger was gone like a puff of wind—for the young fellow, instead of becoming enraged at the harsh words, only smiled—and the farmer was disarmed! Faces tell on you! A missionary just out on the mission field, not yet able to speak the language, did what he could to help in the street chapel. He stood at the open door to the street and motioned to the natives to come in to the service. His warm smile brought many of them in, and through the infectious joy of his smile one eventually became a convert to the Lord Jesus Christ!

A great awakening had taken place in one of our home churches. A man stood up in a prayer meeting and related what aroused him to seek the Lord. He confessed that for six months he had observed the happy demeanor of one of its members, and how he had carefully checked this Christian's life, in his business, social and home life. He concluded by saying, "Thank God that he stood the test! I was convinced that his religion was genuine, and so I was led to receive Jesus Christ for my Saviour, too."

Whether you are conscious of it or not, your faces tell on you! Let the joy of the Lord be yours, and let it shine in your face, for all the world to see—and whether you know it or not, others will see the likeness of the Saviour in your face and seek Him for their own, too!—*Gospel Herald*.

## Compassion or Catastrophe

We used to live in many little worlds separated by oceans and mountains and deserts and wide plains. In those days we could take any attitude we chose toward distant people. But in this air age the world has become one world, and that makes our old selfishness no longer possible. Today, when no land is more than a few hours away, we can no longer ignore those multitudes of sick and hungry people.

*We cannot remain aloof and stay free.* We must take our choice: compassion for the hungry multitudes or catastrophe for ourselves.—Frank C. Laubach, "The World Is Learning Compassion," (The Fleming H. Revell Company).

## Your Faces TELL!

J. B. Tweter

parents, something happened. For the father told the boy and girl to put on their coats and follow me, for he had become convinced that I was a minister. They came after me and I secured them a comfortable seat in my church. They went home and eagerly told their parents the news of their discovery.

"He is a minister, and we have found his church, and he preached a wonderful sermon this morning. You must go next Sunday to hear him too!"

"The entire family of seven members



**M**ORE THAN A HUNDRED years ago there lived in France an infidel by the name of Voltaire, who prophesied that the Bible would be a dead letter inside of a hundred years. He said the people were getting too well educated, and the scientific achievements would push God off His throne in a few more years; then the Bible would be in the scrap heap. But now we all see how wrong he was in his prophecy. A Bible society has bought his house and filled it with Bibles as a rebuke to his false

And mountains on mountains hurled,  
We'll stand unmoved amidst it all  
And smile to see the burning world.  
It may be dark today, but it will be  
light tomorrow. The sun is hid behind  
this dark cloud of Satan's reign, but some  
sweet day—perhaps sooner than we may  
think—the Son of righteousness will tear  
apart the gathering clouds of night and  
fling abroad the light and glory of a new  
day.

The two wonderful pillars of the Bible,

# The Bible Stands

Naaman Borders, Waverly, Ohio

prophecy. There are more Bibles by far today than there were in his day.

Rev. Fred Fuge has this to say about the Bible: "O America, the secret of thine only hope is found in God's Holy Book—this blood-stained Magna Charta of the wide, wide world's redemption! The Bible is far more important to the life of this country than the Constitution, the Bill of Rights or the Declaration of Independence—dearer to our hearts than the Mayflower and more dependable than Plymouth Rock. The Bible will stand when the skyscrapers shall crumble to dust; and it will be of eternal value when all the golden billions of Fort Knox and everywhere else will be burned in judgment flame. The Bible will stand when the Alleghenies, Andes and Rocky Mountains shall melt in judgment flames; when Boulder Dam no longer holds the rising flood; when the bridge of the Golden Gate loses its place in the jaws of the San Francisco Bay; when battle fleets with spiked guns and drawn fires have gone to their graves, and the waters of Panama boil like a seething pot—when all this and ten thousand more have taken place, the Bible will be going strong."

America, you can never wear the Bible out. It lived before Columbus saw you rise out of the sea. And when the wings of God's archangel shall fan the fiery flames of judgment, which will burn this continent to a cinder, it will be greater than ever. When every island and continent wear and waste away, and planets burn and roll across the fiery sky. then through faith in Jesus Christ and faith in the Bible I shall be emboldened to stand the judgment storm.

The great archangel's trump shall sound,  
And twice ten thousand thunders roar—  
Tear up the graves and cleave the ground,  
And make the greedy seas restore.  
Lo, when the stars from heaven fall

the Old and New Testaments, will stand when earth and heaven shall make their final bow and pass away forever. Standing as they do at the two extremities of time, they swing out their mighty arch over all intervening ages and beneath this arch all ages and acts of time pass in review. Here empires have appeared and vanished. Kings have come and gone and now lie in the dust of forgotten ages. Nations have rolled their war drums, flung out their gilded banners, and marched their trampling millions and have vanished from the earth like the dust of a summer threshing floor. Stars have turned black in heaven, mountains have burned down on earth, islands have gone from their places in the ocean and rivers have dried in their ancient beds. The double-tusk elephant and the dinosaur have perished from the earth. Behemoth has gone from the rivers, leviathan from his place in the sea; but the Bible still lives. Like a burning seraphim fire, it has blazed its way through the darkest ages and with increased momentum it will ever seep ahead until the angel of destiny shall stand on sea and land and swear that time shall be no more.

Yes, when the last great judgment comes, where the sun shall turn black as sackcloth and the moon shall turn to blood; where red-fingered lightning shall dart devouring tongues of flame, and wailing thunders sound good-by over dead ages of the past; when King Jesus, the Keystone of this mighty Arch of the Bible will hold it steady; and I, a poor, lost man, redeemed in the midst of falling stars and burning worlds, shall never forget the hours, the days, the years I have spent with His eternal word.

We who now our Lord confess  
And faithful to the end endure,  
Shall stand in Jesus' righteousness  
On the rock of ages evermore.

## The Case of the Forgotten Card

Helen Morris

**I**T WAS NO MYSTERY. We didn't know it had been forgotten, and John didn't know we had bought it to send to him when he broke his leg. It was very thoughtful of us, wasn't it? It was a barren thought, for it brought forth no fruit of pleasure to our friend. Barren thoughts would rate no higher than Scripture's barren fig tree (Matthew 21:18, 19), which brought only distress and sorrow to the Master's heart. If the fig tree had borne fruit, it would have lived on, bringing joy to the beholder and satisfaction to the partaker.

If John had received that get-well card, it would have brought a warm glow to his heart and a smile to his lips at a time when pain and discomfort were making him sad; and the glow and the smile would have been the fruit of our thought.

We remembered our barren thought when the card was found in the desk long after John had gone back to work. It set us to wondering how many thoughts of our hearts had such an unhappy and unworthy end—our thoughts and others' thoughts. How many *fig trees* in our hearts would displease the Lord Jesus Christ? Even good thoughts, if they bear no fruit. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

## Report of Vacation Bible School

White Oak Free Will Baptist Church of Macon, Georgia, held its daily vacation Bible school July 14-18 with a great deal of success, which we, as Christians, truly thank God for. The Lord blessed us with an average daily attendance of 122, and the highest attendance throughout the week was 131.

We were thankful too that on the Sunday following the closing of Bible school we had two new converts—the first ones we've had since we moved in our new church auditorium. The Rev. Warren A. Olds is pastor of our church.

Glenda Moore, Church Reporter

"The Lord . . . he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed" (Deuteronomy 31:8).

If, in our lives, we let a wrong thing grow, it will become a cancer."—Gospel Herald.



# NEWS NOTES

## Central Conference Ordaining Council to Meet

There will be a meeting of the Ordaining Council of the Central Conference of North Carolina on August 21 at 10:00 a. m. The meeting will be held at the Free Will Baptist Press, Ayden, North Carolina.

Those interested in meeting the council will please be present. This meeting is called by the Rev. D. W. Alexander, chairman of the Ordaining Council.

## Free Will Baptist Church Observes Centennial

On June 29 a centennial was observed at the only Free Will Baptist church in Northern Illinois. Mrs. Nellie B. Lundry reports the following:

"A log hewn church was built in 1858, after the first humble church was struck by lightning and burned. No doubt the first church was built on an old trail in Deerfield Township of Fulton County; this little town was settled about 1835.

"The church structure built in 1858 has stood many a storm and hard times, but the roof has been replaced to prevent leaking and the outside has been kept painted. It has also been remodeled some at various times and is quite inviting.

"There were a good many Free Will Baptist churches in Northern Illinois, but about 1911 another Baptist movement took over. Of course all Free Will Baptist churches know the story from there. Most of our churches were closed and sold.

"There isn't much of the old Free Will Baptist spirit of former days left now, but I suppose it could be revived. Several Free Will Baptist ministers have come to our community but had no success; this was about six or seven years ago.

"The Deerfield Church is on Route 9, between Canton and Bushnell, Illinois. This church refused to go over in 1911. There are no Baptist churches in Cuba, Levestown, Smithfield or Farmer, Illinois. This is a good field for work to be done in."

## Juniper Chapel Holds Services in New Church

On July 27, 1958, the members of Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, held services in their new church building for the first time. Those present enjoyed dinner at the church after the services. The pastor, the Rev. Henry Armstrong, brought the morning message.

Mrs. G. F. McGowan, reporter, states: "We had a nice crowd, including a few visitors. We are always glad to have visitors. Our church is not completed as yet. We ask all Christians to pray for us that the Lord will continue to bless us and that we might go forward in His name. Our Sunday school is growing and we thank God for this. We have a wonderful pastor, the Rev. Henry Armstrong, of Washington, North Carolina."

## Rev. George A. Ludwig Resigns Pastorate

The Rev. George A. Ludwig, pastor of Shady Grove Church, Morrisville, North Carolina, has resigned the pastorate of this church. His plans for the future are indefinite.

## Rev. O. L. Fields Elected As Home Missions Director

The Rev. O. L. Fields reports that a new church has been organized at Muscles Shoals City, Alabama, and that an educational building has just been built. The work is reported to be very good there.

Mr. Fields has been elected as home missions director and evangelist of the Mount Moriah Association for the purpose of trying to organize new churches. Mr. Fields states: "We are in Reform, Alabama, and have had a good revival with eight confessions and several rededications. We have had Sunday school, preaching and prayer meeting for the last three Sundays. We had 35 in Sunday school recently, with 75 for the morning worship hour. I believe that our prospects are the best we have had in several years around these parts. There is not a Free Will Baptist church in town, and we have needed one here for a long time."

## Coming Events

August 4-9—Third Sunday School Youth Conference, Cragmont Assembly, Black Mountain, North Carolina; Rev. L. E. Ballard, Director.

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

## Patmos Church Experiences Revival Spirit

The annual summer revival was held at Patmos Free Will Baptist Church of South Georgia beginning July 13, 1958. The following report has been received:

"Good seed have long been sown, nurtured and cared for at Patmos Church by its faithful pastor, the Rev. Paul Irvin, who has been instant in season and out of season. Many of these good seed came to fruition during our revival by the marvelous working of the Holy Spirit through the forceful preaching of the gospel by the Rev. Louis Moulton of Nashville, Tennessee. Monday night through Friday night, the final service, the young, the old, the middle-aged and teen-age alike walked down the aisles to the altar to accept Christ or to rededicate their lives. The final count revealed twenty-one accepting Christ and becoming candidates for baptism, five joining by letter, and twenty-six for rededication.

"Brother Moulton, who works with the Free Will Baptist Foreign Mission Board, brought a special mission message on Wednesday night. Christians at Patmos, through this inspiring message, caught a clearer vision of the needs of the world. The outcome of this service was a pledge from the church in the amount of \$504.00 for foreign missions for the coming year. Yes, revival can and will come to a church if God's conditions are met."

## Lee's Chapel Church Observes Home-Coming

Home-coming day was held at Lee's Chapel Church, Dunn, North Carolina, on Sunday, July 13. The pastor, the Rev. R. W. Allman, brought the morning message. At noon, a picnic lunch was served in the educational building.

The afternoon service was devoted to singing and remarks by the pastor.

The evening service began the revival meeting with the Rev. J. C. Lynn, of Ayden, North Carolina, as the evangelist. Services were held through Saturday night, July 19; and special music was rendered for each service.

Nine people gave their hearts to Christ and were baptized, and three people moved their membership from other churches.

## Summer Schedule for Musical Messengers

A 19-day evangelistic tour touching Mississippi and South Carolina came to a close last week as the Musical Messengers returned to North Carolina for a brief intermission prior to resuming their summer schedule.

During the tour, the five-man team of musicians featured their program of song



and sermon in 31 services and eight radio programs.

A 10-day series at Hollis Chapel Free Will Baptist Church, Columbus, Mississippi, and a seven-day meeting at Pearce Chapel Free Will Baptist Church, Smithville, Mississippi, took the major part of the tour. Statistically, some 25 persons gave testimony as having received Christ as Saviour and Lord during the meetings while still others made moves of rededication.

Other meetings were held by the team at Fulton, Fawn Grove and Amory, Mississippi, and Florence, South Carolina.

The Musical Messengers resumed their summer schedule Sunday, August 3, at Swannanoa, North Carolina. The series will close August 7. During the week, the group will hold morning sessions at Cragmont Assembly and evening rallies in the Swannanoa Free Will Baptist Church, the Rev. Wayne Smith, pastor.

Wilson, North Carolina, and the First Free Will Baptist Church, pastored by the Rev. Earl Glenn, will be the scene of the next Messenger series, a week-end meeting August 8-10. The schedule for the remainder of the summer is as follows:

August 11-14: Maranatha F. W. B. Church, Greenville, North Carolina, the Rev. LaRue Davis, pastor.

August 15-17: First F. W. B. Church, Smithfield, North Carolina, the Rev. Chester Phillips, pastor.

August 19—Portsmouth F.W.B Church, Portsmouth, Virginia, the Rev. Eugene Waddell, pastor.

August 20-24: Hyde Park F. W. B.

Church, Norfolk, Virginia, the Rev. Joe Haas, pastor.

August 26: Union Chapel F. W. B. Church, near Plymouth, North Carolina, the Rev. Charlie Overton, pastor.

August 27: Rock of Zion F. W. B. Church, Grantsboro, North Carolina, the Rev. Willet Moretz, pastor.

August 28: First F. W. B. Church, Washington, North Carolina, the Rev. Charles Keith, pastor.

August 29-31: First F. W. B. Church, Kcnly, North Carolina, the Rev. Norman Adams, pastor.

### **Rev. Jack Paramore Holds Manchester, Tenn., Revival**

The Rev. Jack Paramore of Greenville, North Carolina, was the evangelist for a revival at the Manchester, Tennessee, Free Will Baptist Church which closed July 26. During the meeting there were 27 decisions, 12 of which were first-time decisions.

### **Rev. Floyd Cherry Taken Seriously Ill**

The Rev. Floyd Cherry, pastor of Black Jack Free Will Baptist Church, Pitt County, North Carolina, and former editor at the Free Will Baptist Press, recently entered Pitt Memorial Hospital with a serious stomach condition. However, at present he is at home.

Mr. Cherry plans to enter Duke Hospital, Durham, North Carolina for further observation and treatment.

We are sure that he would appreciate the prayers and interest of all Christians for a quick recovery.

standards, but we can enlarge our program to serve the increasing number of our students who are looking to our churches for opportunity, if our people are willing to support this program.

I realize that it will cost much for us to enter the door open to us. The operation of an accredited college will require much money. However, I firmly believe the loss will be much greater if we fail in this time of opportunity. We can no more afford to be without a good program of higher education than the local church can afford to be without a Sunday school. When we realize that at present only one out of every ten of our college students are attending a Free Will Baptist college, we simply cannot afford to let this opportunity pass.

This time of opportunity is also a time of decision for our people. You who read this article will help decide what the answer will be. Ours is a denomination that believes in the democratic way and our leaders can go no further than the masses of the people are willing to follow. We ac-

cept this as being the best way and, therefore, will make decisions about the future in the light of your response to this campaign. Your response will also help determine the report that the standards committee will make when it visits us in late October. I know you join us in the hope that the committee will recommend full accreditation. You can help insure that favorable report by demonstrating your loyalty now.

Remember you will help determine the choice which will be made. Shall we be satisfied to simply maintain what we have, or shall we obey the challenge of our Lord and press on. Please pray about this and then do as the Lord leads you. We would be glad to receive a liberal gift from you now. If you cannot send a gift now, why not write us a letter and tell us your interest in this program and then send your gift later. This program needs the prayers and support of all our people who are loyal to the principles for which our denomination stands.

In this world it is not what we take up but what we give up that makes us rich.

### **ASSOCIATION VOTES TO CON- TINUE USE OF PRESS LITERATURE**

Whereas, the Free Will Baptist Press has furnished Sunday school literature for our beloved denomination for more than fifty years, and has grown from a small plant to a nice modern one; and

Whereas, the National Sunday School Board is offering literature that is interdenominational with a Free Will Baptist cover, with only a line or paragraph changed now and then from its original denominational author; and

Whereas, there have arisen so many leaders in our denomination who *knew not Joseph*; therefore, be it

Resolved, that the Chattahoochee Association of Georgia continue its support of the Free Will Baptist Press, Ayden, North Carolina, for their Sunday school supplies, so far as it can supply them.

There was a unanimous vote by the body of the Union Meeting of the Chattahoochee Association the fifth Saturday in June, 1958, at St. Luke Free Will Baptist Church, Phenix City, Alabama, to adopt this resolution.

Rev. Jessie Bone, Moderator  
Rev. K. V. Shutes, Reporter

## **The Open Door of Opportunity**

M. L. Johnson, Campaign Director  
Loyalty Fund Campaign  
Mount Olive Junior College

In a recent issue of "The Free Will Baptist," I referred briefly to the door of opportunity that is open to Free Will Baptists of North Carolina and neighboring states. In this article, I wish to discuss this opportunity more fully.

I sincerely believe that we now have an unparalleled opportunity in the field of Christian education. For the first time in our history, it is possible for us to have an accredited college. It is possible to reach this goal very soon.

Last November, the North Carolina College Conference and the State Department of Education approved our program with the promise of full accreditation in November of this year, if we maintain our standards. We can, not only, maintain our



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: Was John the Baptist one of the Old Testament prophets raised from the dead?—L. Tugwell, Abaleon, Texas.

ANSWER: No! The Bible definitely teaches that John the Baptist was the son of Zachariah, a Levitical priest and Elisabeth his wife, a descendant of Aaron. "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. . . . Now Elisabeth's full time came that she could be delivered; and she brought forth a son" (Luke 1:13, 57).

I take it for granted your question is based upon the question asked John by the priests and Levites from Jerusalem; John's answer to these inquirers carries a negative reply. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who are thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:19-23).

The power and uniqueness of his preaching was, there is no doubt, what provoked the Pharisees to ask this question. It called the undivided attention of the people who were acquainted with God's Word and heard him to the prophecy concerning Elijah, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD"; but since there is nothing mentioned in the Old Testament concerning Elijah's parents, it is not likely that something would be said of them in his reappearing, whether he might come then or sometime in the distant future. If in any way John might be regarded as Elijah, it was only in the spirit and power of Elijah as to prophet mentioned in, "And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. . . . And they asked him, and said unto him, Why baptizest thou then, if thou be not

that Christ, nor Elias, neither that prophet?" (John 1:21, 25). He is the prophet foretold by Moses in, "The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deuteronomy 18:15-18); and even though the prophet in John 1:21, 25 seems to be pointed out as different from Christ, other Scriptures seem to identify Him with them. It is made clear in the passage quoted above from Deuteronomy that the prophet who was to come should be like Moses and was also to be possessed with the highest of qualities and authority. He was to be a mediator and a deliverer. We find Christ in this way, contrasting Christ with Moses, "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:15-18).

The woman who met Jesus at Jacob's well identified Christ with that prophet; "The woman saith unto him, Sir, I perceive that thou art a prophet" (John 4:19). The same is true of the multitude at the Sea of Galilee; "Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world" (John 6:14); "For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (John 5:46, 47).

To the Jews, Moses is the great prophet of the Old Testament; therefore, when that

prophet was mentioned or when in some other expression the outstanding person of the future was referred to, the Jew would certainly keep the passage referred to above, viz., Deuteronomy 18:15-18 in mind. Therefore, He is being kept in the forefront here. The foretelling by Moses of another prophet indicates that Moses did not complete the task and that his authority was by no means final. This being true, a prophet greater than he should arise to finish it. This could be fulfilled by no other except their Messiah, which was Christ, certainly not in John the Baptist. Since this is the plain teaching of the Bible, the reappearing of some Old Testament prophet was not necessary. At any rate, John was just John the Baptist, the son of parents well known in Judaea, and not one of the Old Testament prophets that had been raised from the dead.

## WHAT IS LOVE?

Everett Plunk

Love is the sparkle in a newlywed's eye. Love is the look that passes between an aged couple on their fiftieth anniversary. Love is a little child petting a dog. Love is all these things, but what exactly is love?

Love is the enjoyment of listening to the lapping of waves upon a lake or in watching moonbeams play hide-and-seek in the water. Love is seeing the sunset as the sun broadcasts to all the world that he is preparing to take a rest before continuing his journey from east to west. Love is all of this, but what is love?

Love is deep within me. It lies in the innermost depths of my soul. I have not seen it, nor have I heard it. I know it is there, but I know not what it is nor where it came from.

It is written that over nineteen hundred years ago a mortal who was not mortal spent his last breath while nailed to a tree. Witnesses who were near say that his eyes shone with a love that no human being would ever equal. This love, which has encompassed generation after generation of people, must surely be the one true love.

Like the road of life on which we travel, so must the quest for knowledge of what love is prove to be just one discovery leading to still another discovery, until time for us will be no more.

It is the little things of every-day life which mean so much . . . remembering an anniversary, birthday, and other important dates . . . a word of cheer now and then often changes one's whole outlook.—*Selected.*





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### GEMS OF SCRIPTURE

(Continued from Last Week)

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (2 Timothy 3:16, 17).

11. *For those who worry:* "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (2 Corinthians 1:3, 4). See Psalm 37:1, 7, 8; John 14:1.

12. *For the cast-away:* "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6:22, 23). See Matthew 5:10-12; Psalm 94:14.

13. *For the lonesome:* "And they that know thy name will put their trust in thee; for thou, LORD, hast not forsaken them that seek thee" (Psalm 9:10). See Psalm 27:10; Psalm 46:7; 1 Samuel 12:22; 1 Kings 6:13.

14. *For the hated and persecuted:* "The LORD is on my side; I will not fear: what can man do unto me" (Psalm 118:6). See Psalm 27:1; Psalm 35; Psalm 56:1-7; John 16:2, 3.

15. *For the misunderstood:* "But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (1 Samuel 16:7). See Psalm 37:1-15.

16. *For the impetuous* "... And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men" (Mark 8:32, 33). See Psalm 39:1-4.

17. *For the perplexed:* "I sought the LORD, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened: and their faces were not ashamed. This poor man cried, and the LORD heard him, and saved him out of all his trouble. The angel of the LORD encampeth round about them that fear him, and delivereth them" (Psalm 34:4-7). See Psalm 3:3-6.

18. *For the poor:* "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25). See Matthew 6:25-33.

19. *For the selfish:* "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matthew 7:12). See Luke 6:27-35.

20. *For the hour of death:* "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Corinthians 5:1-4). See Psalm 23; 1 Corinthians 15:19; John 14:1-3.

"But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20:31).

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mrs. Carrie Norris

Mosley's Creek Church has lost a very devoted servant, Mrs. Carrie Norris. She died December 17, 1957, at the age of 76.

Mrs. Norris was a faithful member of her church as long as her health permitted. She was a very humble servant of the Lord. She was sick for several years prior to her death, but seemed to bear her suffering with a great deal of patience and greeted those who visited her with a smile.

She taught a Sunday school class for seventeen years and served as clerk and treasurer for many years.

The funeral was conducted from Mosley's Creek Church, Craven County, North Carolina, by a former pastor, Rev. L. R. Ennis,

assisted by the present pastor, Albert Rollins.

Surviving are seven children, several grandchildren, great-grandchildren, and great-great-grandchildren.

Mrs. Marie Newell  
Mary Alice Powell

### Mr. Ernest Williams

Our heavenly Father in His wisdom and tender mercy had seen fit to call our dear loving father, Ernest Williams, Age 79, to his heavenly reward. He was a faithful member of Rose Hill Free Will Baptist Church until failing health hindered his attending services. For three months he suffered unknown pain, but tried to face it with a smile.

The home is so lonely now and we miss him more each day, but we bow in humble submission to God's holy will, knowing that He does all things well. Mr. Williams leaves to mourn his passing six children, one sister and a host of friends. He was laid to rest beneath a beautiful mound of flowers on June 6, 1958. The one for whom we cared with such abiding love has found the wondrous, shining path up to the home above—the home where joy forever dwells, where loved ones await us to share their happiness beyond the heavenly gate.

Written by His Loving Children

## How to Be Loved in Old Age

How seldom we see a lovable old woman, whose age is as beautiful as the bloom of her youth. And when we do, we wonder how it has happened. Well, this is how:

She learns how to forget disagreeable things.

She did not give way to her nerves and inflict them on her friends.

She mastered the art of saying pleasant things.

She did not expect too much from her friends.

She made whatever work she had to do congenial.

She did not lose sight of her illusions and would not think all the world wicked and unkind.

She helped the miserable and sympathized with the sorrowful.

She never forgot that kind words and a smile cost little and are treasures to the discouraged.

She did unto others as she would be done by, and her reward is love and consideration in her old age, and she has learned the secret of a long and happy life.—Good Sense.

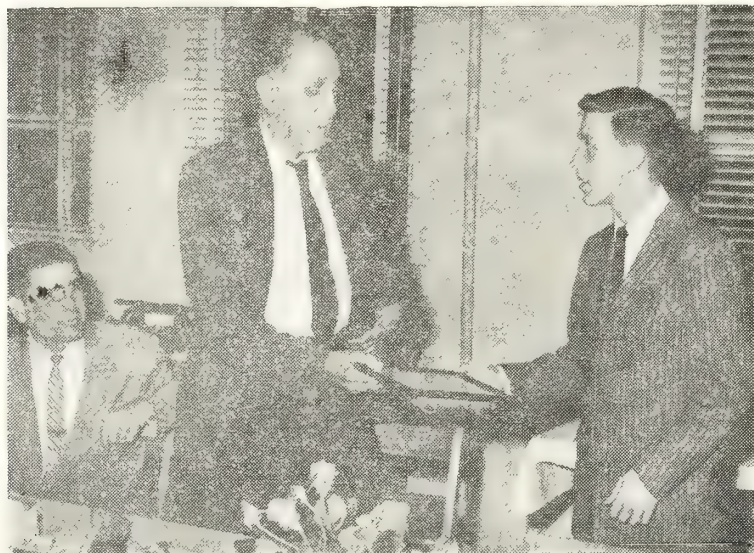


# CHRISTIAN EDUCATION

ITEMS from COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

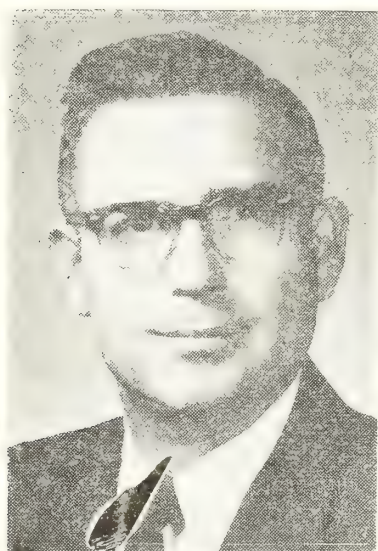
## COLLEGE PHYSICIAN HONORED



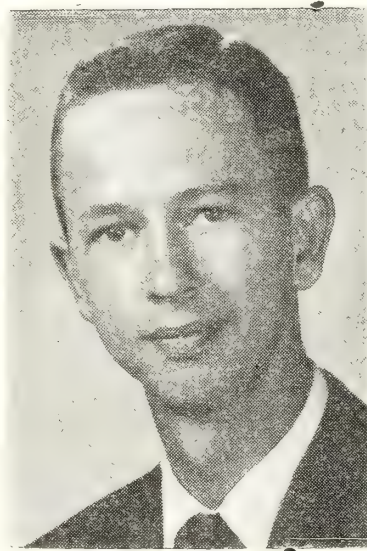
At a recent banquet in his honor, Dr. C. C. Henderson, Mount Olive, North Carolina, physician and civic leader, was presented a certificate of appreciation by the students of Mount Olive Junior College for

his philanthropy to the college science laboratory. Presenting the certificate is George Stevenson of Kinston, president of the Henderson Science Club at Mount Olive Junior College, and looking on is W. Burkette Raper, president of the college.

## ALUMNI ASSOCIATION OFFICERS



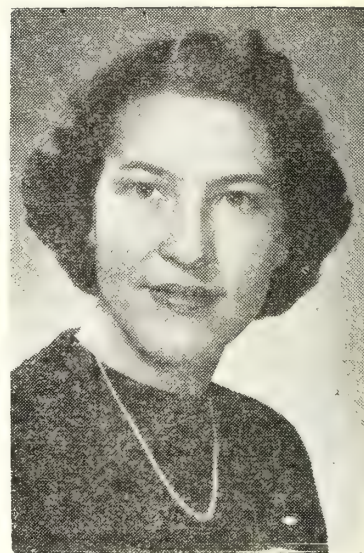
MELVIN EVERINGTON  
President



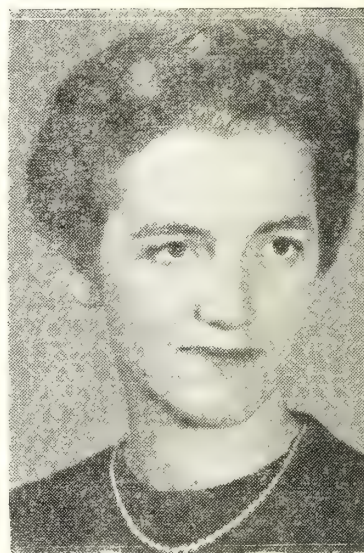
ALLEN OVERMAN  
Vice-President

Officers of the newly-formed Alumni Association of Mount Olive Junior College were disclosed recently by President W. Burkette Raper. They are: president, the

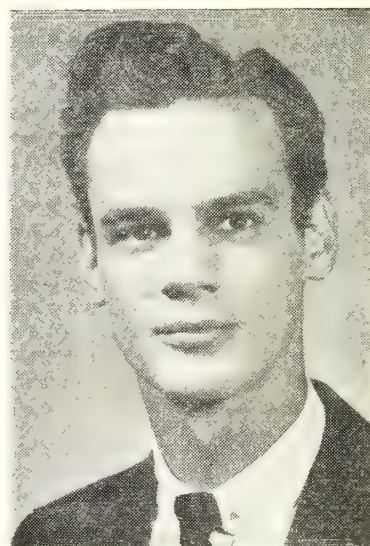
Reverend Melvin Everington of Wilson; vice-president, Allen Overman, Pikeville; recording secretary, Barbara Woodall Hinton, (continued on page sixteen)



BARBARA WOODALL HINTON  
Recording Secretary



MARIE BARNETT  
Corresponding Secretary



EUGENE TYSON  
Treasurer



# NOTES — AND — QUOTES

By J. C. Griffin



## THE MODEL PRAYER

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:1-4).

These disciples had seen Jesus in the act of prayer. They knew that John had taught his disciples, so the disciples of Christ wanted to be taught to pray also. They knew Jesus was the greatest teacher and they wanted to be taught by the greatest of teachers. I fear that often we who claim Christ depend more on the teaching of men than we do on the teaching of the Lord Jesus. Now, men are commissioned to teach, but they first must be taught by the Lord. All of our teaching must start in and with the Lord Jesus. We must seek to be taught by Him.

I often fear when I hear someone say, "The Lord told me this," and go on to tell what the Lord had told them, when often what is said is different from the written Word. I knew a person who presented a plan for work and stated, "The Lord revealed this to me and I know that it must be right." But that plan did not work successfully; it drug along for years. Now I feel that when the Lord teaches us that His teaching will go over successfully.

### The Name in Which We Must Approach the Lord

When ye pray, say, *Our Father which art in heaven*. These disciples were children of God. They had a right to go directly to the Father. I do not believe that an ungodly, unsaved, lost sinner can say truthfully, "Our Father." Neither do I believe that he has a right to call God *Father* in his unsaved condition. This being true, I do not believe in teaching the unsaved to pray what we call the *Lord's Prayer*.

There is a prayer for the unsaved. It is, "God be merciful to me a sinner and save me." God will hear that prayer, for we are commanded to repent, and when

man repents God saves or gives to that repentant sinner the place of a child in the family of God. This is generally called being *born again*. After we are born of the water and of the Spirit, then we are in a position to pray as Jesus taught His disciples to pray.

I often hear someone say, "Let us repeat the Lord's Prayer." We are not taught to say the Lord's Prayer, but we ought to pray the Lord as *Father* and say, "Our Father, which art in heaven, Hallowed be thy name." The term *hallowed be thy name* means *holy* in its truest sense. So then as God is holy, so must we be holy. We must approach the Father in the spirit of holiness. There is no other way to have fellowship with the Father except by the spirit of holiness. Thus again an unsaved person cannot approach God as the Father because we must possess the spirit of holiness, or be holy to have fellowship with God.

Then, is it right to teach the unsaved to say the words of Jesus, when they cannot truthfully and rightfully pray the Lord's Prayer?

### Thy Kingdom Come

I often wonder if we are ready for *Thy kingdom come*. Jesus said to pray, "Thy kingdom come." What are we doing about the coming Kingdom? I wonder if we would rejoice to see the Lord coming in glory. John says in the epistle bearing his name that "... every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

Christ said while upon earth, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). Jesus said to pray *Thy will be done*. I wonder, my reader, when we pray this prayer if we can mean less than the full and complete will of the Father to be done. There should be no make-believe, no beating-around-the-bush, and no half-hearted words when we pray *Thy will be done*. If we say it and do not mean it, then we become a miserable hypocrite. Christ said, "Woe unto you, ... hypocrites! ..." (Matthew 23:29).

### It Is to Be a Daily Prayer

Give us day by day our daily bread. This is more than a Sunday morning prayer. It is to be daily—seven days a week. This is the teaching of the Lord Jesus. Remember that the disciples said, "Teach us to pray." When we neglect to pray daily we disobey the Lord Jesus and thus become a disobedient child. The only way then to get into true fellowship and communion with the Father is to confess that we have sinned. John says, "If we confess our sins,

he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Luke recorded this part of the Lord's Prayer as follows: "And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil" (Luke 11:4).

Suppose we do not forgive those who have sinned against us, but we just tell the Lord that we do. Then where do we stand? Well, we have just told a lie and therein we come under the wrath of Almighty God. If you do not mean what you tell the Lord then you are a hypocrite. If there is malice, envy, hatred or strife between us and our fellow man and we still pray the Lord's Prayer, then we are hypocrites. Yes, we had better get right before we pray or try to pray what we call the Lord's Prayer.

First, we had better be saved. Second, we had better be Spirit filled. Third, we had better not be mad or have malice in our hearts toward anyone. Then we had better come clean with the Lord and our fellow man.

If you are a preacher in the pulpit and you have said hard, untrue things against your fellow man or brother minister, you had better get out of the pulpit and get down at the altar, asking those who are right to help you get right with God before you ever attempt to preach another sermon. Remember that the Lord warned that not everyone that says, "Lord, Lord," will enter into the Kingdom of heaven, but only those who do the will of the Father in heaven. It is not the will of God that we carry malice, hatred, envy or ill will toward our fellow man.

I heard a man say once, in speaking of a certain preacher, "He certainly can preach if you make him mad." I do not believe that God has to make a man mad to preach, but I do believe that the devil gets into him sometimes and he preaches. Yes, the devil can preach. He even preached to the Lord Jesus, but Jesus had the last word—"Get thee behind Me, Satan."

I heard one man preach who lied in the pulpit. I traced his words to the court house in a certain county and found that there was not any truth in what he said. God says, "Be sure your sins will find you out." So we had better tell the truth, pray the truth, live the truth, and sing the truth, if we expect to meet God in peace, or we may hear these words:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils: and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22, 23).



# STORIES

FOR OUR

## BOYS and GIRLS



### THE FIRST PAPER MAKER

Ailsa Graig

**W**HAT ARE YOU looking at, my boy?" said the father of Jim Bruce to the little fellow who was staring fixedly up a tree at Muskoka one summer day.

"I am looking at that big baloon up there, Daddy. You see it hanging from that branch? I wonder how it got up there and what holds it up."

His father smiled. "That is not a balloon, son. It is a hornet's nest and I would not throw a stone at it if I were you or we may all regret it. But do not be afraid, if we mind our business the hornet will mind his. Mr. Hornet is a good friend of ours, but a bad enemy. We have a proverb that says if we give a dog a bad name he will soon be shot. That is the way with the hornet. He has been given a bad name and a reputation that is quite undeserved. It is true he is armed with a very formidable weapon, but it was given to him by God not for use against man, but for hunting purposes to secure his food with. It is sin, as we have seen in our former talks, that has turned many of the lower creation against us. But even now they would like to be friends with man who has brought all their troubles upon them because of the curse passed on all the lower creation."

Jim Bruce had listened fascinated as his father talked about the hornet. "Look, Daddy," he cried, "the hornets are coming out of their nest."

"There is no need to be afraid," said his father, "They will not interfere with us. Perhaps we may even entice one to come closer that we can better examine it. Taking off his hat he held it up, and in a moment or two a hornet lit upon it. Then gently lowering it he said to the little boy, "Now look at it carefully."

"Why, it looks just like a big wasp," said Jim Bruce.

"It is a big wasp," said his father, "the biggest of all the wasp family. Note its long feelers and antennae. If we could examine those under a powerful microscope you would find that on each of them there is not less than seventeen thousand little sensory pits or depressions of means of which the hornet and others of the little folks similarly equipped receive knowledge

of their surroundings. Think how marvelous is the wisdom of God who made all things both great and small, and equipped all these little creatures so wonderfully. But there are many other amazing things about the hornet. Take, for instance, that nest we are looking at. What is it made of?"

"It looks to me as though it was made of paper, Daddy."

"Exactly, that is just what it is made of. It is a rough kind of paper like the cheapest of newspapers on which our daily papers are printed. But long before man knew the secret of taking wood and chewing it up into a pulp in great machines to make paper this member of the family of the little folk thousands of years ago chewed the wood of a dead limb and fashioned her nest of paper, And there she built it snug and tight and waterproof. Who told her, I wonder, to do that?"

"God must have told her, Daddy, since He knew that pulpwood could be made into paper."

"That's right, my boy."

"But what about the sting of the hornet, Daddy? I heard a boy say that one hornet could sting a man to death, and twelve could kill a horse."

His father laughed, "Well, perhaps in a rare case that might happen, though I have never heard of it. But it is true that the sting of Mr. Hornet is painful and may be dangerous, but as I said before it is only used against man when the hornet is provoked or interfered with. You can take it from me, son, that you will never be stung by a hornet if you leave them alone even though they may be flying around your head. See how these do not disturb us in the least, and this one stays on my hat. In this case, however, it is true that the female of the species is more deadly than the male since only females are equipped with stings. But so far from being our enemy the hornet is one of our best friends. She uses her sting to kill flies which she eats herself and uses their juices to feed her babies. If there are hornets in the house they will not interfere with the family if left alone, but will keep the home free from flies which are ten times more dangerous

to the health of the family than the hornet. Always bear in mind, my boy, that the hornet wants to be friendly, and has no wish to sting."

"See, Daddy," said Jim Bruce, "the hornet has flown away back to the nest."

His father nodded. "The moral of the story is that we should not look for trouble or go around trying to stir it up. God wants us to live peaceably with all men. In the beginning He made man to have dominion over all the lower creatures. But man lost that dominion when sin entered the world and he gave heed to the tempter's voice. But the little folks would still like to be friendly with us. The day is coming when they shall, without exception, be our friends again when the curse is removed from the earth. In the meantime do not deliberately hurt any of them, and be sure before you kill them that you are not killing one of our friends, like this little paper maker.—*The Evangelical Christian.*

### STANDING BY

Alice M. Brawand

Early one morning Father and son arrived in the small town. As they approached a large gate Father told his son, "Now you wait right here by this gate and I'll return before long."

Father went into town and took care of his business. After several hours he returned to his home in the country. Upon arriving he suddenly realized he had forgotten to go by for his son at the gate before he returned home.

It was early evening by the time a weary father reached an equally weary son. A surprised father called to his son, "So you're still standing by! I can certainly depend on you, son."

Are you standing by? Can God depend on you? Oh, that we might be as faithful to our Father in heaven as this lad was to his father on earth!

### THE MAIL BOX

#### NOTE OF APPRECIATION

"Words cannot express our heartfelt appreciation for the kind expressions of sympathy during the illness and death of our father, Mr. E. A. Hooks Sr., of Winterville, North Carolina.

"We extend this note of appreciation to all the churches in our community who had a part in consoling us in our time of sorrow. We also would like all individuals and groups who sent food or flowers, and those who loaned a helping hand, to know that we deeply appreciate everything that was done for us.

"May God's richest blessings rest upon you all."—*The E. A. Hooks Family.*



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Beaufort, N. C.—The Woman's Auxiliary of Beaufort Church met Monday night, July 28, with twenty-nine members and one visitor present at the regular monthly meeting. Following the opening hymn, one of the new members, Mrs. Bradley, led the group in prayer. Mrs. Jean Eubanks, president, presided over the meeting.

Those taking part in the program were Miss Eula Jones, Mrs. Letha Dudley, Mrs. Agnes Peterson and Mrs. Jean Eubanks. Following the program, the business session was held. The ladies voted to ask their adopted boy from the Children's Home to spend his vacation in the community. The Lennoxville Circle reported that it had been meeting every Monday night for prayer and that God had blessed the meetings with a collection of \$31.00. They plan to buy twelve new song books, besides other pledges. The meeting was closed with prayer after the group sang, "Rescue the Perishing."

A social period followed with the Sally Kirk Circle furnishing the refreshments which consisted of cupcakes, potato chips and cold drinks. The door prize was won by Mrs. Letha Dudley.

Washington, N. C.—The Woman's Auxiliary of Fellowship Church held its first monthly meeting since it was organized on Tuesday night, July 15. The meeting was

called to order by the president, Mrs. Bobby Aycock. Following the opening hymn, Mrs. Hubert Cox led the group in prayer. Mrs. Aycock brought the devotions. The secretary read the minutes of the last meeting and called the roll with seven members and four visitors present. The president gave a talk on the Co-Laborer offering plan and it was decided that 25% of the offerings would be sent to the Co-Laborer fund for the first two months and 50% thereafter.

Motion was made and carried to join the district auxiliary. The meeting was then turned over to the program-prayer chairman. Those taking part on the program were Mrs. Deaver, Miss Cathy Cox, Miss Ellen Sanford and Mrs. Barringer. Mrs. Holmes Craig dismissed the group with prayer.

Whortonsville, N. C.—The Venia Lupton Circle of Bethel Church met Friday night, July 25, at the home of Mrs. Grace Whorton, with six members present. Reports were given by the chairmen and officers present. The group had a discussion of the lesson.

After the business session, the hostess, Mrs. Whorton, served refreshments consisting of cake, coffee and cocoa.

## WHAT'S YOUR CENTER OF ATTRACTION?

Frank R. Basile

**D**OES YOUR LIFE have a center of attraction? Does one particular thing give you unsurpassed enjoyment? You know, then, that without life's many attractions our days would be dull. Obliteration by ice and snow of our earthly existence is prevented by the warmth, light and life of one great star. This, our sun, is an indispensable center of attraction.

With 100,000 beats every twenty-four hours your heart pumps blood at the rate of 912,500 gallons yearly. Food and oxygen are supplied to numberless hungry cells by its life-giving fluid. Your life would end immediately if this amazing human muscle ceased its work.

But did you know there is an attraction which surpasses in greatness even the sun and your heart? The person lacking it is cold and dark, like the world without its sun; lifeless and quiet as a body void of its

heart. Yet men choose weak substitutes to learn life's true meaning in the pursuit of happiness. Which of these have you chosen as an attraction?

**RICHES?**

Money has made men greedy and selfish, yet they blunder on in defiance of this counsel from Solomon, the wisest, richest king who lived: "He that trusteth in his riches shall fall: . . ." (Proverbs 11:28). **POWER?**

The thrill of authority and the ego-building atmosphere of social prestige entices thousands. Yet David declares: " . . . power belongeth unto God" (Psalm 62:11). A solemn warning!

**POSSESSIONS?**

Fostered by these days of plenty, great material wealth is coveted almost universally. An ultra-modern home with a 300 horsepower car to match seems unexcelled

in importance. But the Bible records the sad account of a rich, young ruler who would not follow Jesus because he had great possessions (Matthew 19:22).

**PLEASURES?**

Earth's multitudes are caught in the shifting sands of temporal thrills. To eat, drink, and be merry is the century's irresistible urge. Yet, thundering across the centuries echo the words of Paul: "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God" (2 Timothy 3:1-4). "Ye have lived in pleasure on the earth, and been wanton," re-echoes James in chapter and verse five of his book. Stern charges to this playful generation!

Worldly centers of attraction are fleeting and ultimately produce soul sorrow. But the greatest center of attraction, Jesus Christ, and He alone can produce soul satisfaction. He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Christ can nullify sin's magnetism of attraction, "For sin shall not have dominion over you: . . ." (Romans 6:14).

Search your heart. Have evil attractions deceived you? Are you weary of unholy substitutes for God's love and salvation? Do you fear the ruinous destiny which sin shapes for you? Would you like a change of heart and a new center of attraction? An affirmative answer renders this positive promise from God: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Today make Christ your spiritual sun, imparting warmth, light and life to your dependent soul. Make Him your spiritual heart, sending strength and sustenance to your hungry spirit with each divine throb. Then true riches will be yours in abundant spiritual blessings.

Will you clutch vainly to the sinking sands of temporal treasures and passing pleasures, or will you cling to the solid Rock of Ages, Jesus Christ? Make Him your Saviour and center of attraction both now and for all eternity!

"He that believeth on the Son hath everlasting life: . . ." (John 3:36).—American Tract Society.

Never lose an old friend  
No matter what the cause  
We wouldn't ever do it  
If we didn't look for flaws  
The one thing worth-while having  
Is the friend who stands the test  
And who has one friend such as this  
Knows friendship at its best.—Selected.



## MISSION NEWS FROM JAPAN

July 3, 1958

7 Shinmachi

Abashiri, Hokkaido

Japan

Dear Brother Riggs and Members of the Board:

Greetings in the name of our wonderful Saviour. We are glad to report that the Lord is blessing us here in northern Japan. Even though it is July, we are still using our stoves to keep the chill off. I must say it is quite different from our birthplace in Texas, but the Lord has called and we are happy to be serving Him here in this place even though it is cold.

We send our warmest greetings to each of you as well as the brothers and sisters in Christ who will be gathering at the National Association. We are thankful to God for our National Association because we know that it is through the united efforts of this group that we are permitted to serve Christ here in Japan. May God's richest blessings continue to rest upon our denomination.

In the way of a short report: We now have 4 small churches in Japan. Namely:

1. Abashiri—Meeting on the second floor of our house (only one baptized resident member). Others are to be baptized this summer and some have moved to our work in Tokyo.

Our helpers are: Setsuo Mochizuki, girl, Age 25; Miss Takahashi, girl, Age 23; Yoshio Itani, a high school boy who works part time for us. He has dedicated himself to the ministry and will enter Bible college next year. Praise the Lord.

2. Bihoro—Fred Hersey is now in charge of this work. They have a rented building which will seat about 30 people. A larger place is needed. At present there are no baptized resident members. Two have moved away. About 4 will be baptized this summer. Fred's helper is Miss Takei, Age 30. He is very much in need of another helper.

3. Koshimizu—I go to this town every Thursday for children's meetings and adult services. At present it is our most progressive and indigenous work. There are three baptized members with several to be baptized this summer. We are rejoicing over the work in this small town. Every Friday morning they have prayer meetings at the church at 6:00 a.m. They have rented a sewing school for the meetings and pay the rent themselves.

4. Toyko—Daniel Kimura and wife along with Mr. Taguchi (our Bible College student from Bihoro) are in charge of the work there. There are seven baptized members; but because most of them are students, the work there is not as indigenous as our Hokkaido work.

5. Stubetsu—We do not have any work in this town yet but we plan to start in August. It is very near Bihoro and will be an out-station for the Hersey's. We plan to have a tent meeting there in August and from that begin regular meetings. Please pray for this.

From June 12 through August 6 we will be having tent meetings. We plan one week each at Koshimizu, Abashiri and Bihoro in that order. Later in August we will have the meeting at Stubetsu. We have hired an evangelist from Toyko to help us. He is a good speaker. Also our students, home on vacation, will be helping us. Please pray that the Lord will give us many souls. Also pray that it will be warm enough to have the meetings. Many times even in July and August it is too cold to be comfortable in a tent.

I am sure you have heard about the shortage of water in Toyko. The Kimura's can only get water for two hours a day now and if it does not rain soon they will have no water. The unusual thing about this is that it is now the rainy season but there has been no rain. Please pray.

If you could be in our house today you would hear children's laughter and see smiles and looks of satisfaction on the faces of two missionaries that had not been there before. We have been looking for children to adopt since the board approved. But it is almost impossible to find American-Japanese children available, although it is easy to find Japanese children. However, we heard about a home in southern Japan run by the World Mission to Children, who only adopt their children into strictly Christian homes. We wrote to them and they approved us doctrinally and otherwise. To make a long story short, they have placed two lovely children in our home. It was their advice as well as all others with whom we consulted that we should have two if possible. This is very important for their social development as American children. They can play together and use the English language. According to a recent

letter from the Cronks, they feel this need deeply. They are wishing that they had two. The boy, Jonathan Wesley, will be two years old on October 25. The girl, Rebecca Marie, was four years old last June.

3. We are thankful to the Lord for these children and already love them as our own flesh and blood. We have had them less than two weeks. We trust that the board will accept them as missionary children and rejoice with us that at last the Lord has given us children. Please pray for the blessings of the Lord on our new home. I have a plan now to ask the State Woman's Auxiliary of Texas to locate a group or groups to undertake the support of our children. Mrs. C. B. Thompson would be the one to consult about this. More than likely she will be in attendance at the national meetings. If you have an opportunity you might speak to her about it. We have not consulted her about it yet. But no matter where their support comes from, we are trusting the Lord and know that He will provide.

We are looking forward to the coming of the Waids. We will take care of them to the best of our ability when they arrive. We have corresponded with them in detail concerning their coming. Because of the enormous amount of money needed to get a family settled in Toyko, we would like to urge you to send their monthly allotment one month previous to their coming. We do not have enough surplus funds to take care of the added expense. We trust they will be able to be here by the first of September for language school. We are praying to that end. May the Lord guide in every detail.

In Christ,  
Wesley Calvery

## Moslems Moving In

Africa was to us quite different from what we had imagined it. The Ivory Coast is a beautiful place even during the dry season. Abidjan is its principal city and is located on the coast about three hundred miles from Goumère where our first station will be built.

Goumère is a village with about 500 inhabitants at an important crossroad. It is a population center. The Catholics have had difficulty in beginning a work here. There is a small group of Christians, the greater part of which have come over from Ghana. We had some blessed meetings here during our first trip into the Bondoukou Circle in February. God is due all the praise for this. It came as an answer to your prayers. As plans go now this will be the site of our station. At the moment, the plans are that a dispensary will be built

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice to Minorities

(Lesson for August 17)

Lesson: Leviticus 19:33, 34; Deuteronomy 24:14, 15; Matthew 9:9-13; Galatians 3:28.

Golden Text: Hebrews 13:1, 2.

### I. INTRODUCTION

It is most true that majorities are duty bound to consider the rights and privileges of minorities, and even individual strangers; but the minority and the individual have responsibilities, also. If the minority or individual expects to be accepted, they must conduct themselves in a manner that will make this possible. Even God, in all His love and mercies, does not expect one to take a degraded, immoral stranger into his bosom as though he were a stainless saint. This does not mean that the immoral and the corrupt are to be left in this state without living efforts to redeem them, but it does mean that our relationships with them must be cautious; and that they must be on the high plain of Christianity.—*The Advanced Quarterly* (F.W.B.).

This is sound reasoning. There is a vast difference between an Italian immigrant who is law-abiding and respectable and an Italian who is a member of some criminal organization. There are Jews today who are worth-while citizens of our country and there are others who would crucify Jesus if He should appear on earth now.

### II. HINTS THAT HELP

1. The Golden Rule will solve most problems if applied.

2. Honesty and the prompt payment of what we owe should be the characteristic of every Christian (Vs. 15).

3. It seems as if Matthew concluded that the discipleship of the Lord Jesus was worth more than earthly possessions (Matthew 9:9).

4. To have found the Lord Jesus as our Saviour from sin should prompt us to seek to bring our friends in touch with Him (Vs. 10).

5. It is quite certain that self-righteous hypocrites will find fault with everything we do for the Lord, no matter from what motive (Vs. 11).

6. As long as a man admits to being a sinner, we have a Saviour to present to him (Vs. 12).

7. Carping critics constantly condemn conscientious Christians who are trying to show mercy to condemned sinners. (Vs. 13).

8. When people have become Christians they all stand on the same level before God regardless of the background they may have had (Galatians 3:28)—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The older classes will have more interest in this particular lesson today than at any time for years, because of events taking place during the last twelve months. Our country has opened its doors to forty thousand refugees. I know two members of a Bible class who have welcomed into their homes two families of refugees, out of love for Christ and for mankind. No nation in the world in modern times, has been so kind to strangers and the downtrodden as our own beloved America. The Biblical admonition for this is in our text for today.—*Peloubet's Select Notes*.

2. "I am the LORD your God" (Vs. 34). The only way one can win the confidence and respect of others is to treat them with the dignity and worth which belongs to all human beings. It was with this manner of behavior which God ordained that Israel should win other nations for Him (Exodus 19: 5, 6).

The stranger, those not under the covenant, was to be treated as one born among the Israelites, that is, as a native and brother. Two reasons are given for the commandment of respect to strangers: first, Israel knew how it felt to be a stranger mistreated in Egypt, and second, I, the LORD your God commanded it.—*The Bible Teacher* (F.W.B.).

3. The great Saviour sometimes chooses humanly-hopeless criminals to do a mighty work for Him. Anthony Zeoli, was a Roman Catholic, faithful in attending mass. He was also a dope fiend and a crook. He would pick the pockets of his kneeling fellow worshipers. Said he, "I used to pray morning and night. I would not pull off a job with any other criminal unless I first prayed about it. I would tell my pals to pray before we burglarized a home. When they said they knew no prayer, I told them the prayer to pray!" Zeoli's career as a gangster and gunman in the Philadelphia underworld finally brought him to prison. There

he was given a New Testament. Two Negro youths, who had been converted, expounded the Scriptures to him. Soon God's Spirit convicted him of sin and of his loss. He cried to God, "Be merciful to me a sinner!" God heard his cry and brought him up from the horrible pit of sin and shame. Convict 9924 became a new creature in Christ Jesus! The next day Anthony Zeoli went into the prison yard to preach the gospel. The first person he met was the prison chaplain. "I asked him why he didn't tell the prisoners about Jesus and how to get rid of sin. I continued to witness to all the convicts, and most of all to my own companions in crime." From that prison Zeoli went forth as a flaming evangelist, to tell the lost ones of Jesus' mightiness to save from sin and its ruin!—*Select-ed*.

4. *Why He Is Going*: I was with the Fourth Infantry Division in Europe and then was transferred to another outfit for the South Pacific. I made the statement in Luzon, "If I ever leave this hellhole I'll never come back," God had a different plan.

A Filipino, in telling me of the torture he went through at the hands of the Japanese, said, "In the time of my trouble I cried unto an Almighty God." I remembered how, on the front line in Germany, I promised God if He'd let me live through the hell of war I'd go wherever He wanted me to. The same voice, small and tender, that wooed me to Him, told me He wanted me now to go back and tell the sun-darkened, sinful people of the Philippines that Christ loves them too. So how can I do less than give Him my best?—*David Probert*.

## Immeasurable Love

A little girl, playing on the seashore, made a hole in the sand with her little toy shovel, and then with the bright tin pail her mother had bought her for her birthday, she tried to fill the hole with ocean water. As fast as her little legs could carry her, she worked, filling up the pail from the ocean and emptying it in the sand hole, back and forth as fast as she could run, until her mother found her crying, worn out, utterly frustrated with her first experience in a failure familiar to all humankind. Some things cannot be done. We cannot measure the immeasurable; we cannot empty the ocean of illimitable love with our little tin buckets. There is no church, there is no creed, there is no mind created big enough to grasp the length and width and depth of the love of God revealed in Christ. It is a love that passeth knowledge.—*J. Wallace Hamilton*, "Who Goes There?" (*The Fleming H. Revell Company*).



## MISSIONS

(continued from page fourteen)

here. Pray that God will call out nurses to work in this and other dispensaries that we hope to build later.

About 25 or 30 miles south of Goumere on the road to Abidjan is a village called Tandis. The Catholics are very strong here. They have a maternity here as well as a church. There are at least one or two Christians in this village. We plan to try to start a church here as soon as possible before it becomes more difficult.

Koun lies probably about 30 to 35 miles south of Tandis. There are about 35 believers or more in this place. In spite of the fact that they know little about the Holy Bible, they seem to be quite strong Christians. We know that this is the work of the Holy Spirit. Without His direction, work and power, our labors would be hopeless. We plan to build our second station here. Previously this was to be the site of the first station, but because this group is as strong as it is, Goumere was chosen.

These are villages along the main road in the southern part of our field. This is by no means the only village along the main road. The pathetic thing is that in many of these villages there are Catholic churches. Also, the Moslems are moving into our field from the north. Bondoukou, a town in about the center of our field and almost about 20 miles north of Goumere, has at least four Moslem mosques and one training school for priests. This religion swallowed up the North African Christian Church. First, because it forgot the real mission of the church and began bickering about doctrine; secondly, it was largely a Roman church and not an African church. Pray that God will use us to establish a strong indigenous church in Africa because our days in Africa are numbered and Christ's coming is at hand.

There is an untold number of villages in this part of our field which no doubt have never seen a white man, but if so they know nothing of Him who came to die that we might live. We were greatly moved by the appalling needs here. We are only too glad to serve Christ here. When we arrived at Koun for the first time, the Christians were greatly thrilled that their missionary had finally arrived. We could not keep the tears back. At Goumere an old man came to us before the first service and told us that he was the first convert in that village

and that he had prayed for a missionary for 20 years. Because of these experiences and others, we were happy to be privileged to enter this needy field. Pray that God will thrust forth at least 26 more in the very near future.

Lonnie and Anita Sparks

## Christian Education

(continued from page ten)

Smithfield; corresponding secretary, Marie Barnett, Pantego; and treasurer, Eugene Tyson, Greenville.

## Should I Force My Child to Go to Sunday School?

J. Edgar Hoover, F.B.I.

Shall I make my child go to Sunday school and church? Yes! And with no further discussion about the matter. Startled? Why? How do you answer Junior when he comes to breakfast on Monday morning and announces to you that he is not going to school anymore? You know! Junior goes. How do you answer when Junior comes in very much besmudged and says, "I'm not going to take a bath." Junior bathes, doesn't he?

Why all this timidity, then, in the realm of his spiritual guidance and growth? Going to let him wait and decide what church he'll go to when he's old enough? Quit your kidding! You didn't wait until you were old enough! You don't wait until he's old enough to decide whether he wants to go to school or not—to start his education. You don't wait until he's old enough to decide whether he wishes to be clean or dirty, do you? Do you wait until he's old enough to decide if he wants to take his medicine when he is sick? Do you?

What shall we say when Junior announces he doesn't like to go to Sunday school and church? That's an easy one to answer. Just be consistent. Tell him "Junior, in our house we all go to church and Sunday school and that includes you." Your firmness and example will furnish a bridge over which youthful rebellion may travel into rich and satisfying experience in personal Christian living.

The parents of America can strike a telling blow against the forces which contribute to our juvenile delinquency, if our mothers and fathers will take their children to Sunday school and church regularly.

When God loved us so as to give His

In their organizational meeting held at Mount Olive Junior College, the association voted to adopt an education loan fund as their project during the coming year.

Mr. Everington is pastor of Daniel's Chapel Free Will Baptist Church, Western Conference, North Carolina; Mr. Overman is a member of Union Grove Free Will Baptist Church, Western Conference; Miss Barnett is a member of Trinity Free Will Baptist Church, Albemarle Conference; and Mr. Tyson is a member of Orphanage Memorial Chapel, Western Conference, North Carolina.

only Son to become our sin-bearer and Saviour, we certainly must grieve His heart by our indifference and neglect of Him. Think of it, the God of creation, the one who made us, in whom is all wisdom and knowledge, invites you—your family—to come to Him through His Son, Jesus Christ!

How rich, how full, how blessed, how wonderful will be your life and the lives of your children when, through Christ, you and they know God's forgiveness, His fellowship, His smile upon your lives and your home!

Listen to the promise of the Lord, "Behold, I stand at the door (the door of your heart—your home), and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me" (Revelation 3:20).

May you this day take God at His Word. And may His blessing and His fullness change your home into a home where the Lord Jesus Christ is one with you. Determine right now to take your family to a Sunday school and church where Christ is honored and the whole Bible is preached.—*Tract.*

How little it costs,  
If we give it a thought,  
To make happy some heart each day!  
Just one kind word or a tender smile  
As we go on our daily way.—*Selected.*

"I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isaiah 57:15).



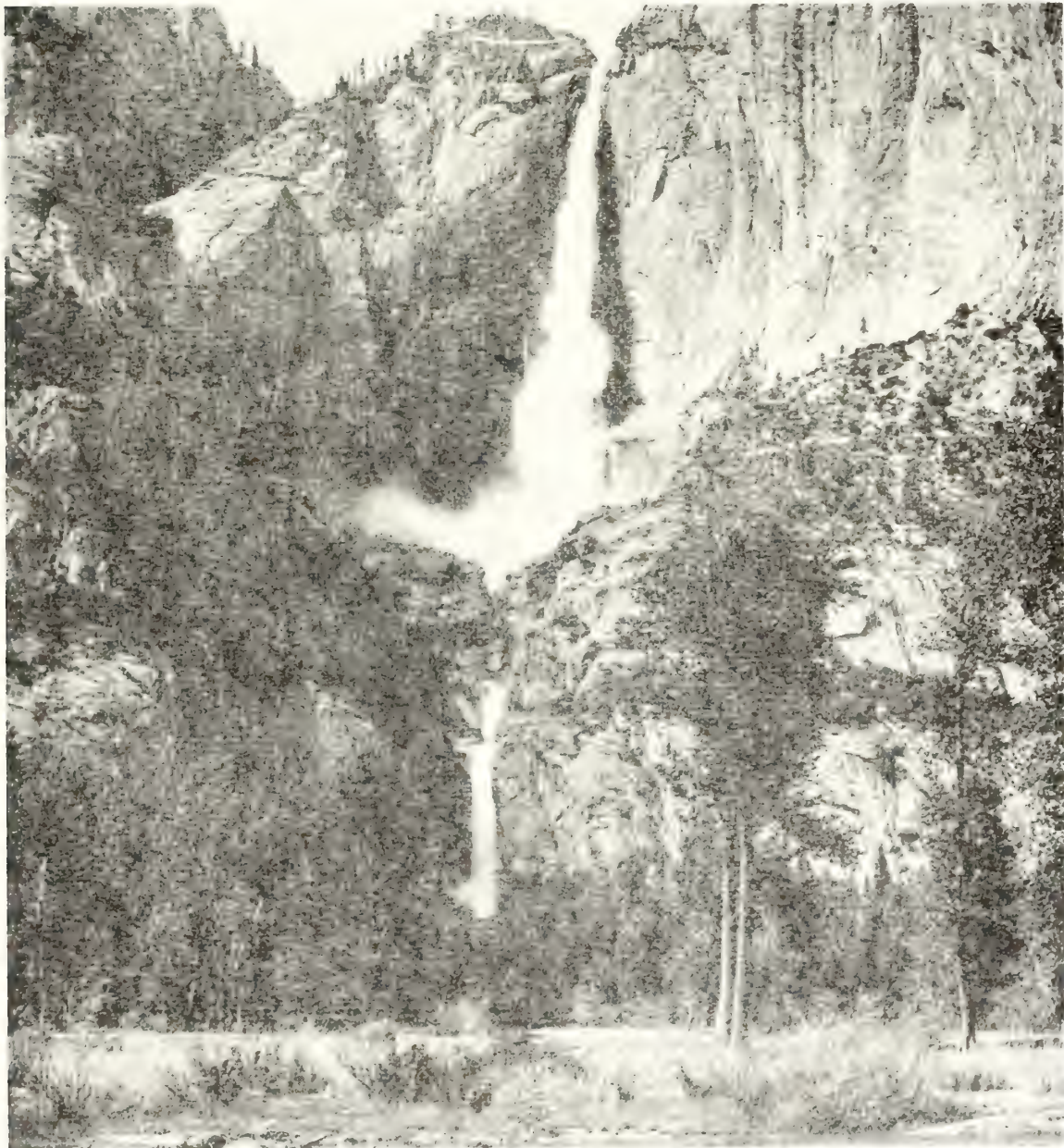
# *the Free Will Baptist*

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## WONDERS OF CREATION

Mighty God! while angels bless Thee,  
May a mortal lisp Thy name?  
Lord of men, as well as angels,  
Thou art every creature's theme:  
Lord of every land and nation,  
Ancient of eternal days!  
Sounded through the wide creation  
Be Thy just and awful praise.

For the grandeur of Thy nature,  
Grand beyond a seraph's thought;  
For the wonders of creation,  
Works of skill and kindness wrought;  
For Thy providence, that governs  
Through Thine empire's wide domain,  
Wings an angel, guides a sparrow;  
Blessed by thy gentle reign!

—Robert Robinson.



# EDITORIAL

## A VALLEY FULL OF DITCHES

C. H. Overman

One needs not to read some great novel or a story of science fiction to read of strange and unusual events. The Bible contains more of the unusual and strange than any book ever written. It is amazing to note the times when God used the insignificant to bring about His purpose and to show His power to His people.

In 2 Kings, Chapter 3, we read one of such events. Jehoram, the son of Ahab, became king of Israel in the eighteenth year of Jehoshaphat who was king of Judah. Jehoram was not as wicked as his Father and Mother, Ahab and Jezebel, for he put away the image of Baal; however, he did cleave unto the sins of Jeroboam which was the worship of golden calves.

It has been customary for Mesha, king of Moab, to make a regular contribution to the king of Israel of a thousand lambs and a hundred thousand rams. After Ahab died, however, Mesha rebelled against Jehoram. This resulted in an alliance between Israel, Judah and Edom against Moab. Their plan was to travel across the Wilderness of Edom for an attack upon Moab which would take seven days, but they found themselves in trouble for there was no water to be found in the wilderness for the great host of men and animals. The effect upon these three leaders was quite pessimistic, for they said, "... the LORD hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, ..." (2 Kings 3:10,11). So the three kings went down to him to seek the council of God. The reception of the kings was not without displeasure to Elisha, for he rebuked Jehoram for turning to God only in a time of trouble. "And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother ... As the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee" (Vv. 13, 14).

Jehoram should have been most thankful that there was one among them who was faithful to God, for there are many times when God sends His blessing upon a nation because of the faithful few who love Him. At any rate, Elisha called for a minstrel who played and "... the hand of the LORD came upon him. And he said, Thus saith the LORD, *Make this valley full of ditches*, For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink both ye, and your cattle and your beasts" (Vv. 15-17).

### GOD'S BLESSINGS ARE SURE

The three kings found themselves helpless to solve the problem. If there had been any other avenue to follow, other than the council of God, they would have no doubt sought it; but there was no other alternative. All of God's blessings are dependent upon man's response to certain conditions as demanded by God. As these men looked up into a cloudless sky and felt no breeze upon their cheeks, and as they realized that they were miles from any river, they must have considered the strangeness of God's ways.

Man must first do his part and then God's spiritual blessings will come. The Christian church as a spiritual body is dependent upon these conditions: faith, preparation, obedience and patience.

May we consider these conditions in greater detail:

(1) Faith—Men must first have faith in God. As has already been mentioned, Jehoshaphat was the leader in seeking the council of God. To be sure, the other two kings were lacking in faith; but when there was no other choice they turned to God. It is indeed pathetic that men will seek other means until they see no other way; then they will turn to God.

Man must also have faith in himself and in others before the victory can be won in the church. Perhaps a better word would be *confidence*, for unless a man believes in himself as being capable, and unless he has confidence in those who assist him, defeat will come before the battle. Faith in man alone, however, is far from sufficient.

(2) Preparation—The church must make herself ready to be blessed. These men, with their armies, had to prepare by *digging the valley full of ditches*. They were to dig the trenches in which the water would be held. No one had dreamed that they would have to stop in their march to battle to dig trenches in a valley. Oftentimes, however, the Church is called upon to pause in the battle against the wiles of the devil long enough to receive the spiritual strength and blessings which are necessary in this spiritual warfare. Some have not stopped and each, in turn, has gone down in defeat. A church may wonder why they have not had a real revival or why souls are not being saved. The answer rests in their lack of preparation.

(3) Obedience—Whatever command comes from God must be faithfully carried out. It may be small and insignificant, with no immediate purpose so far as we can see, but God may choose to multiply and bless it to feed the multitudes, win the lost or bless the world.

(4) Patience—After we have done our best, we must then wait on God. The blessings may be beyond the bend or over the hill, but they are always there and will appear when God deems it wise. This army had only to wait until the next morning and then He did as promised.

Meanwhile, the Moabites prepared to fight against the three kings. "And when they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side as red as blood: And they said, This is blood: the kings are surely slain, and they have smitten one another: now therefore, Moab, to the spoil" (Vv. 23, 24). The scene which followed was one of total defeat for Moab, for they fought a people who had followed God in faith, preparation, obedience and patience.

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# ...it all began with a GOSPEL TRACT

Roy Wolfe

**T**HE HANDSOME LITTLE MAN'S white teeth flashed in a radiant smile as he answered my question. He had just shown me something that obviously he prized very highly: the proofs of the New Testament in the *Hmar* language of his Assamese tribesmen.

This, he explained, was the first complete translation of the New Testament in the language of his people. That would have been thrilling in itself, but it became even more so as he told me something of its background.

Interviewed just as he left America and graduate studies at Wheaton College to return for a brief visit to his home in the hills of Assam, Rochunga Pudaite explained to me that in a very real sense *it all began with a gospel tract*.

He told me how, back before his birth, Dr. Watkin Roberts (then a chemist) had entered the rugged hill country where the gospel had never penetrated. The people there were feared as headhunters, and no one had ever really brought them the gospel message.

But a tract passed out by Roberts had opened the door for the young chemist to come in and give the interpretation it promised on the back of the tract. He had been able to stay for only a few days, but while he was there five men (including

Chawnga Pudaite, father of Rochunga) gave their hearts to Christ.

From the earliest days, perhaps because of the fact that it had sprung from a gospel tract, the spread of Christianity in that area was marked by interest in the printed page.

The people were hungry for the Bible—all the Bible—in their own language. On the day that little Rochunga was born, during a prayer and Bible conference in which the need for the Scriptures had been a major emphasis, he was dedicated to God for the work of Bible translation.

I listened as Rochunga, his face aglow, continued the story: "As father did not have a copy of the Scriptures he determined to walk 129 miles to read a portion of the Bible," Rochunga told me. "What a great joy it was when he returned with a few portions of the Bible in his heart!"

"My father translated these portions for his people but they continued for 39 years without a Bible. In 1920 the Welch Missionary Society took a census in Cachar district and discovered my people in majority in the hill area. They sent a man to do a translation for the people, but because of the lack of knowledge of the language no one could read or understand it.

"In 1940 I started working with Dr. Thanglung who had just finished his med-

ical studies and helped him translate the New Testament. In 1947 we received the first shipment of 50 copies of this translation."

Rochunga and his father went with a man who carried the 50 copies of the Bible 50 miles on his back to the village of Parbung. There was a great celebration! Over 2,000 people came, each determined to get a copy of the Word.

Some wept, others fought to get possession of the precious book! There were shouts: "I can read better than you . . . my church must have a copy . . . I need one for my children!"

Then before Rochunga's eyes unfolded a scene he will never forget! "My father said, 'You cannot all hold a Bible in your hands. But you can all memorize the Word of God in your heart.' He had them all sit down in a circle on the grass and he taught them many Scriptures. I thought of Jesus feeding the multitude with only five loaves and two fishes."

Now, at last, the prayer and dream of Chawnga (who still serves God up there in Northeastern India) is being realized. Rochunga, while studying at Wheaton, has virtually completed the work on the New Testament and turns to the Old.

A new magazine, *Kristien*, is being published with Rochunga as the editor-in-chief and K. Luoia, D. P., as managing editor.

Perhaps, again, growing out of the way in which God has used the printed page in their lives, Rochunga and his people visualize a printing press and publishing house of their own, making available to them all the books and tracts and Christian literature so easily accessible in America and other countries. They plan to hold a Christian Literature Seminar back up in their own rugged hill country this summer. Then Rochunga, who is executive secretary of the Indo Burma Pioneer Mission, plans to return to Wheaton to complete his studies.

And it all began with a gospel tract!

parable  
of  
the  
vacations

**N**OW IT CAME TO PASS, as summer drew nigh, that Mr. Christian lifted his eyes unto the hills and said, "Lo, the hot days cometh and even now are at hand. Come, let us go into the heights, where cool breezes refresh us and the glorious scenes await."

And Mrs. Christain answered him saying, "Thou speakest wisely, yet there are three or four things that must be done before we go."

"Three things I can think of, but not four," responded Mr. Christian. "We must arrange for our flowers to be cared for, our chickens to be fed, and the mail to be forwarded, but the fourth eludes me."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig into thy purse and pay tithes and give gifts to the work of the Lord, that the Lord's witness may continue to prosper and that it may be well with thee. For verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Christian paid his tithes for the summer and gave gifts as God had prospered him, and the Lord's messengers and workers rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work."—*The Challenger*.



**A** VISITOR in Latin America boarding a subway in downtown Buenos Aires during the late afternoon hours would notice that crowded facilities are no obstacle to those who have something to read. In the car in which I was traveling, I counted twenty people out of nearly one hundred passengers busily absorbed in their reading while on their way home from work.

A Bolivian schoolteacher near Lake Titicaca expressed the desire of many people when he said: "I read everything I can get hold of." He had learned to read from the Bible after he was converted, and does it well. In a country where it takes at least eight thousand Bolivianos to buy one American dollar, he has bought several good books and has read them all. This was embarrassing to me for I have a number of books which I have put away until I have a chance to read them. Some have been there for years.

An Argentine publisher engaged in the production of encyclopedias and dictiona-

Mexico, using Dr. Frank Laubach's method, "Each-One-Teach-One," was able to help six million people to read and write during a six-year period. Dr. Laubach himself states that 140,000,000 people are learning to read every year. But he has also added that 800,000,000 will learn to read before the Church will wake up to the opportunity.

Throughout the world, literacy is becoming project number one in the planning of educational systems. Uruguay claims that literacy in that country is 90 per cent. India, where nearly 40,000,000 people live, claims that its literacy rate is now 25 per cent compared with 15 per cent a very few years ago.

According to statistics, if the present trend continues, the population of Latin America will be 500,000,000 by the end of the century. This, together with the economic expansion and a crucial and confusing clash of ideologies, presents the greatest challenge to the evangelical cause in the Spanish-speaking countries.

books that would stack fifteen inches high of selected Communist works, plus a lamp to read them by at night, for one dollar. Seventy per cent of all the literature in India has come out of Communistic printing houses. In one year Russia produces thirty million textbooks and 42,698 new titles."

The Seventh Day Adventists have an annual budget of not less than fifteen million dollars for literature purposes alone. They have forty-three plants around the world which do work in 198 languages. They print 359 magazines and periodicals. It is not surprising to find that they have spent 250 million dollars in the last few years in printed material.

Jehovah's Witnesses last year distributed seventeen and a half million pieces of literature. They print 43 million copies of *The Watchtower* and thirty million of *Awake* annually. One printing place, their largest in the world, occupies a whole city block, and a new 13-story building is being completed across the street from it. In this place they have seven big presses, each of them capable of producing 500 periodicals every sixty seconds or 30,000 per hour. It is said that if all the books produced in this publishing house alone were to be stacked, in eight hours time they would reach higher than the Empire State Building, the tallest building in the world.

Apparently distribution is no problem to them, since in 1954 their people donated 80 million hours for the distribution of their literature. No wonder they are growing at the rate of 50 per cent per year. Their number has increased fifteen times in Latin America in the last decade.

The statement was made two years ago that "World mission presses plan to establish ten modern Christian printing plants in strategic mission centers within the next five years." This sounds good but is nothing compared with the multiplied millions which the Roman Catholic church is pouring into Latin America for their literature program. The Rev. Harold Fuller of *African Challenge* states that the Catholics "are preparing to move a 23-man team into West Africa to capture the religious market there." This is one phase of their multi-facet plan for world expansion.

In the face of this tremendous challenge we must confess that "... the children of this world are in their generation wiser than the children of light" (Luke 16:8). We might just as well accept the fact that the Protestants are away behind. With all that we are doing we are still producing very little both in quantity as well as in quality. It behooves us to be more alert and work harder.

# The Printed Word in LATIN AMERICA

*Honorato Renza*

ries said to me a few months ago: "Our trouble is not that of production but of distribution. We know people are reading. We aim to reach them wherever they may be. People who live in the mountains and other isolated places deserve to have a book."

For all of this there is a reason. It can be found in the tremendous literacy program carried out simultaneously and continuously around the world.

## WHAT SOME ARE DOING

It is stated that the Communists print four and a half million beautifully designed and illustrated pamphlets a year. To date, for every inhabitant of Latin America, four pieces of their literature have been produced. Their well-written books sell at nominal cost. They feel that the printed page is so important that, according to Mr. G. Christian Weiss, "In India you can get



However, in spite of all these figures and discouraging statements we, as the church of the Living Christ, recognize our responsibility of giving to others the opportunity to hear the gospel and be saved. We must not cease in our effort until everyone in the world, even those who inhabit the most remote places on earth, has heard the gospel.

Ten years ago it was considered that what we needed to do was seed down the countries with reading material with an emphasis on quantity rather than quality. But a decade of literacy efforts in every country south of the border has changed the situation. People are becoming more selective in their desires. They still read all they can get their hands on, but they are sharing an increasing preference for the better type of literature.

We used to say that the Latin American people would not buy cloth-bound books or large volumes for lack of money. However, the most popular Bible helps throughout the years have been Sloan's Bible Concordance and Rand's Bible Dictionary, which sell at \$5 and \$4 respectively. Two years ago a Spanish edition of Halley's Bible Commentary came out from Moody Press in Chicago selling at \$3.50 each. This has been a *real hit* in the publishing business. Other publishing houses are turning to larger books, attractively presented.

We are not saying that we must not print pamphlets, tracts or other inexpensive materials. We do affirm that things are changing and that the sooner we realize it the better. Twenty years ago, for example, Spanish song books with music were scarce. They could hardly be sold. Their publication was a losing venture. Today we know of at least two publishing houses doing business in Latin America that are planning to print music editions only. Would people out in the jungle use this type of song book? Would they not be spending their money unnecessarily if they bought them? Customs of course vary among the twenty-four Latin American countries, but we have found out that people are becoming educated to use music editions profitably. Whatever may be the reason back of their buying the music editions, one thing is sure: unless a moral issue is involved, we ought to provide them with what they want.

HELPFUL TRENDS

Several encouraging things can be mentioned at this point. (1) More bookstores and centers of distribution are being opened, thus enlarging the field of service. (2) Groups are conscious of the need for co-operative efforts. Evangelical Literature in

# 250,000 Bible Portions floated into Russian Satellite Countries

**T**HE SIXTH ANNUAL launching of gospel-laden balloons from the border of West Germany into Russia and satellite countries was accomplished in mid-July, according to a report from Evangelist Billy James Hargis. Some 250,000 portions of the Bible, translated into six languages, were released from an unidentified launching site.

"The balloons," reports Hargis, "have repeatedly caused great concern to Iron Curtain governments, resulting in orders to border guards to shoot them down and confiscate the Bible portions.

"Letters sent from refugees from various European countries to the Tulsa headquarters indicate their great interest in the project by their urging that more Bibles be floated into the countries they have fled. The actual launching of the balloons is handled almost entirely by refugee labor, working from a site on the border of the Iron Curtain.

"The gospels of John and Mark are the main portions of the Bible which are thus transported, together with study helps to explain the gospels and copies of sermons applicable to the plight of the oppressed

people, within Christianity and its benefits are stressed and care is taken to avoid any strain of political propaganda."

Details are now being worked out for a similar launching of balloons into Red China, with the full approval and support of the government of the Republic of China. Hargis visited and conferred with Generalissimo and Madame Chiang Kai-shek in June of 1957, at which time they invited him to launch Bible balloons into Red China with their support and co-operation. Actual details of the launching will not be announced until the project is near completion.

Hargis formed Christian Crusade as an interdenominational religious organization for the purpose of fighting Communism at home and abroad nearly 10 year ago. Early in 1953, he was appointed chairman of the Bible Project by the International Council of Christian Churches. Hargis has carried on the work of the Bible balloons each year since, mainly through his own efforts, the support of members of his nation-wide Christian Crusade organization and other interested church groups and organizations.

Latin America organized in Cuba in 1956 and with headquarters in Costa Rica, has been doing an excellent job. Their counterpart under the World Council of Churches is the Committee of Co-operation in Latin America, with headquarters in New York and Mexico City. (3) There is a great increase of original Spanish material. Several capable Latin writers in music, poetry, doctrinal articles and books have been found in the last ten years. (4) The methods of distribution of literature are being greatly expanded. The idea of having a colporteur in charge of distributing tracts and other Scriptures is no longer considered the only means of getting printed matter to the people. Churches are organizing distribution campaigns with great success.

THIS IS OUR DAY

In 1955, Mr. Henry F. Holland, then Under-Secretary of State in charge of Inter-

American Affairs, mentioned the following in a speech which was printed on the front page of large daily newspapers in Latin America: "We believe that today, something is happening in Latin America . . . rarely registered in the history of nations. Once more one of the largest sections of the world has awakened and is developing at such a pace that it will force a change in relations with the rest of the world. This process began twenty-five years ago and since then it is gaining momentum. They have had their ups and downs and those who compare this year's statistics with those of last year tend to become discouraged. But today's most important news is that the day has come for Latin America."

To Christian people these words are meaningful. This is the time to sow Latin America with the message of salvation by the printed page.—*Evangelical Press Association.*



# NEWS NOTES

## Children's Home Report For July, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for July, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 309.70
Blue Ridge Association	32.76
Cape Fear Conference	51.52
Central Conference	495.45
Eastern Conference	900.55
French Broad Association	899.41
Jack's Creek Association	27.81
Pee Dee Association	17.53
Piedmont Association	19.75
Western Conference	412.47
Miscellaneous	662.94
Yadkin Valley	50.00
Western Yearly	5.50
Mixon, Concert Class	1,843.72
Farmer, Field Representative	770.10
Dining Room Tables and Chairs	37.00
<b>Total Receipts</b>	<b>\$6,536.21</b>

## 1st Union Meeting of N. C. Western Conference

The following is the scheduled program for the First Union Meeting of the Western Conference of North Carolina which will meet August 30, 1958, at Marsh Swamp Church, near Wilson, North Carolina:

### Morning Session

- 10:00—Devotions, Rev. Cedric Pierce Jr.
- 10:10—Remarks by Moderator, Rev. R. N. Hinnant
- 10:15—Roll Call of Ministers
- 10:25—Reading of Minutes
- 10:30—Appointment of Committees
- 10:40—Roll Call of Churches
- 11:20—Song Service, Rev. Daniel Rivers
- 11:25—Offering for Children's Home
- 11:30—Sermon, Rev. W. L. Poythress
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Rev. Milford Hales
- 1:10—Business Session
- 1:40—Reports of Committees
- 2:15—Petition for Union
- 2:30—Adjournment

## Church Begins New Building Fund

The First Free Will Baptist Church of

## Revival Services At Union Chapel Church



Revival services will be held at Union Chapel Free Will Baptist Church, Plymouth, North Carolina, August 18-24, with the Rev. Louis Moulton as the evangelist. Services will begin each evening at eight o'clock, and there will be special singing at each service.

The Rev. Charlie Overton, pastor, states: "Mr. Moulton is one of our outstanding preachers who preaches the Word of God with spirit and power. All of our members are urged to attend, and visitors are invited to come and worship with us. You will receive a blessing by coming to hear the messages from God's Word and by joining us in singing the gospel hymns."

Savannah, Georgia, began a new building fund on Sunday morning, July 27, when the pastor, the Rev. Damon C. Dodd, made a plea for someone or some auxiliary of the church to start a new building fund by giving at least \$25.00. By the close of the Sunday morning activity the fund had reached \$200.00, and on Sunday evening

## Coming Events

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

an additional \$158.14 was given—making a total of \$358.14.

A building committee has been appointed to submit plans for raising funds for a new building. The church has hopes of being ready to build before cold weather begins. October 31 has been set as "B-Day" (building day).

## N. C. Superannuation Report for July

The following is the July financial report of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, as submitted by the chairman-treasurer, the Rev. Wilbert Everton:

Balance on Hand, July 1	\$3,498.18
<b>Receipts</b>	
Receipts by Conferences:	
Albemarle Conference	\$ 44.00
Blue Ridge Association	25.76
Cape Fear Conference	13.98
Central Conference	77.71
Eastern Conference	199.13
Piedmont Association	10.00
Western Conference	80.89
Other Receipts:	
Refund	10.00

Total Receipts 461.47

Total to Account For \$3,959.65

### Disbursements

Ministers' Monthly	
Checks	\$155.00
Operation Expenses	28.00
Paid to National Board	42.35
<b>Total Disbursements</b>	<b>225.35</b>

Balance on Hand, July 31 \$3,734.30

## 2nd Union Meeting of N. C. Central Conference

The Second Union Meeting of the Central Conference of North Carolina Free Will Baptists will be held at Bethany Free Will Baptist Church near Winterville, North Carolina, on Saturday, August 30, 1958. The following is the planned program for the meeting:

Theme: "Accountable Stewards"

Scripture: "... give an account of thy stewardship; ..." (Luke 16:2).

### Morning Session

- 10:00—Hymn, "Jesus Calls Us"
- Prayer
- Devotions, "Stewardship of Prayer," Mr. Ray Harrison
- 10:15—Seating of Ministers and Delegates
- 10:20—Business Session
- Hymn, "Give of Your Best to the Master"
- 10:35—"Stewardship of Courage," Rev. Henry Melvin
- 10:45—"Stewardship of Time," Rev.



Rashie Kennedy

—Hymn, "To the Work"

11:00—"Stewardship of Treasure," Rev.  
Wilbert Everton

11:10—Morning Worship, Rev. Charles  
Keith

—Hymn, "Trust, Try and Prove Me"

—Offering

—Special Music

11:25—Sermon, "Stewardship of the Gos-  
pel," Rev. Dean Dobbs

12:00—Lunch

#### Afternoon Session

1:00—Hymn, "Saviour, Like a Shepherd  
Lead Us"

—"Stewardship of Talents," Rev.  
N. D. Beam

1:20—Business Period

—Hymn, "Work, For the Night Is  
Coming"

2:00—"Forgotten Stewardship,"

Rev. Raymond Sasser

2:15—Closing Hymn, "Ready"

—Adjourn

### Piedmont Association For Graham Campaign in Charlotte

The Piedmont Association of North Caro-  
lina, in session with the Lowell Church,  
Lowell, North Carolina, on August 1, 1958,  
voted unanimously to pray for success of  
the coming Billy Graham Crusade in Char-  
lotte, North Carolina.

Leaders of the association expressed them-  
selves as looking forward to many souls  
being saved during the crusade.

### Meadow Brook Church Announces Revival

The Rev. W. F. Chapman of Charles-  
ton, West Virginia, is the evangelist  
for revival services at the Meadow Brook

Free Will Baptist Church, West Virginia,  
on August 11-23. Services begin each even-  
ing at 7:30.

The pastor of the church, the Rev. Elmer  
Young, extends a cordial invitation to the  
public to attend these revival services.

### South Carolina Church Experiences Revival

The following report of revival services  
held by the Rev. Jack Paramore at the  
First Free Will Baptist Church of Charles-  
ton Heights, South Carolina, was submit-  
ted by the pastor of the church, the Rev.  
Keith Boyd:

"I would like to share with you some-  
thing of the goodness of our God. We  
have just completed eight days of revival  
services which began July 27. We thank  
God for what was accomplished! During  
the course of the meeting we had sixteen  
saved, six rededications and three restora-  
tions. But statistics do not tell a complete  
story always. Our church is perhaps the  
newest and smallest in South Carolina—I  
don't believe there is another Free Will  
Baptist church within 60 miles. Much  
has been accomplished in this revival meet-  
ing to further the work in general.

"The Rev. Jack Paramore, who was God's  
instrument during these days, certainly has  
my hearty commendation. His messages  
were cutting and clear—the blood of Christ  
and Biblical separation were well present-  
ed."

Mr. Paramore is a graduate of the Free  
Will Baptist Bible College, Nashville, Ten-  
nessee, and is in full-time evangelistic work.  
Interested churches may contact him by  
writing to the following address: Rev. Jack  
Paramore, 2706 South Dickinson Avenue,  
Greenville, North Carolina.

Christ till our transference to the life be-  
yond is concerned with either salvation,  
sanctification or service. Christian experi-  
ence is not something in itself that we  
can carry around and call our own, but it re-  
sults as we maintain a relationship with  
Christ.

To illustrate the above, we may picture  
a writer's room which has a light with a  
cord suspended from it in order to cut on  
the light. If we cut this cord and carry it  
around with us, the light is unable to be  
of any service. The light is nothing but  
a dead thing stripped of power to fulfill  
its purpose. So also is the Christian life  
in itself, for Christ has said, "... without  
me (apart or severed from me) ye can  
do nothing" (John 15:5).

We come to Christ for salvation. Sal-  
vation or eternal life is ours through com-  
ing to Christ. He declared that to be His  
purpose in coming to earth: "... I am  
come that they might have life, and that  
they might have it more abundantly" (John  
10:10).

The following story of a little Dutch girl  
illustrates how people think they have life,  
but they find there is a better life: A man  
was visiting in the home of a Dutch mis-  
sionary family who had just been released  
from a war camp. The food was of the  
poorer type of canned food. This appeared  
very unappetizing to the man. The little  
Dutch girl asked the blessing. The man  
then asked the girl's mother to translate  
her blessing for him. The translation was  
"Thank You, God, for this delicious food."  
The man was shocked, but he realized that  
after eating the food of a prison camp,  
this food was delicious. The little Dutch  
girl didn't know of all the really wonderful  
food she could eat. Everlasting life does  
not just refer to the length of life. Like  
the little Dutch girl, many people think  
they have life, but they do not know the  
wonder of the abundant life.

Christ yearns to have men come to Him,  
believe on Him, that He may save them.  
Believing does not establish a saving re-  
lationship; it is only as we believe on Jesus  
Christ.

We live in Christ for sanctification. We  
become related to God in salvation. In  
sanctification, He becomes related to us  
(to our personal life problems). Our being  
in Him makes possible His being in us.  
Jesus taught "Abide in me, and I in you  
..." (John 15:4). This He illustrated  
by using the example of the vine and the  
branches. The branch must have a posi-  
tion in the vine; then the life of the vine  
comes to be in the branch. As the branch  
is nothing but a lifeless stick apart from  
the vine, so are we apart from the true  
Vine, Christ Himself.

(continued on page eleven)

# THE THREEFOLD EXPERIENCE of the CHRISTIAN LIFE

Miss Peggy Whitehurst

Student at East Carolina College,

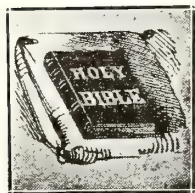
Greenville, North Carolina

(Editor's Note: The following article is  
adapted from a talk given by Miss Peggy  
Whitehurst at a meeting of the Free Will  
Baptist Student Fellowship of East Carolina  
College.)

**M**Y TOPIC for discussion is "The  
Threefold Experience of the Chris-  
tian Life—Salvation, Sanctification and Ser-  
vice." In the Scripture that refers to the  
Christian life from the time we accept



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** What was Rachel's purpose in stealing her fathers' image in, "And Laban went to shear his sheep: and Rachel had stolen the images that were her father's" (Genesis 31:19)?—*Al Davis, Nashville, Tennessee.*

**ANSWER:** The motive in Rachel's stealing the household gods (images) of her father was doubtless that she might use them as they had been used in her father's house. Since we are told that they were teraphim, we know that they were not images of any definite god but rather a kind of a good-luck charm, the *bringers of good luck*, something to be consulted as oracles. Some folks of today keep such charms in the form of a coin in a certain animal's track, the last coin in one's possessions. Perhaps a little more crude are the graveyard rabbit foot, snake skins, good-luck beads, etc. Even though these were not images of definite duties, the possession of them was regarded as fatal to fellowship with Jehovah. Later they were classified with other forms of witchcraft as sin and rebellion and were permanently discarded. (See 1 Samuel 15:23 R.V.)

Jacob knew nothing of their being present in his household. When Jacob and his family prepared themselves to go back to Beth-el, Jacob's house of God, they were buried out of sight under the oak at Shechem. "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments: And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears: and Jacob hid them under the oak which was by Shechem" (Genesis 35:2-4). There may have been also another motive in the stealing of these images at this time since Jacob accuses Laban, his father-in-law, of changing his wages ten times (Genesis 31:7) with other dishonest acts of treatment on this ground persuades his two wives to let's leave before he has another opportunity to fleece them further.

Free has the following to say concerning these images on Page 71 in his book, *Archaeology and Bible History*. "Before they left, Jacob's wife, Rachel, stole the family images (Hebrew *teraphim*) of her father, Laban (Genesis 31:19). After Jacob, Rachel and the rest of Jacob's family had departed, Laban learned of their unexpected departure and pursued after them for seven days, a considerable journey. When Laban overtook them, he searched for the teraphim with great diligence, but could not find them because Rachel had put them in a camel saddle and sat on them (Genesis 31:34). Why was Laban so anxious to find the teraphim? Certainly a man with his wealth would not need to make such a great commotion about some small idols. Commentators have struggled with this passage, suggesting that perhaps the teraphim were of gold, or had a superstitious value, but none of these explanations seemed to be completely satisfactory. The answer was found in the Nuzi tablets, which showed that possession of the father's household gods played an important role in inheritance. One of the Nuzi tablets indicated that in the region where Laban lived, a son-in-law who possessed the family images could appear in court and make claims to the estate of his father-in-law. Since Jacob's possession of the images implied the right to inheritance of Laban's wealth, one can understand why Laban organized his hurried expedition to recover the images. It also explains why Rachel carefully concealed them in the saddle and sat upon them."

### THE MAIL BOX

#### AVAILABLE FOR PASTORAL WORK

"I would like to announce that I am available for pastoral or evangelistic work on second and fourth Sundays. I am a graduate of Tennessee Temple Bible School and I may be contacted by writing the following address."—*Rev. Cecil E. Rose, Box 89, Sims, North Carolina.*

There's not much sense keeping your nose to the grindstone just to turn it up at the neighbors.

## What Do You See on Calvary's Hill?

I see something more on Calvary's hill than just a man being killed, more than an execution, or a death. I see in it something more than the work of man at its worst. Something more than a crowd of people intent on killing a man. Something more than a throng rejoicing that they had Him, at last! Something more than a taunting mob crying, "Why don't You save Yourself?" Something more than a pitiful body hanging there between earth and sky.

Calvary? Oh, that is something to sing about! It has given birth to some of our finest music. It pulls at the heart of mankind. From the window of the train that rushes him through life, man sees out there not death and bitter winter, but hope, fellowship and love. Here is revealed a love that will not let us go.

Calvary is luminous. It is bright and gleaming. It has something so wonderful about it that it makes me want to walk toward it; and as I walk, I find myself returning home—to the true home of the soul.—*Charles Ray Goff, "Anyone for Calvary?" (The Fleming H. Revell Company).*

## Hindrances to Revival

(Psalm 85:6)

1. Have we *forgiven* everyone?
2. Do we get *angry*?
3. Is there any feeling of *jealousy*?
4. Do we get *impatient* and *irritated*?
5. Are we *offended* easily?
6. Is there any *pride* in our heart?
7. Have we been *dishonest*?
8. Have we been *gossiping* about people?
9. Do we *criticize* unlovingly, harshly, severely?
10. Do we *rob* God?
11. Have we *stolen*?
12. Do we harbor a spirit of *bitterness* towards others?
13. Are we *worldly*?
14. Are our lives filled with *lightness* and *frivolity*?
15. Have we *wronged* any one and failed to make restitution?
16. Are we *worried* or *anxious*?
17. Are we *guilty* of *lustful thoughts*?
18. Are we *true* in our statements, or do we exaggerate and thus convey false impressions?
19. Are we *guilty* of the sin of *unbelief*?
20. Have we committed the sin of *prayerlessness*?
21. Are we *neglecting* God's Word?
22. Have we failed to *confess* Christ openly?
23. Are we *burdened* for the salvation of souls?—*Selected.*





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### FAITH, HOPE CHARITY

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Corinthians 13:13).

Here are three words which are of great importance in every Christian's relationship to both God and man. I am going to ask you to study them with me in the light of Christianity in the hope that we may be brought into a closer relationship with Him and with each other.

**"Faith"**—Faith is literally, belief or trust. In the religious sense, faith is the unqualified assent of the mind to the truths of God, either revealed or concealed. . . . Paul often refers to it as one of the greatest of human attributes and one of the chief links between God and man. "Therefore being justified by faith," he says, "we have peace with God through our Lord Jesus Christ: By whom also we have access into this grace wherein we stand, and rejoice in hope of the glory of God" (Romans 5:1, 2).

Faith is a great word in the Christian's life because it has Jesus as its author and finisher; because by it only is the remission of our sins; because it is God-given; because it is called precious; because it is necessary if we are to please God! because it is necessary to the effectual hearing of the gospel and because it must be possessed if we are to pray the effectual prayer that will reach God and bring results. Then may we pray the prayer of Christ's apostles: "And the apostles said unto the Lord, Increase our faith" (Luke 17:5).

**"Hope"**—Hope is one of the most uplifting emotions of which man is capable. It is the desire for some good, with the expectation of obtaining it; . . . It is one of man's most natural passions, given him by God for purpose of making him better, since it enables him to bear better his burdens and insures strength when he is weak or worn." The psalmist has said, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope" (Psalm 16:9).

Hope comes to us from God through grace, and it is an anchor of the soul. Hope leads to purification, causes us to look for the second coming of Christ and the resurrection of the dead, after which we may go to be forever with Him. Hence it in-

spires to a completely righteous life, patience, endurance, long suffering and a ceaseless endeavor. "Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12).

**"Charity (Love)"**—God is love. This is a much more significant statement than may appear from a hurried reading. It does not say that God is lovable, although He is. It says that God is love. That is, love is the essence of the divine nature. Love is the thing which makes God, God. Love is vastly more than sentiment. It rises above human relationships and pervades the farthest reaches of the universe. Christianity is the religion of love. It is a revelation of God's love and of the power of God's love to change men's hearts." The apostle, John, has said, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (1 John 3:14); and "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11).

Someone has said, "Love is God's nature; love is God's mind; love is God's power; love is God's wisdom. Love is not something which sanctifies all these things—love is each and all of these things.

"When we love, we become like God; when we cease to love, or when we hate, we become like Satan. Every human project built on love will endure because it is built on God. Of all the things which abide eternally, love is the greatest."

*"Blessed is the man that trusteth in the LORD, and whose hope the LORD is"* (Jeremiah 17:7).

## ATTENTION!

**Stockholders of Free Will Baptist Press**

**The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 9, 1958, at 10:00 a. m. The meeting will be held in the assembly room of the Press**

**If you own or represent stock be sure you are present for the meeting on the above date.**

**Rev. R. N. Hinnant, President**

The world is full of men who are making good livings but poor lives.

Most people talk Christianity by the yard who can't walk it by the inch.

## Can Sin Be Hid?

Cleva R. Hanna

Bill asked to go fishing and his father promised that when he finished planting the beans he might go. So, Bill began dropping two beans in each hill as his father had directed. In his impatience to be off he soon began dropping a handful of beans at a time. Finally, he dumped all from the bucket, pushed some dirt over the pile and ran for the fishing hole.

Some days later his father said, "Bill, let's go down and see how the beans are coming along."

Then it was that the boy realized those beans would show what he had done. Fearful of punishment he followed his father hesitantly.

At the bean patch the father stood for several minutes looking silently while the lad's dismay grew. Finally, to Bill's amazement, his father said, "Son, let's kneel down and talk to God about this." Then he prayed, "Lord, I don't mind losing this crop of beans if you'll just help my boy to know that the beans always come up in life."

## Quiet Men

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four-inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.—William P. Barker, "Twelve Who Were Chosen," (The Fleming H. Revell Company).

## Dangerous Explosives!

Percy Buck tells of a mining town in Bolivia where a small church was constructed from the odds and ends of crating boxes shipped in by several large firms. The pulpit desk was made of a packing crate that remained unpainted. As the minister stepped up to preach the first sermon, he noted the words, stenciled on the boards of the stand, "Explosivos Peligrosos"—"Dangerous Explosives." So it is! There is enough explosive potential in the Word of God that, if preached in clarion certainty, it would blast away all that divides, hurts, and grieves.—Roy O. McClain, "This Way, Please," (The Fleming H. Revell Company).



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## VICTORY CELEBRATION ANNOUNCEMENT

Free Will Baptist Bible College  
3609 Richland Avenue  
Nashville, Tennessee  
August 1, 1958

Dear Friend:

For several months we have been asking God to give us a plan to present to our people to pay off the indebtedness on our recently built student lounge-dining hall building. We believe this prayer has been answered, and we want to tell you about the plans.

It will take \$60,000 to make Free Will Baptist Bible College debt free. Here are our plans: December 17 and 18 will be "Victory Celebration Days." At 9:00 a. m. on December 18 every person and church that has made a gift to the expansion program since July, 1956, will have his gift posted. Gifts in cash and pledges will be counted. (The pledges will be for a one year period.) We can have the greatest victory on that day that Free Will Baptists have ever known.

It will take teamwork. Every church,

large and small, every pastor, and layman must join hands in sacrificial work and giving to make this dream come true. It can be done; I believe it will.

It is important that everyone of us set a goal. Maybe you would like to set aside a certain amount each week or month for this special project. If your church is participating, you can make your gift through your church. I know there are hundreds of churches across our denomination that can give the equivalent of \$1.00 per member. Some can give more. This is the simplest plan I know and one the pastor can work as he visits and makes contacts among his members.

I hope and pray that we will hear from hundreds of you telling us that we can count on you. Let us have your letter or card. Another thing, remember Free Will Baptist Bible College in your family devotions.

God bless you.

Yours in Christ,  
L. C. Johnson  
President

## Vacation Bible School at LaGrange Church

The annual vacation Bible school was held at LaGrange, North Carolina, Free Will Baptist Church on June 2-6. It was reported to be one of the best vacation Bible schools ever held at the LaGrange Church. The enrollment was 126, the average attendance was 111, and the offering for the week amounted to \$26.54.

Classes assembled each day from 2:00 to 5:00 p. m., under the direction of the pastor's wife, Mrs. Everette Bryan. Teachers and helpers for the week were as follows: Nursery department—Mrs. Rose Hart, Mrs. Nannie G. Aldridge, Mrs. Marjorie Hines and Mrs. Vivian Nobles, with an enrollment of 15; beginners' department—Mrs. Nora Rhodes, Mrs. Frances Aldridge and Mrs. Marlene Aldridge, with an enrollment of 19; primary department—Mrs. Evelyn Hines and Mrs. Emzy Singleton, with an enrollment of 38; junior department No. 1—Mrs. Sudie Wiggins, Mrs. Margaret Sutton and Mrs. Harriett Wilson, with an enrollment of 21; junior department No. 2—Mrs. Virginia Wade,

Mrs. Ola Ham and Miss Jean Ham, with an enrollment of 21; intermediate department—Mrs. Evelyn Stallings and Miss Joyce Letchworth, with an enrollment of 17. Mrs. Carolyn Howe served as pianist and Mrs. Grace Frazier directed the singing.

During the assembly each day, Mrs. Bryan told a missionary story. The school voted to send the offering for the week to foreign missions. Refreshments were served each day by members of the woman's auxiliary. A picnic supper was held on the church grounds for the children and their parents on Friday at 7:00 p. m. The closing program was held after supper at 8:00 p. m. The attendance certificates were awarded to all students attending as many as four days. There was a large percentage of perfect attendance awards.

## Bible College Alumni Hold Fellowship Meet

The North Carolina Chapter of the Alumni Association of Free Will Baptist

Bible College met on August 5, at Davis Free Will Baptist Church, Davis, North Carolina. The host pastor was the Rev. Henry Van Kluyve who is a 1957 graduate of the Bible College. Mrs. Van Kluyve is the former Miss Virginia Hales who attended the college in 1950.

The opening service began at 10:30 with devotions conducted by the Rev. Adam Scott, pastor of Saratoga Free Will Baptist Church. A report of the needs of the college was given by the Rev. J. R. Davidson, pastor of Goldsboro Free Will Baptist Church, who is a member of the college board of trustees.

During the brief business period the Alumni Association accepted the report of a committee in setting up a student loan fund for worthy and needy students of the Bible College. The loan fund will be raised by the Alumni Association of North Carolina with a suggested contribution of \$5.00 per member. The goal was set for this year at \$250.00. There was a total of \$89.00 contributed during the day. It is hoped that all former students and graduates of the college will make their contribution each year. It may be mailed to the Rev. J. C. Lynn, Ayden, North Carolina. The funds will be handled by the proper administration at the Bible College.

The morning message was delivered by the Rev. Billy Walker, pastor of Rocky Mount Free Will Baptist Church. A picnic lunch was spread at the noon hour. After lunch the alumni grouped together for a period of recreation and fellowship. There was a total of 46 persons present with 28 adults and former students of the college.

The Rev. Walter Reynolds, pastor of Bethany Free Will Baptist Church, Winterville, is president of the association. The Rev. J. C. Lynn, pastor of Elm Grove Free Will Baptist Church is secretary-treasurer and the Rev. LaRue Davis, pastor of Maranatha Free Will Baptist Church, Greenville, is assistant secretary.

## The Safe Compass

• A country lad who was about leaving his Sunday school and friends to go up to the metropolis to take a situation there, was accompanied to his starting place by a Christian friend, who kindly said to him: "Now, my boy, recollect you are going to launch your craft on a dangerous ocean."

"Yes, I know it," said the boy. Then taking a Bible out of his pocket, and holding it up, he added, "But you see I have a safe compass to steer by." The guide of young Timothy is still the best of youth.—*Happy Hour.*



# NOTES — AND — QUOTES

By J. C. Griffin



## DO UNTO OTHERS

by C. Leslie Miller

"And as ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

Laws are easy to make and difficult to enforce. Rules may be multiplied but a will or power to fulfill them must be present in order to make the rules effective. Our nation is not suffering from a dearth of laws but from a spirit of lawlessness. The quality of our laws is not at fault but rather, the quality of the people. Even a golden rule cannot produce a golden people.

In our own generation we have had vividly portrayed in the Eighteenth Amendment, the futility of attempting to legislate righteousness. Because the law said it was unlawful to produce, sell, or possess intoxicating beverages, thousands of Americans who previously did not indulge, became imbibers. The law was good but it could not cope with a lawless generation.

We must never forget that history's greatest nation failed under the greatest system of laws known by man. If righteousness could be produced by legislation, then Israel would have been righteous. Ever since Adam failed under the simple probation placed upon him by God, mankind has been a race of rebels. Instinctively man hates the law and resents restraint.

The question of juvenile delinquency may frequently be answered in the tales of mothers who boast of their winnings at the card parties and the bingo tables. The question may further be answered by the fathers who brag of how they had a parking ticket fixed. Even ministers and Christian members are not immune to this spirit of lawlessness so prevalent today.

The apostle, James, very aptly pictured human nature in the words, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, . . . because ye ask amiss, that ye may consume it upon your lusts" (James 4:1-3).

Yes, it takes more than a golden rule to make men what God wants them to be. If this, or any other rule or law, could have brought men to God, Christ never would

have gone to the Cross. He died because man was at heart, a lawless rebel. He fulfilled the law for us, because it never could have been fulfilled in us. The so-called Golden Rule is not a way of salvation, but rather, the normal conduct of a person who has been saved through repentance and faith in the Lord Jesus Christ.

We are of necessity a social order of beings. Even the Scriptures recognize that *none of us liveth to himself, and no man dieth to himself*. Monasticism has never been in God's order. When Jesus was praying for His disciples He said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

As members of a social society we make our demands of others described by Jesus in the words, "As ye would that men should do to you." What an amazingly comprehensive statement! Could we people the world with characters of our own choice what kind of world would it be? If everyone treated us as we like to be treated? If all meanness, unkindness, impatience, selfishness, and all unworthy qualities were removed from the souls of all men? All this was suggested in Christ's statement.

We would want men to be loving toward us. We would want them to love us even in our weakness and failures. We would want them to love us, not for what we have or what we do for them, but for what we are.

We would want them to be kind to us and ever patient. We would want them to sympathize with us in our sorrows and rejoice with us in our joys. We would want them to generously give of themselves and their possessions in our moments of need. We would want them to be charitable and forgiving; to lovingly pull the cloak of forgetfulness over our shameful episodes. We would want them always to be cheerful and pleasing toward us, even when skies are dark and circumstances are trying. We would want them to be tenderly understanding even when our words are sharp and our actions unreasonable. We would want them to be clean, pure, moral, spiritual, almost divine.

Yet, we must never forget that this is a two-way road. That which we wish to flow from others to us, must flow from us to men. We must ever recognize and assume our obligations of others. This was Christ's divine demand, "Do ye also to them likewise!" Our expectations of others dare never surpass the fulfillment of our obligations to them. The love we desire, we must give. The cheerfulness we expect, we must show. The affection we requite, we must proffer. The purity and godliness we appreciate in our fellow men must be the fibers of our own charac-

ter. We dare be nothing less because we expect no less of others.

Yet, even should we fulfill all these obligations to others, there would still remain God's demands of ourselves and others. God's thoughts and ways are as high above ours as the heavens are higher than the earth. His standards are all divine. At our best, we are humans, members of a depraved race with a distorted sense of values. Apart from a divine impartation of life and godliness we could never fulfill the golden rule. Much less are we naturally able to meet the divine demands. To be perfect as He is perfect; to be holy as He is holy; to be loving as He is love; to be true as He is faithful—who would dare lay claim to a human ability to fulfill these demands of a righteous God?

But there is a divine enabling! There is an impartation of a divine nature! There is a transforming power of a divine love! Thank God! Oh, thanks be to God that through Christ all this is possible for you—and, even for me!—*Gospel Herald*.

## The Threefold Experience of the Christian Life

(continued from page seven)

We work for Him in service. We are saved to serve. To what purpose is the bringing out of His likeness in us in sanctification? It is for Christ to serve through us. Just so far then, as we fit into divine order, we will want to serve Him; our energies will be devoted to loving, sacrificial service for Him. We will seek above all else to be well pleasing to Him. We should get joy in service to Christ. Someone has said if there is a museum in heaven, we shall probably think the objects are dull as they are displayed on a sparkling cloth of gold. We would find two mites, a boy's lunch, a cup of cold water, and a broken vase. These gifts were the most lavish gifts these persons could give Jesus. This should make us to realize that no matter how small a thing may be which we do in service to Christ, it is important.

If we would put less concentration on wishing we could do more for the Master, and do what we could, we would be much better workers. Let's be of service to the Master while we are at East Carolina College and while we are young. We may start by taking an active interest in the Free Will Baptist Student Fellowship and trying to get others interested in spiritual matters. Christ has done so much for us, why can't we do a little more for Him? Please try to serve the Master better in the future. Let's show Him we want to do something for His cause.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### HOBBY FAIR

Esther Miller Payler

**W**HY DON'T you play with dolls?" teased Andy, as he passed Harmon's garage, and saw Ida, hard at work with her father's wood-working tools.

"Because I like to play with tools better," answered Ida, and swung her pigtails back over her shoulder, so the ribbons bounced like butterflies.

"Tomboy Ida, Tomboy Ida!" sang out Andy as he rode down the street on his bicycle.

"I can't stand that boy!" said Ida aloud. Soon she was so interested in her work of making a small bookcase for her room, that she forgot about Andy. As she was carefully sanding the wood, and running her fingers over it to feel its satiny smoothness, she saw Andy pass, the basket of his bicycle piled high with packages.

"Tomboy Ida!" he yelled. "You act like a boy! Why don't you dress like one, too?"

Ida bent her head more over her work, but her face was red and she wanted to yell at Andy. "A soft answer turneth away wrath: but greivous words stir up strife." That was the verse she had to say last Sunday in Sunday school.

"It's easy to say the words, but it's hard to do," said Ida, as she rubbed the sandpaper harder than ever over the wood.

"Are you talking to yourself?" asked Muriel, her friend, as she came into the garage.

"No, just saying over my memory verse from Sunday to keep me from yelling nasty words at that Andy. He makes me cross!"

"He's just jealous you can make better things than he can, and he's a boy!" comforted Muriel.

"I hope I get that Hobby Fair prize for cabinet making!" said Ida.

"So do I. It would serve Andy right. He has got it every year so far and he thinks it is his," added Muriel.

"He does need the money though," said Ida frowning. "With his father sick and not able to work, and two little brothers and a sister, he has to work delivering packages to help out at home."

"If your work is better, you deserve the prize," said Muriel.

Ida bit her lips. "Yes, I am going to make

this bookcase as beautiful as I can and enter it."

"What will you do with the prize money, if you get it?" asked Muriel.

"I'll spend it on my vacation. Ten dollars will buy a lot of sodas, malted milks and things I may want," said Ida trying to forget about Andy.

As soon as school was over each evening, Ida worked on the bookcase. When Andy passed he always yelled: "Tomboy Ida!" or, "Such junk you call cabinet work?" or some other remark.

The evening before the Hobby Fair, the bookcase was finished and Ida and Muriel were looking at it and waiting for the truck man to come and take it to the school gymnasium where the Hobby Fair was to be held.

Bob, Andy's littlest brother, peeped into the garage. "That's a pretty bookcase!" he said.

"I am going to take it to the Hobby Fair," said Ida proudly.

"Andy made a cabinet and table in one for Mrs. Mark's living room. He is going to take it to the Hobby Fair first and win the prize," said the little boy, his eyes big.

"Well," answered Ida and winked at Muriel.

"How does he know he is going to win the prize?" asked Muriel.

The little boy stared at her and then said: "He always does. This time he better had, or I won't get a new pair of pants, neither will he or my brother. We can't go to Sunday school with patched pants, so it is important Andy wins, he says."

Ida swallowed hard and did not look at Muriel. "I have to run some errands now. Good-by!" The boy darted down the drive and up the street as fast as his thin legs could carry him. His overalls were clean but patched in both knees. His shirt was faded.

"I'd feel like I was taking the prize away if I did win it," said Ida thoughtfully.

Just then Andy passed and shouted: "Tomboy Ida! Still working on your junk?"

Ida tossed her head and did not answer him, "Now, I am going to enter anyway and show that smarty!"

Muriel snapped: "So would I!"

The truck rumbled up the driveway. The bookcase was loaded on it and taken to the Hobby Fair. The next day when Ida and Muriel were looking at the exhibits at noontime, Andy passed with another boy from their room. "Look at that cheese box of a case!" he said loudly, not looking at them. "Girls could find better use for their time than making such a monster!" Andy and the boys laughed.

"He may sing another tune when the judges get through!" said Muriel.

"I hope so," said Ida. "It would serve him right to lose! His cabinet-table combination is good though."

Just then Andy's little brothers and sisters passed the girls. Bob pointed to his brother's table combination: "Isn't it fine?" he said his eyes shining. He turned to Ida: "Do you think it will win first prize, honest?"

Ida could only nod her head yes. Somehow she could not find her voice. Ida saw the judges looking around and making notations on their pads. All that afternoon during classes, Ida could not help thinking of the look in little Bob's eyes. "Winning that prize is surely important to him, to Andy's whole family."

As soon as school was over, Ida hurried to the principal's office. Mr. Ross was the head of the judging committee. "What is it, Ida?" Mr. Ross' eyes twinkled behind his spectacles. "You are certainly a fine cabinet maker. Your bookcase is very well made."

"Mr. Ross, I would like to withdraw my entry. It is not to be considered for a prize." Ida spoke very fast before she would change her mind.

"You have a very good chance for the first prize," reminded Mr. Ross.

"That is all the more reason why I must withdraw, but I do not wish the other contestants to know," said Ida, her face getting red.

Mr. Ross studied her face thoughtfully. He was quiet a long time, so that Ida could hear the tick of the big clock on the wall. "All right, if you wish it," said Mr. Ross. "I think I understand. It is very generous of you."

That evening when the prizes were given and Andy went forward to receive his ten-dollar check, little Bob who was standing next to Ida, clapped hard and long even after everyone else was through. He whispered to Ida, and his eyes shone with joy: "Now we all get our new pants!"

Muriel whispered to Ida, "You should have received a prize too!"

Ida grinned happily: "I did get a prize. I shall never forget it!"

Muriel looked surprised, but Ida kept on grinning.



"But when thou doest alms (good deeds), let not thy left hand know what thy right hand doeth: that thine alms may be in

secret: and thy Father which seeth in secret himself shall reward thee openly" (Matthew 6:3, 4).—*The Gospel Herald*.

# OIL STOVE SERMON

Sarah C. Lewis

**D**ID YOU LIGHT the oil heater out in the workshop for me, Lou?" asked Bart Randall as he attacked the beef roast and potatoes on his dinner plate.

"Well—y-e-s, Bart; I did. You—asked me to, you know," replied his wife hesitantly.

"Or you wouldn't have done it, eh?" laughed Bart. "Honestly, that's the way it sounded, honey."

Louise looked at her husband with tear-filled eyes. "Oh, Bart, you know how happy I am to do any little thing for you! But I just couldn't help hoping that you'd change your mind and go to the prayer meeting this evening, instead of working."

"Well, I'm not going, Lou," announced Bart positively. "I told you so yesterday, and I meant what I said. Actually, I feel closer to the Lord out in the garage than I do at the chapel. Sounds terrible, I know, but it's true! There's such an awful coldness at the chapel that I usually feel as if I'm at the North Pole!"

"Oh, surely it's not *that* bad, Bart," demurred Louise. "Maybe the folks just don't know how to be friendly. Or perhaps each one is waiting for the others to speak first. They probably mean all right."

"Don't know how to be friendly?" Bart's voice was sarcastic. "They know how all right! They can be as chummy as you please with anybody they're interested in. They gather in twos and threes and chatter like magpies, not seeing or hearing anything that goes on around them! But only one person spoke to me last week, besides the preacher. It was that new Mr. Landon I told you about. I don't think he's paired off with anybody yet. And what got under my skin was that nobody at all spoke to

either of those two new couples who just joined with us lately!"

"What about Joe and Betty Jordan?" asked Louise. "They usually speak to everybody. Weren't they there?"

"Yes, but they left before the meeting was over," answered Bart. "I couldn't help thinking it was because they didn't want to speak to Don Kirk, who was sitting right in front of them. I haven't seen them speak since that argument they had in the business meeting."

"Oh, dear!" grieved Louise. "Why do they all hold that against Don? I know he made a mistake but, he was surely trying to do the right thing. He meant well. And anyway he apologized."

"I know, Lou. But it's made almost everybody dislike him, just the same. And here's another thing. Don hasn't prayed once in the prayer meeting since it happened. And neither have several others who used to pray often."

"Did you pray at the meeting last week, Bart?" asked his wife searchingly.

"Me? No, honey. Who could pray in a cold storage locker like that? I couldn't feel the Spirit at all. How could I pray?"

"Couldn't you pray if you were filled with the Spirit, no matter where you were?" persisted Louise.

Bart was silent for a moment. Then he said with a shrug of his shoulders, "It's no use, Lou. I'm tired of sitting in that freezing atmosphere at the chapel. I can't see any evidence of love or fellowship there any longer. And I'm through!"

"Have you tried to show your love and fellowship to the others, Bart?" Louise tried again.

"Well, no; I don't guess I have," Bart

admitted. "But why should I? They don't want it. Besides, what could just one insignificant person like me do? They couldn't feel any warmth from just one person. Not even if I were red hot. I go there happy in the Lord, and I come away frozen and miserable. And I'm sick of it! I'm quitting, and there's no use to say any more about it!"

Louise wiped away a surreptitious tear from her cheek. How she would have liked to be free to go to the services herself! But her aged mother could not be left alone, even for a few minutes. And Bart wouldn't know how to take care of her as she did.

"I'm afraid you'll find it pretty cold out in the workshop, dear," she said, changing the subject. "There's a north wind blowing."

"Yes, I know," he said. "That little oil stove is a good one, but the garage is so full of cracks that it really doesn't do a lot of good."

"Then I'd just take the stove out of there and stop trying to heat the place at all, Bart, if I were you," Louise declared. "As it is, you're wasting oil and accomplishing nothing."

Bart looked at his wife in amazement. "But it helps *some*," he said. "At least it makes the place bearable, even if it isn't comfortable. And I can always go over to the stove and warm my hands and feet. That helps an awful lot."

"Yes, I suppose it does," agreed Louise, her eyes twinkling.

"You suppose it does? Of course it does! What's got into you, Lou? I never heard you talk so silly before. You know I have to work out there. We need the money I make on the cabinets and what-nots and things. And if I can't be as warm as I'd like to be, I just have to do the best I can. I can't quit because of the cold," he finished.

"But you can quit the prayer meeting because of the cold, Bart?" Louise asked earnestly. "That's not particularly important?"

Bart was speechless with the blow Louise had dealt him. He opened his mouth to reply, but no words came. Louise said nothing, but in her heart she prayed silently, "O Lord, please show him. Show him how it really looks in Thy sight."

"Lou," began Bart, finally, "you're so right. I didn't understand before, somehow. But I do now. Even one little fire is bound to raise the temperature a few degrees. And I guess a warm Christian at the chapel would help as much as the oil stove helps in the workshop, anyway! And even if there's only that one, others can at least warm their spiritual hands and feet by him, and it would help. It would help

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# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## FROM THE FIELD

### HOME MISSIONS

"Please find enclosed \$6.00 sent in from the Pleasant View Sunday School of Hope-well Association No. 1. I hope these few dollars will help some lost boy or girl to know Christ as Saviour."—Mrs. Jessie Waggoner, Sunday School Secretary, Atoka, Oklahoma.

"Enclosed please find \$15.00. My sister who wants to be known only as a friend to home missions asked me to send this to you to be used in the Old Mexico project.

"Hope you folks are doing well for the summer months."—Mrs. Dallas Sparks, Cookeville, Tennessee.

"Here is my July offering for Brother Billows in Mexico and the Whaleys in Alaska.

"We pray to God that you will get every dollar you need. May God bless you in your whole work. Only wish we could do more, but the Master knows our hearts and knows we are willing."—Brother and Sister McAdams, Huntsville, Texas.

"We are sending our Bible school offering to the Whaleys. We know they can use it. Our prayers are going up for them all the time.

"We sure hope the Alaskan work is doing fine, we think of it a lot.

"We have changed pastors since the Whaleys were here. Brother Hilton felt another leading; we are proud of him and our new pastor, Rev. Terry.

"Remember our church in your prayers. Our Sunday school has grown to 93. I think we will make 100 this Sunday."—Mildred Keusinger, Springfield, Missouri.

### FOREIGN MISSIONS

"I have thought some time of writing you about our work here in Buhl, Idaho; and also to ask some questions about our foreign missionaries, but seem to be busy so much of the time until I haven't.

"We have only the one church here in Idaho as yet, but efforts are being put forth to get other work going and we hope in the future we will have other churches and a state work here. At this time I am happy to report that the church here at Buhl is moving for God. Souls are being

saved and our fine people are becoming mission minded. We only have a small church with 50 to 60 in Sunday school, but we want to help in the great work of God to the foreign lands. We have a ladies' mission, and a wonderful league. My people would love to know all we can about our missionaries who they are, when they entered the field, and what they have on each field as to churches, mission posts, training schools, and also which field is in the greatest need. I am sure this will help my people and do know that it takes time to send personal letters so if you could give this information in Contact, I believe it will help a lot of our people. We also are praying for our home missions, and feel that we are but a mere mission here in Buhl. At this writing I am in a revival at Burley, Idaho—60 miles from here and make the trip there and back each night. Please pray for us here that God will send others to move into this state and help in the building for God through the Free Will Baptist people.—Rev. Virgil Florence.

"Just this word to let you know that more than ever our church has been made aware of the need of the foreign fields and the need concerning the same. We have set aside one Sunday night a month as mission night. We will have a message each time with a special offering for missions. Our offerings as you know will go through the state board here in North Carolina. We wanted you to know that we were challenged to do a real job for foreign missions. If at any time you are in eastern North Carolina we will be glad to have you in our church for a service.

"This is in addition to what we are already doing for missions."—Winston Sweeney, Stacy, North Carolina.

"Enclosed you will find a money order for \$4.80. This is our fifth Sunday offering for foreign missions from Smyrna Sunday School, Beaufort County."—Mrs. Mabel Rowe, Blounts Creek, North Carolina.

"Enclosed you will find a check in the amount of \$50. This is the final installment of my pledge of \$100 on the ministers' mission station for Africa. I had hoped that other ministers of our beloved denomination would follow suit and send in the \$10,000 needed to build a mission station in Africa.

"I am sure that there are at least 99 other

ministers whom God has blessed to the degree that they could give a like amount for this urgent cause if they only would. I have pledged and paid this amount because God has been very gracious to me, and I want to help someone else have the opportunity to hear the blessed Word of Life. When the pledge was made I was making it in faith. I did not have the money, and knew that God would supply my needs if I would only trust Him. This is not part of my tithe as I give that to my local church, but this is a faith offering over and above my tithe.

"May God richly bless you as you direct the work of our National Foreign Missions Department."—Robert L. Edwards, Arapahoe, North Carolina.

"Again I say, I really enjoyed the fellowship with you as we went to the Patmos Church in Georgia to the missionary meeting. I trust that God is still blessing you.

"We had a wonderful vacation Bible school with 119 enrolled and an average attendance of 107. God blessed us with the salvation of 12 juniors and rededication of 2 intermediates. We humbly thank God for His working in the hearts of the children. The offerings of the school were \$14.12 which are being sent to the North India missions. If the need is greater somewhere else just use it to do the most.

"Sunday before last we were thrilled because we had a record-breaking attendance of 177 in Sunday school. God did it and we thank Him.

"May God bless you, your family, and mission work."—Bob L. Jones, Dothan, Alabama.

"I am indeed grateful for the literature forwarded to me by your organization. After reading the various articles, I am more convinced and willing to become a missionary preacher.

"I am requesting all the information concerning your educational institutions, and your missionary manual.

"Should there be any information or instructions you deem necessary for me, I pray you will feel free to send them anytime.

"Hoping that I too will be of some service in this great struggle of winning men's souls to Christ."—Leo A. Johnson, Las Vegas, Nevada.

"Yesterday I received the June issue of the Prayer and Praise Letter, and thought perhaps you would like to know how much all our league appreciates it. Each month it proves an inspiration to us to work harder to interest others in mission work and to pray more ourselves.

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# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice Among Nations

(Lesson for August 24)

Lesson: Micah 4:1-7; Acts 10:34, 35;  
Ephesians 2:13-16.

Golden Text: Revelation 13:3, 4

### I. INTRODUCTION

Micah prophesied a warless world based on the principles of justice and good will under the supervision of Him who is the Prince of Peace.

"But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it" (Vs. 1).

The figurative use of the mountain in the Scriptures, like beasts, means political power in the world (Daniel 2:35). The mountain of the house of the LORD was understood by the Hebrews to refer to the coming of the Messiah King who was of the house, or family, of David. They expected Him to restore the kingdom of Israel and establish, with Jerusalem as the center, a world kingdom of righteousness. Jesus' own disciples shared in this belief all through His earthly ministry (Acts 1:6). —*The Bible Teacher*. (F.W.B.).

### II. HINTS THAT HELP

1. The time of the Messianic Kingdom is in God's hands, but its certainty has been revealed to us.

2. All earthly nations shall have a share in the Kingdom, but God's chosen nation will be supreme.

3. A very wholesome spiritual influence will be exerted on the nations of the world by the coming Kingdom of Christ.

4. Disarmament of all nations will occur when the Lord comes without any disarmament conference.

5. The nations of the world will no longer race for military supremacy when the Kingdom of Christ shall have been established.

6. The promised Kingdom is certain to be perfect because it will be administered by the Lord Himself.

7. There is no uncertainty about the promised Kingdom, for the Lord Himself has given the assurance.

8. Regardless of national or racial connection, the Lord has always put the em-

phasis on individuals.—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. For this part of our Printed Text we will refer to the lesson of November 11, 1956, in *The Bible Student* dealing with the same passage of Scripture.

"Let us note in the beginning, that there are differences of interpretations of Micah 4:1-7. The pre-millennialists interpret this passage to describe Christ's reign of a thousand year's duration in Jerusalem after the church age has been completed and Christ has taken the Bride out of the world. The post-millennialists interpret it to describe that golden age of a thousand year's duration in which time Christianity, having triumphed over the forces of evil, will hold sway over the world just prior to the second coming of Christ. Furthermore, between these two well-defined schools of theology, there are a number of others, perhaps not so clearly defined."—*The Bible Student* (F.W.B.).

Personally, we like to study Micah 4:1-7 with Zechariah 14. By reading Verses 1-3 of Zechariah 14, we are led to believe that the nation of Israel, at some future time, will defy some orders issued by the United Nations; and as a result, the U.N. will send an international army to reduce Jerusalem and the Jews to subjection.

2. In the last 3,000 years, the world has had only 277 years of peace. If we look at history, it offers no comfort. If we look skyward, praying, "Oh that thou wouldst rend the heavens, that thou wouldst come down!" (Isaiah 64:1), there is hope. We heartily agree with Clement Attlee who, in addressing the House of Commons, said, "The problem with the world is not with the bomb. The problem is with man!"

3. William Jennings Bryan was an outstanding, outspoken Christian statesman. Yet, he seemingly failed to grasp the import of the words, "For nation shall rise against nation, and kingdom against kingdom" (Matthew 24:7).

Mr. Bryan was Secretary of State in the cabinet of Woodrow Wilson, World War I President. In accepting the portfolio of state, Mr. Bryan said that if he believed that another war of major proportions was possible, he would not accept the secretaryship. Since then, World Wars I and II, and the Korean War have been fought! —*Selected*.

4. The story of Peter and Cornelius reveals how God breaks down national and racial prejudice. Peter, Christian though he was, was then not free from bigotry and racial narrowness. He was still bound by the graveclothes of Judaism. The vision at Joppa and the meeting with the Roman centurion were the means whereby God brought him into the larger vision and a realistic experience of oneness with a man of another race.—*Gist of the Lesson*.

5. Micah says that God will cast our sins into the depths of the sea (7:19). Such sins will never be held against us again. Illustrating this is the old story of a Scottish physician who was noted for his skill and piety. After his death, when his books were examined, several accounts had written across them in red ink, "Forgiven—too poor to pay."

His wife, who was of a different disposition, said: "These accounts must be paid." She therefore sued for the money. The judge asked her, "Is this your husband's handwriting in red ink?" She replied in the affirmative. "Then," said he, "there is not a tribunal in the land that can obtain the money where your husband has written, 'forgiven.'"

So likewise where Jesus writes the word forgiven across our account in the ledger of heaven, we are released from condemnation.—*Selected*.

6. One of the most familiar hymns of modern times is Toplady's "Rock of Ages." A verse from our lesson was the means of his conversion. "About the year 1756, a bright lad of sixteen, the son of Major Toplady, was taken by his widowed mother to visit some relative in Ireland. During their stay at the hamlet of Codymain, an earnest layman was holding evangelistic services in a barn for the surrounding peasantry. The young lad, Augustus Montague Toplady, was attracted there by curiosity. The homespun preacher's text that day was, 'Ye who sometimes were far off are made nigh by the blood of Christ' (Ephesians 2:13). Up to that time the boy had been a stranger to religion, but the plain, earnest discourse led him to Jesus Christ. So to the sermon which converted him we owe, in the end, his hymn.—*Peloubet's Select Notes*.

7. A young lawyer, professing to be an infidel, announced that he intended to locate in a place where there were no churches, no Sunday schools, no Bibles. He went west and opened his office. In less than a year he wrote to a classmate, begging him to come to his town and open a Sunday school. His letter concluded: "I have become convinced that a place without Christians and Sundays and churches and Bibles is too much like hell for any man to stay in." —*Leroy Lowell*.



## MISSIONS

(continued from page fourteen)

"Your note about the Eagletons however, caused me to reflect that there are a great number of appointees and possibly some on the field whose addresses I do not have. Would you be kind enough to send me a copy of the current mailing list.

"Above all things we give thanks to God for His unceasing mercy and for the faithful service of your board."—*Alice Hall, Missionary Chairman.*

## Oil Stove Sermon

(continued from page thirteen)

a lot. I see that now!"

"It certainly would help!" said Louise happily. "And when people do get warmed up, and begin to be on fire for the Lord, He can use them in His service. He can't unless they do, you know."

"That's so!" said Bart, getting enthusiastic. "I'll try and see if I can warm up poor Don a little tonight, for a starter. He's acted like a sick kitten ever since that argument. And now I come to think of it, I haven't seen him give out a single tract, or collar anybody to talk to them about salvation for a long time. He just draws himself in his shell, and stays there."

Louise looked at her husband with shining eyes. "Do you mean that you're going to the meeting this evening, after all?" she inquired.

"Yes, honey, I'm going! Tonight and all the other nights! I might not be a very big stove, but I'll ask the Lord to kindle a bigger fire in me, and I'll do my best to warm up the place! And I'll go around among the congregation, too, and try to warm up the cold hands and feet of the others!"

Louise laughed with joy, and hugged Bart ecstatically. "Oh, I'm so glad!" she cried, again and again. "I'm so glad!"

"Well, I guess I'd better shave, honey," Bart said at last. "Do I have a clean shirt?"

"Right on the hanger behind the door," she told him. "And your tie and hanky are on the dresser. I pressed your suit, too."

"You little conniver!" he accused, laughingly. "You with your oil stove and cold workshop! I'll bet you knew I was going all the time, didn't you?"

"Well, I was praying that you would, Bart," she admitted. "And somehow I just felt that God would answer my prayer!"

"I'm glad you prayed, Lou," he said soberly. "I certainly needed your prayers. I guess I've been as cold and critical and unfriendly as any of those that I've been criticizing."

"But things will be different now," she assured him. "You'd better run along and start dressing. The time is just flying!"

"Wait till I run out and shut off the oil stove," he said, grabbing his coat.

"It's a shame it had to burn all the afternoon for nothing," she lamented.

"Not at all," replied Bart. "That's the best day's work that stove ever did!"

"Well, I think so too," agreed Louise joyously.—*Gospel Herald.*

## WHOSE FEET?

Chester Shuler

● In Bible times there were few means of transportation other than riding an animal or walking. Consequently, people's feet are often mentioned by the Bible writers, and those who read the Word a great deal are familiar with some things that feet did. See how quickly you can correctly answer these questions. Allow 10 points for each right answer: 90 is excellent, 80 very good, 70 good, 60 fair.

1. Whose feet traveled many miles over unknown paths to an unknown land, for God?

(Gideon's, Abraham's, Zechariah's)

2. Who declared he would rather have his feet follow God than walk in the paths of sin?

(Gideon, Abraham, Moses, Jonah)

3. Whose feet tried to walk on water, when their owner might have drowned had he not been rescued by One who could walk on the waves?

(Paul's, Peter's, Pilate's)

4. Who would rather have their feet fastened in stocks than to stop singing praises to God?

(Caleb and Joshua, Ananias and Sapphira, Paul and Silas)

5. Whose feet chased wild animals and caused their owner to lose a blessing?

(David's, Saul's, Esau's, Abel's, Jacob's)

6. Whose feet ran away from an angry brother, and caused their owner to see angels while using a stone for a pillow?

(Jonah's, Elisha's, Elijah's, Jacob's, Joseph's)

7. Whose feet ran gladly on an errand for his aged father, but landed, with their owner, in a deep pit?

(Paul's, Silas', James', Joseph's)

8. Whose feet clanked along in chains to a far country where a great king lived? (Samuel's, Jeremiah's, Daniel's, Paul's, Cain's)

9. Whose feet climbed a mountain to be with a Friend, and the owners thereof had a glimpse of glory?

(Paul, Silas, Caleb's; Peter, James, John's; Abraham, Isaac, Joseph's)

10. Whose feet stole into the camp of the enemy to help their owner hear a man's dream and save the Israelites from the enemy?

(Saul's, Paul's, Joshua's, Gideon's, John's)

## Answers

10. Gideon's (Judges 7:13).
9. Peter, James, John's (Matthew 17:1-3).
8. Daniel's (Daniel 1:1, 2).
7. Joseph's (Genesis 37:14-24).
6. Jacob's (Genesis 28:10, 12).
5. Esau's (Genesis 27:30, 31).
4. Paul and Silas (Acts 16:24, 25).
3. Peter's (Matthew 14:29-31).
2. Moses (Hebrews 11:24, 25).
1. Abraham's (Genesis 12:4, 5).

## Heavenly Business

Of course God answers prayer—but just a moment, please. Prayer is far more than petition, request and intercession. It is first and foremost adoration, thanksgiving and praise. Render therefore unto the Lord His due. Let your heart be filled with worship, even as you approach God's throne with your petitions. The God who answers prayer loves to hear His children pray. Let us then be about this heavenly business, the first thing in the morning, the last thing at night, and often in between. Let us maintain our prayer contact with our Father who loves us and who doeth all things well.—*Charles J. Woodbridge, "Tell Us, Please," (The Fleming H. Revell Company).*

●  
God is far more concerned with what we are than with what we do.

●  
It is quite often the case that people keep their stumbling block under their hat.

●  
One should give more concern to making a life than making a living.



# <sup>\$5</sup> the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY 20, 1955

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## MAKING SUNSHINE

When days are dark and rainy  
And I am feeling blue,  
My mamma tells me gently  
The things that I should do.

She says that I should never  
Be cross or sulk or pout,  
Or keep complaining all the time  
Because I can't go out.

Instead I should be happy  
And smile and laugh and play  
And frolic with the baby  
On every dreary day.

She calls this making sunshine  
When there is none outside,  
And tells my papa when he comes  
That I'm her joy and pride.

—Mary A. Lynch.



# EDITORIAL

## NATIONAL EPIDEMIC

C. H. Overman

Bible scholars cannot help but see a great parallel in the history of the Israelites and that of our own nation. God had done everything for their good that was possible. Instructions had been given, prophets had been sent and provisions had been made; but still they were unfaithful.

The prophet, Isaiah, takes up where the previous prophets left off and reminds them once again of their need of God. His pathetic message is introduced thusly: "Hear O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (Isaiah 1:2, 3).

The scene as described here is pathetic indeed, but perhaps it is no more so than in our day. We cannot but wonder if God feels the same way toward this wonderfully blessed nation. In these verses, and others we will consider, Israel is found guilty of some very base sins. So great were their sins that these words were addressed to the entire nation of Israel; for their sins had reached the proportion of a national epidemic.

### THEIR SINS DESCRIBED

It is true that the rebellious must see himself as he actually is before he can see his need of God. God, through His prophet, is doing just this in this passage. May we note:

(1) They were charged with the sin of ingratitude. This is a sin of the highest nature and is thought very little about. There is no other so rude and repulsive. Men lose respect and admiration for such a person. Think how God must feel when His own creation is ungrateful. He had nourished Israel as a baby; He had brought them up to apparent adulthood, but they had rebelled. He had actually exalted them in the eyes of other nations. In spite of God's goodness in their history, they were still ungrateful to Him.

This sin is spoken of several times in the Scriptures. On one occasion Christ healed ten lepers, but only one of them returned to thank Him. (See Luke 17:17.) The writer makes it quite clear that Christ was greatly displeased with the nine ungrateful men. In Acts, Chapter 1, we read of the Gentile apostasy, and one of the steps toward their apostasy was the sin of ingratitude. God expects our thanksgiving, and without it His displeasure is upon us. All that we are and have we owe to Him and the least we can do is to show our thankfulness to Him.

(2) They were charged with ignorance and inconsideration. They were ignorant of their master's presence and blessings. So great was their sin that they were classed even lower than the animals. The ox, which is a brute beast, knows his owner and thus serves him. The ass, also a dumb and brute beast, knows his master's crib—he knows where his provisions are—but His chosen people did not know or consider. Man's folly is thus placed on the lowest of levels.

Man must first know that he belongs to God. He made us, and we are His people. God's providence is our crib; yet, many do not accept it in this present day. Judah had not stopped to consider the things mentioned in this passage.

(3) They were charged with pravity and corruption. "Ah sinful

nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, . . . Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint" (Vv. 4, 5). Diseases in the head and heart are the most dangerous. When the entire head is sick, the whole body is sick. When the heart is sin-sick, then the whole body is sick; and in such condition is subject to death.

God had actually stricken them, but even their affliction had not brought them to faithfulness. Their wounds were open and sore; their country was desolate; but, "Except the LORD of hosts had left unto us a very small remnant, we would have been as Sodom, . . ." (Vs. 9).

### THERE IS ALWAYS HOPE

No matter how dark the night, the light of day will surely come. No soul can be so destitute that there is no hope. Even amid the sins of Judah there was hope for their salvation. God had become disgusted with their offerings and sacrifices; their calling of assemblies and their feast days. Everything about them was repulsive to His divine nature, but amid all this He said: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Vv. 16-18).

No greater invitation can be given the vilest of sinners than this wonderful passage. These people with all their sins could still come to God. There was hope in His infinite mercy and grace. The invitation is extended to our own nation, laden with sins and crime; with selfishness and ingratitude. Christian leaders are calling America to repent, but it must begin in each individual's heart.

"So great is the power of forgiveness that even past sin can become a minister for Christ. There is an old legend that sometimes when Peter was preaching he would hear the crowing of a cock, and for a moment he would be overcome with embarrassment and confusion. Then he would recover himself and preach with a new and more burning zeal and earnestness and tenderness." —Selected.

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# ATTENTION!

## Free Will Baptist PASTORS and PARENTS and EAST CAROLINA COLLEGE STUDENTS



Rev. R. B. Crawford, Chairman of  
North Carolina Free Will Baptist College  
Fellowship

This fellowship organization is for the purpose of getting all Free Will Baptist students on the campus to meet at least weekly for a time of worship, meditation and fellowship. This is an important organization for students of like faith. The fellowship meets each Monday at 5:15 p. m. at the Y-Hut on the campus. There is a planned devotion each meeting by one of the students, and the speakers alternate Mondays from students to various guest speakers. At each meeting a meal is served by one of the woman's auxiliaries near Greenville.

Pastors and parents, please encourage your students to sign up at the time they register as *Free Will Baptist*, not just *Baptist*.

There are three Free Will Baptist churches in Greenville. Any of these churches will provide rides to and from church services. Freshmen will be given further in-

## A Stiff-Necked People

• "A Stiff-Necked People" is the new working title of the National Broadcasting Company's Sunday afternoon report on Israel. According to newsmen, Chet Huntley, the program known as "The Next Ten Years" has given way to the new name which was taken from the book of Exodus. Mr. Huntley went to Palestine to provide on-the-spot interviews and coverage. This not-too-complementary title does give God's version of the attitude of the Jews in Moses' day to His precepts. The human race in general could be listed under such a heading, but God has something better for those who will have it: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. Be ye not as the horse or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee" (Psalm 32:8, 9).—A. Reid Jepson (Copyright E.R.A., 1958).

Never was there a lock of soul trouble but there was a key to it in the Word of God.

formation at convocation in Austin Auditorium, Friday, September 5, 7:30 p. m.

Church-College night is September 7, 7:30 p. m. at the churches. Freshmen have permission to ride to the church. Be at Cotton Hall at 7:15 p. m.

## Cragmont Assembly, Inc.

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### JULY NEWS

As usual, there were no scheduled conferences held at Cragmont during July. The weather was recorded on the warm sheet of the calendar, but it was comfortable, nice and pleasant here in the valley. Among the 123 guests and visitors registered during the month, there were family groups from Florida, Georgia, South Carolina, Mississippi, Tennessee, Texas and Virginia, as well as those of North Carolina.

The Blue Ridge Association convened the last day of the month and continued through the second day of August. For some reason, vacation or otherwise, a very small number came for the Youth for Christ Rally the second Sunday afternoon.

We feel inclined to use some of the space

allotted for this month's news for the purpose of conveying a short message to young people. The youth of this generation are facing problems more serious and of far greater momentum than those which confronted us who were their age fifty or more years ago. The forces of evil are testing inexperienced and innocent ones, and challenging them to prove their faith, worth and stability.

Permit us, boys and girls, to insist that you resist the wrong and take a firm stand for the right. Do not be dismayed at juvenile delinquency reports and widely publicized allegations that the youth of your generation are traveling at breakneck speed on the road to destruction, and that without remedy. Do not allow reports of the wild rampage of crime in youthful ranks

to discourage you in your efforts to build and maintain pure, honest and dependable Christian manhood and womanhood. May these things embolden your courage, whet your determination, and urge you forward in your efforts to prove your sterile character and Christian fortitude. Let the world be impressed and know beyond a doubt, by your attitude and daily conduct, that the youth of your generation have not become a heap of disintegrated human refuse. You can do it. It takes grit and Christian backbone, and faith in the Lord and His people.

The chief objective of Cragmont Assembly is to provide ways and means of helping boys and girls to better understand the realisms of life, and to enable them to better prepare themselves for personal responsibilities in the affairs of life which encourage and promote friendship and peace through Christian relationships.

We cordially invite you, yea, even urge you, to join us in our efforts to enlarge and improve this institution so that it may grow into a better and more efficient Christian training center for young people. Come and visit Cragmont any time you can.



**I**N the early days during the settlement of California, there lived a vile and profane man who often boasted that he feared neither God, man, nor the devil. Bill was one of the first stagecoach drivers in the west. For forty years he traveled the same route over rugged and treacherous mountain passages, and it was often necessary for him to push hard on the brake lest the coach plummet over the mountain-side. Finally, one day Bill reached the end of the trail. He lay in the humble log cabin on what shortly was to prove to be his deathbed. Friends who dropped by noticed him kicking with his right foot as if he were reaching for something. They

we die" is the cry which comes merrily from their hearts. Sensuality, passion and lust are the things which dominate and drive them. The passing pleasures of the moment are their god. But, "Be not deceived; God is not mocked: . . ." To these and the countless others who have gone before and who shall come after, God has given warning: ". . . whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; . . ." (Galatians 6:7, 8). This is one of God's irrevocable and unchangeable laws. Just as no farmer who plants cotton can reap corn, so no individual who sows in lust will reap in purity.

ed turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, . . ." (Ezekiel 33:11). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). Over nineteen-hundred years ago God allowed His own Son to leave heaven's glories and come to this earth to redeem the world from its sin. Though sinless Himself, He bore our sins, paid our penalty, died our death, reaped our harvest. Whosoever therefore soweth to the Spirit shall of the Spirit reap life everlasting.

# I CAN'T FIND THE BRAKE

Don Johnson

thought it too warm and tried to make him comfortable by removing most of the covers. Still he continued to reach out with his right foot. They spoke to him, but received no response. An old friend stepped up to the bedside and asked, "What's the matter, Bill? Isn't there something I can do for you?" Looking up into Joe's face with an unforgettable expression, Bill said, "I'm speeding down the hill and I can't find the brake!"

Many who read this tract are joining the stagecoach driver in determining their eternal destiny. They are sowing to the wind in loose, carefree living, boasting that neither do they fear God, man, nor the devil. "Eat drink, and be merry, for tomorrow

It has been said that "We sow a thought and reap an act; we sow an act and reap a habit; we sow a habit and reap a character; we sow a character and reap a destiny." To those who sow a life of sin there awaits the awful harvest of death, *for the wages of sin is death, and the soul that sinneth, it shall die.* Man in his corrupt nature naturally chooses to sow to destruction. He quickly and willingly plants the seed which brings forth eternal death in a tortuous hell, separated in utter darkness forever.

God did not mean it to be this way. He lovingly warns and pleads: ". . . As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wick-

The hell at the end of a Christless life will face you no longer; the harvest of death as the wages for sin will vanish and melt away, if you will heed God's message today. But if you continue carelessly sowing, you will one day find yourself in the same predicament as the old stagecoach driver. You will be plummeting downhill unable to find the brake. And harvest will surely come.

Right now, right where you are, in simple, humble childlike faith, lift your heart toward God. Turn from your sins to His Son, Jesus Christ. Let Christ come in and be your Saviour. Won't you accept Him right now?—American Tract Society.

## WHEN THE MODERN TIDE STRUCK OUR HOME

Paul Rader

**I** WILL never forget when the modern tide struck our home. My sister weighed one hundred pounds. She was an artist, nervous and temperamental and all that kind of stuff that we had to watch out for. She was an artist, while we had to make our own living. She got music and some other ideas in her head, and came home from college the first year. That

morning after breakfast, when we had prayer, she rose sweetly and excused herself and went upstairs.

She "got by" with it that morning, but father "took note of it"; and the next morning, when she excused herself, he said, "Sit still."

"But really," she pouted, "I don't care to stay."

"I think a person should have some liberty in religion," she answered.

"You can have all the liberty you please in religion," Father told her, "but I run this house; I paid for your grub, I bought the clothes you have on, I paid for your education. Sit down there quietly and listen while a father who loves you reads and prays."

My big brother came home one day. He had made money for himself and had a big fat cigar in his mouth. He smoked it awhile on the back porch. Father came out, reached out his hand, took the cigar and, throwing it into the garden, said, "Don't smoke them around here any more."

"I would like to know what right you have to throw that cigar out," brother complained.



"This is my house. I am rearing boys and making a specialty of it, and you don't get by with that kind of stuff. When you are working for a man he can tell you whether to smoke in his office or in his warehouse. I am running this house. God gave me the command to do so."

"I will go somewhere else," my brother threatened.

"I am sorry: I love you," Father replied quietly, "but if you want the cigar worse than you do the home, you can go."

He went away three weeks, and came back and said, "Dad, you are all right. I submit and will play the game according to the rules."

Most people say, "Well, you have to let children have their way."

Is that so? Then good-by to home, to government, to everything, God will not stand for that.

I had a father who stood by the river of life, thank God, an old pile-driver, and smiled while he drove down the jetty. He never licked me in his life, but I always knew I had one coming if I needed it. He raised ten children and did it as an under-master of God.

You never saw a spoiled boy in your life to whom the mother had given everything she had, that would not take that little mother and trample on her heart before he got through.

God intended parents and children to live together in the unit He ordained. He commands parents thus and with a covenant attached: "Train up a child in the way he should go: and when he is old, he will not depart from it."

I thought I was getting away with something. I left my father's Christ and the Bible because of the teaching in the universities into which I went. The antichrist spirit of plunder in modern *kulture* clothes attracted me. I lost my faith. My father died, and before he died, he turned his face heavenward with the happiest, most beautiful smile. Someone leaned over the bed and said, "Dr. Rader, how can you smile like that when there is not one of your children that is serving the Lord?"

He smiled back as he answered, "That doesn't matter a bit. It was settled long ago. I brought them up as He commanded me. They will every one be in. They are a strongheaded group, but God will lead them. He will bring them in."

And every last one of them is in tonight, yes, every one.

God talks to fathers and mothers, and God stands behind fathers and mothers with all the army and navy of heaven when they stand Godward for their children. Oh, for a praying fatherhood in our nation, and mothers that pray for their children! I tell you God hears them, He hears, He hears! —*Gospel Herald*.

## BONNIE FARMER-SLIDES ITINERARY

*Free Will Baptist Children's Home,*

*Middlesex, North Carolina*

### WESTERN CONFERENCE

August 22—Shady Grove, (Durham Co.)  
August 24—Sherron Acres  
August 25—Fellowship  
August 26—Calvary  
August 27—Edgemont  
August 28—Oak Grove  
August 29—Black Jack Grove

### CAPE FEAR CONFERENCE

August 31—Goldsboro  
September 2—Riverside  
September 3—Tee's Chapel  
September 4—Yelverton's Grove  
September 5—Lanwood Chapel  
September 7—Smithfield

September 8—Hopewell  
September 9—Johnson Union  
September 10—Powhatan  
September 11—St. Mary's Grove  
September 12—Bethel (Johnston Co.)  
September 14—Prospect  
September 15—Buie's Creek  
September 18—Stevens' Chapel  
September 19—Pleasant Grove  
September 21—Lee's Chapel  
September 22—Corinth  
September 23—Roberts' Grove  
September 24—Shady Grove  
September 25—Clinton  
September 26—St. Paul  
September 28—Oak Grove

## NATIONAL

# Day of Prayer

**I**N keeping with a promise he made last year, and in line with a congressional resolution, President Eisenhower has set aside Wednesday, October 1, as a National Day of Prayer. He asked citizens of all faiths to join him in praying for the nation and for peace in the world.

The proclamation was in answer to a congressional resolution asking that a day other than a Sunday be set aside each year when the people "may turn to God in prayer and meditation at churches, in groups and as individuals."

Last year, the President told a New York pastor that he was "astonished to find, upon going to my own church at 8:30 that morning (last October 2,) that only a handful of people were present." (The nationwide ignoral of the presidential proclamation last year has been noted by many preachers and newspaper editors, most of whom were honest enough to place the blame where it belonged—on their own doorstep—since they had neglected to provide adequate publicity.)

The President's reaction last year came in a personal letter to Pastor Henry H. Heins of St. Paul's Lutheran Church, Liberty, New York, who had reported that only six persons came to his church to pray. In answer to Mr. Heins' appeal that something be done this year to make people

more fully aware of the observance, the President replied that things had not been much better in Washington. Promised President Eisenhower: "So far as the government is concerned, I shall see what can be done in the future from our end to make certain that this information is widely disseminated. Incidentally, certain of my associates hope that the first Wednesday in October can be built up as a tradition for the national day of prayer."

Announcing the proclamation, the White House said it was the President's intention for the remaining years of his term to designate the first Wednesday in October annually as the National Day of Prayer. This will be done, it was explained, "so that some clergymen who missed seeing past proclamations will know in advance when the observance will take place."

That which lies in the well of your thought will come up in the bucket of your speech.

Man will wrangle for religion, fight for it, unite for it, die for it—anything but live for it!



# NEWS NOTES

## National Superannuation Report for July, 1958

The following is the financial report of the National Superannuation Board for the month of July, 1958, as submitted by the secretary-treasurer, Mrs. K. V. Shutes:

Cash on Hand, July 1 \$2,591.08

### Receipts

From Co-Operative Plan:

Arkansas	\$ 15.59
California	8.60
Florida	1.07
Georgia	6.50
Illinois	6.67
Kentucky	1.65
Michigan	11.86
Mississippi	22.87
Missouri	3.72
North Carolina	20.86
Tennessee	2.49
Texas	16.90
North Carolina (Designated)	12.21

Other Receipts:

Alabama	37.25
Arkansas	10.25
Georgia	63.25
Missouri	32.63
New Mexico	5.10
North Carolina	121.00
Oklahoma	7.00
South Carolina	6.12
Tennessee	34.00
Virginia	21.18

From Insurees on

Premiums 79.84

Total Receipts 548.61

Total to Account For \$3,139.69

### Disbursements

Free Will Baptist Press (For Printing of Brochures, Envelopes, Letterheads, Letters, Shipping Charges and Postage)	\$1,208.33
Premiums on Insurees	159.67
Secretarial Services	60.00
Postage and Shipping Charges	5.54

Total Disbursements 1,433.54

Balance in Treasury, July 31 \$1,706.15

ing on Saturday, August 30. The Rev. Paul Brown of Rockingham, North Carolina, is the moderator of the union, and the Rev. R. R. Shepherd of Hamlet, North Carolina, is clerk.

Everyone is invited to attend this union. The church is located about four miles east of Hamlet, North Carolina.

## Albemarle District Meetings At Mt. Olive Church

The Albemarle District meetings will be held at Mt. Olive Free Will Baptist Church near Plymouth, North Carolina, on August 30, 31. The theme for the meetings is "The Church," and the aim is "To help us realize the true meaning of the Church."

The Rev. Charlie Overton, moderator, will preside over the union meeting. The program for this meeting is as follows:

### Morning Session

- 10:00—Devotions, Mr. Winfred Brickhouse
- 10:10—Welcome Address, Local Pastor  
—Response, Rev. Ralph Osborne
- 10:15—Moderator's Address
- 10:20—Minutes of Last Union  
—Roll Call of Ministers and Churches  
—Recognition of Visiting Ministers  
—Announcements
- 11:15—Congregational Singing and Worship  
—Offering for Children's Home  
—Special Music, Host Church
- 11:30—Union Meeting Message, Rev. Bobby Aycock
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Mr. Windell Ange
- 1:15—Business Period  
—Report of Treasurer  
—Announcement of Next Union
- 2:15—Closing Hymn and Benediction

## Coming Events

August 18-23—Woman's Auxiliary Conference, Cragmont Assembly, Black Mountain, North Carolina; Mrs. L. E. Ballard, Director.

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnston County.

Mr. J. T. Keech is the president of the Albemarle League Union and will preside over the league union which meets Saturday evening, August 30, at 7:30. The program is as follows:

### Evening Session

- 7:30—Devotions, Mr. Wayne West
- 7:40—President's Message
- 7:45—Appointment of Digest Committee  
—Roll Call of Leagues  
—Minutes of Last Union  
—Recognition of Ministers  
—Announcements
- 8:00—Congregational Singing  
—Special Music, Host League
- 8:15—Business Period  
—Report of Committee  
—Awarding Banner  
—Treasurer's Report
- 8:30—The League Program  
—Bible Drill
- 9:00—Closing Hymn and Adjournment

Mr. Oscar Webster is president of the Albemarle Sunday School Convention which meets Sunday, August 31, at 10:00 a.m. The program for the convention is as follows:

### Morning Session

- 10:00—Devotions, Rev. Herbert Bryan
- 10:05—Welcome Address, Local Superintendent
- 10:10—President's Message
- 10:15—Sunday School Lesson, Mrs. J. A. Alexander
- 10:40—Enrollment of Ministers  
—Recognition of Visiting Ministers  
—Reading Minutes of Last Convention  
—Sunday School Reports  
—Announcements  
—Congregational Singing and Worship  
—Offering for Children's Home  
—Special Music, Host Sunday School
- 11:30—Message, Rev. C. H. Overman
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Mr. Hubert Cox
- 1:10—Business Period  
—Report of Treasurer  
—Announcement of Next Convention
- 2:00—Adjournment

## Rev. Thomas Williams To Conduct Revival

Revival services will be at Mount Moriah Free Will Baptist Church on Sunday night, August 24, with the Rev. Thomas Williams of Hamlet, North Carolina, as the guest speaker. The church is located about four miles east of Hamlet. Services will be each evening at 7:45.

Everyone is invited to attend these revival services which will continue throughout the week. The Rev. Angus Prevatt is pastor of the church.

## Fourth Union Meeting At Mount Moriah Church

The Mount Moriah Free Will Baptist Church will be host to a fourth union meet-





### **Musical Messengers to Conclude Busy Summer Itinerary**

The Musical Messengers' summer itinerary of evangelistic meetings went into its final stage this week as the five-man team carried their program of song and sermon into Virginia.

Portsmouth was the first Virginia stop for the group. They first appeared on the Portsmouth Free Will Baptist Church telecast at 7:00 p. m., Tuesday, August 19. An eight o'clock service followed in the Portsmouth Church, the Rev. Eugene Waddell pastor.

The group moved across to Norfolk to open a five-day series at the Hyde Park Free Will Baptist Church Wednesday night, August 20. The Rev. Joe R. Haas is the pastor.

The Hyde Park series will continue through Sunday night, August 24. Members of the quartet—Jerry Ballard, Milton Worthington, Melvin Worthington, and R. J. Kennedy—will rotate on the speaking calendar. Dave Cochrane will accompany the ensemble on piano and organ as well as feature his special instrumental solo arrangements nightly.

The Messengers will swing back through eastern North Carolina for several one-night rallies before concluding their summer itinerary with a week-end evangelistic series in the First Free Will Baptist Church, Kenly, North Carolina, on August 29-31.

Mr. Ballard announces that for the first time the team's quartet has records for re-

lease. The new phonograph records, of the 45 r.p.m. variety, contain the two most requested songs during the quartet's summer work. On the front side is the popular sacred song, "It Took a Miracle." On the opposite side is a newer song, "Not My Will." The record is being sold by mail orders at the team's Ayden, North Carolina, office and also in the group's meetings for \$1 each. Thus another Free Will Baptist musical group has made records for sale. Previously, records were made by the Gospeliers and the Kings Messengers of Nashville, Tennessee.

The Musical Messengers' records are being pressed by Mercury records, Starday subsidiary in Nashville, Tennessee. However, the records are being released under the team's own label.

### **N. C. Western Conference Ministers to Meet**

The Rev. R. N. Hinnant announces that the ministers' meeting of the Western Conference of North Carolina will convene at the Free Will Baptist Children's Home, Middlesex, North Carolina, on Tuesday, August 26, 1958.

All ministers of this conference and those who are pastoring in the conference are urged to attend. This meeting is very important to each pastor as the state convention will convene two weeks after this meeting. Business that needs the attention of each minister of the conference will be discussed. Lunch will be served by the

home.

The following is the scheduled program for the meeting:

#### *Morning Session*

- Song Service, Rev. Johnnie Eason
- 10:00—Devotions, Rev. M. L. Johnson
- 10:15—Welcome Address, Rev. S. A. Smith
- 10:20—Response, Rev. James A. Evans
- 10:25—Roll Call of Ministers and Business Session
- 10:45—Testimony Service, Rev. W. O. Lassiter
- 11:15—Song Service, Rev. Earl Glenn
- 11:30—Message, Rev. R. N. Hinnant
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Rev. Dan Rivers
- 1:15—General Business and Discussion
- 3:00—Benediction, Rev. L. H. Boykin

### **Free Union Church Host to Meetings**

Free Union Free Will Baptist Church, Greene County, North Carolina, will be host to the Fourth Union Meeting of the Central Conference on August 30, at 10:00 a. m. The league union will meet on August 30 at 8:00 p. m. Then on Sunday, August 31, at 10:00 a. m., the Sunday school and auxiliary convention will be held.

The program for the union meeting has been scheduled as follows:

#### *Morning Session*

- 10:00—Devotions, Mrs. Lucy Tyndall
- 10:15—Welcome, Mrs. Robert Heath
- 10:20—Response, R. C. Proctor
- 10:30—Moderator's Message
- 10:40—Business Session
- 11:30—Union Sermon, Rev. Wilbert Everton
- Alternate, Rev. N. D. Beaman
- 12:00—Lunch

#### *Afternoon Session*

- 1:00—Devotions, Mrs. Joseph Leakman
- 1:20—Business Session
- 2:00—Special Music, Host Church
- 2:20—Report of Committees
- 3:00—Adjourn

The following is the program for the Sunday school and auxiliary convention:

#### *Morning Session*

- 10:00—Sunday School
- 11:00—Devotions, Miss Peggy Mangum
- 11:10—Welcome, Mrs. T. E. Tyndall
- Response, Mrs. Albert Proctor
- 11:15—Recognition of Ministers and Delegates
- Special Music, LaGrange Quartet
- 11:20—Offering for Children's Home
- 11:25—Sermon, Rev. N. D. Beaman
- Alternate, Rev. R. L. Norville
- 12:00—Appointment of Committees
- 12:15—Lunch

#### *Afternoon Session*

- 1:15—Devotions, Rev. L. B. Manning
- (continued on page sixteen)



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Is there a Scripture that says "Be sure your sins will find you out"? If so, please locate it for me.—Amanda Duval, Oklahoma.

**Answer:** No, not that I am aware of. There is to be found in Numbers 32:23, the expression "... and be sure that your sin (not sins) will find you out." Again, in the Scripture, "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them" (Isaiah 59:12).

**Question:** Do the Scriptures teach anywhere that the Holy Spirit strives unusually with unbelievers for a brief period or two trying to woo them so that they yield to Christ and if they do not come to Christ after this kind and merciful effort He withdraws to never bother them again?—A. R.

**Answer:** No! The Bible throughout sets forth clear and unmistakeable teaching that God is compassionate, patient and longsuffering. "And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing" (Exodus 36:6). "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Numbers 14:18). "For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious and merciful, and will not turn away his face from you, if ye return unto him" (2 Chronicles 30:9). "And refused to obey, neither mere mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion appointed a captain to return to their bondage: but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not" (Nehemiah 9:17). "I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted" (Psalm 88:15).

"The LORD is merciful and gracious, slow to anger, and plenteous in mercy" (Psalm 103:8). Compare these with "Have I any pleasure at all that the wicked should die? saith the Lord GOD: and not that he should return from his ways, and live? . . . Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn yourselves, and live ye" (Ezekiel 18:23, 31, 32). "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). The Holy Spirit is sometimes grieved and even quenched, yet all this suggests His long and continuous striving and patience with sinners. It is true however that the Holy Spirit may cease His patience and striving. For example, it is said of Israel that she so provoked God's Holy Spirit that He turned from being their helpful companion to be their enemy and fought against her. "But they rebelled, and vexed his holy Spirit: therefore he was turned to be their enemy, and he fought against them" (Isaiah 63:10). This was done, however, as one may see by refreshing his memory in Israel's history, after several centuries of helpful watch care over her who with the passing years increased her provocation of Him. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till there was no remedy. "Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon him that stooped for age: he gave them all into his hand" (2 Chronicles 36:16, 17). This no doubt happened to individuals. God's Spirit will not always strive with rebellious man. "And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years" (Genesis 6:3). For all I or anyone else may know, however, the Spirit of God

## Prayer Requests

Cuba: "The work here is enjoying the blessings of God in spite of existing political conditions. Do keep us before the throne and pray that the Lord in His wisdom might overrule this thing and even somehow get glory to Himself from it."—Mrs. Emma Ruth Willey.

India: "I wonder if you would please convey the Bible woman's and pastor's warmest thanks for the support that is coming in for them. I, too, send warmest thanks and appreciation for the support of these two individuals. They are doing a good job for the Lord, and we deeply appreciate them and their services to Him.

"Pray for us and the work. We are ever expanding, and we need much prayer. The Mohammedan man who was baptized here on New Year's Day gave a very lovely testimony Sunday. He told of much persecution but the joy of the Lord kept him from becoming despondent. His wife is still an unbeliever. Both he and she need much prayer."—Miss Volena Wilson.

India: "When you pray, pray for a new group of Santals with whom we've made contact. They seem openhearted. There's been no chance for a definite response yet, but pray that the Lord will prepare hearts and enable us to present the message clearly. We are just beginning the study of Santali. Ask the Lord to help. It's hard to get time for new languages. We try to concentrate on language study and lesson preparation during the monsoon when we can't get about very much, but even that goes quickly with many interruptions."—Trula Gunter Cronk.

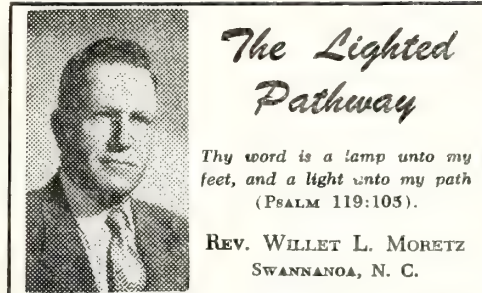
Coming to grips with life does not mean handshaking your way through it.

What your conscience knows about you is more important than what your neighbors say about you.

If we had to walk in the other fellow's shoes we might not criticize his gait.

can, and does deal with some folk just as your question states. No one can freely describe His operations; either is there any who may limit them. I know of no verse or passage that fully sustains all your questions implicate.





## HUMILITY

"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

Before you read this article please read Matthew 18:1-6.

Humility is another one of the great Christian graces. To possess and practice humility is to have and do like Christ while He was here as our example.

Someone has said, "Humility—the state of being humble; freedom from pride and arrogance; a modest estimate of one's worth, or a sense of unworthiness through imperfection or sinfulness; meekness." And after the foregoing definition he continues with the following observations, "Humility, as a characteristic of the Christian, is one of the effects of the divine grace upon the human mind and soul. It is by no means to be regarded as meanness or baseness, but it is a medium between foolish and ignominious self-effacement and pride and vainglory. When we are humble we do not attribute to ourselves any goodness or virtue that we do not have, we do not overrate ourselves, we do not take immoderate delight in ourselves, we realize our imperfections, and we ascribe all our goodness and good works to God. The Bible teaches that humility is pleasing to God, and we have, as a pattern of humility, the Master Himself."

One of the very best of the more recent articles on this subject that I have read was written by Mr. J. C. Penney, and published in a recent issue of *The Christian Herald*, under the title, "The Virtue of Humility."

"There is nothing degrading or abject about humility. It is the attribute of the man who does not trust in himself or his own righteousness. It is evident in the person who never makes the mistake of despising others.

"I suggest that it is as important in life as in business to make provision for an audit, a stocktaking, a periodic inventory. Clearly if we are to benefit by such action we must not be hampered by pride or self-esteem. We must begin in the company of the Publican. We must pray his prayer. We must emulate his humble spirit.

"It was Dwight L. Moody who said, 'I have never met a man who has given me as much trouble as myself.'

"Know thyself" is an ancient philosopher's dictum. It is also sound common sense. The man who knows both his weak and his strong points is likely to approach other men in a spirit which will invite confidence and good will. It is the basic relationship which is implicit in the Golden Rule.

"I am not claiming sainthood for any man, but rather a motivation which may well be called vocation, and which is based upon a profound belief in God, and a humble recognition of self-limitation. Here are the roots of service. If business does not offer that, it is a failure even though it may show profits.

"I affirm and believe that unselfish service is a paying proposition. Unselfish, ultimately, but inevitably, turns to advantage; treat men fairly and liberally, and they will respond in like manner.

"Humble self-examination and self-recognition must be followed by self-denial. I have always known that hard work is an essential ingredient of success. The spirit of man is the fuel, but it must create energy, and that entails burning sacrifice. Diligence, not indulgence, will get things done.

"Nothing gives a man more driving power than a determination to aim at the highest. The world makes progress because of men and women who have met great challenge and shown courage in succeeding.

"I deplore the present-day yearning of youth for security. Most young people seem to be looking for the easiest road to a comfortable home, a big car, and ample leisure time. The element of sacrifice in response to a challenge is being eliminated, and too often *Easy Street* is being substituted."

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5).

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

## Resolution of Respect

Whereas our heavenly Father in His infinite wisdom and tender mercy saw fit to call our beloved sister, Matilda Sutton Warren, to her heavenly reward, we, the members of the Ladies' Auxiliary of St. Paul Church, submit the following resolutions:

First, that though we are saddened by her passing, we bow in humble submission, and due recognition to His holy will in calling the spirit of our co-worker in the

auxiliary and church to be forever with Him.

Second, that we mourn the loss of one so true and faithful, and we will ever cherish her memory. We extend to the family our deepest sympathy and love over their great loss. May the faith that sustained her, comfort and sustain them throughout their lives.

Third, that a copy of these resolutions be put on our records, a copy be sent to the family and to *The Free Will Baptist*.

Mrs. W. E. Thornton

## Mrs. Zenia Brickhouse

God in His infinite wisdom and tender mercy has seen fit to call a loving mother, a devoted wife and a Christian woman, Mrs. Zenia Brickhouse, Age 86, to her heavenly reward. She was a faithful member of Sound Side Free Will Baptist Church, Columbia, North Carolina, until failing health hindered her attendance at the services. However, in her last years, she attended services when she was physically able. She was always interested in prayer meetings and invited them into her home. There was always someone to read God's Word to her when she could not attend the Sunday morning services.

Her absence makes the home very lonely for the children who miss her so much. But the children and her friends know that God does for His children what is best for them. Her body was laid to rest on July 6, 1958. We know that our loss is heaven's gain. We now look toward that celestial city where we shall meet and never part again.

No one has been able to stand up indefinitely under the weight of carrying a grudge.

Because you have occasional sinking spells of despondency, don't despair, just remember the sun has a sinking spell every night.

A braggart is an expert with an *I-opener*.

## THE MAIL BOX

### PASTOR RESIGNS CHURCH

"I would like to notify our churches that I have resigned as pastor of Dawson's Grove Free Will Baptist Church near Enfield, North Carolina, and will be available for full time pastoral services the first of September. I can be contacted by calling Enfield 3114 or by writing to the following address."—Rev. Robert Rollins, Route 1, Enfield, North Carolina.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Bible College Begins Seventeenth Year, September 3

Free Will Baptist Bible College will begin its seventeenth year, September 3, with an expected record enrollment, according to Dr. L. C. Johnson, president.

The dining hall will open September 2 and dormitory students are to arrive by 10 o'clock that night. Registration will begin Wednesday, September 3. The registration office is still accepting applications, and those who plan to enroll should contact the Bible College immediately.

In addition to the regular four-year bachelor of arts curriculum, an institute will be taught. This is a special training

program for students who desire only two years of training and students who do not have high school diplomas.

Added to the faculty this year will be Ralph C. Hampton of Modesto, California. Mr. Hampton, honor student from last year's graduating class, will head the Practical Work Department and Physical Education Department; he will also teach courses in the Institute.

Plant Superintendent J. B. Hall has kept a crew of men busy during the summer months painting and readying the buildings for the school opening.

## HIDDEN TREASURES IN OUR YOUTH

During the next few weeks, 3,000 Free Will Baptist boys and girls will gather their books and head for college. But for every student who enters college in September, there will be another one, of equal intelligence, who will stop his formal education with high school.

Within our churches and Sunday schools, there are 3,000 capable young men and women who will be left behind in September when college and university doors swing open. Think what these students could mean to our denomination ten years from now if they would continue their education and become teachers, nurses, doctors, engineers, pastors, missionaries, musicians and just good intelligent lay leaders.

If Free Will Baptists could develop and direct into constructive channels the potential within our youth, our church would experience its greatest awakening in the 230 years of our history.

"But who can I do?" you ask. Survey your churches, Sunday school and community. How many boys and girls come to your mind who have graduated from high school, but who have not pursued their education further? Go to see these students and talk with them as a friend about the value of a college education. The young man or woman who faces life today without education beyond high school is seriously handicapped. A college education is no more today than a high school education was a generation ago.

Some of these students will doubtless say

they would like to go to college, but they do not have the money. Probably you could make them a small loan or sign a note with them. If it is a good student, you would never have to worry about security.

You could ask your neighbors to contribute to a fund to help a particular deserving student. Your Sunday school class could help. The thrill of your life would be in knowing that you had helped one of God's children to develop the talents which God had given him.

At Mount Olive Junior College we will be glad to help any deserving student to make the necessary arrangements to attend our college. Why not send us the names and addresses of some young people in whom you are especially interested? There is still time for them to enroll for the term beginning September 8.

On investment in your youth is an eternal investment.

A builder builded a temple;

He wrought with care and skill;

Pillars and groins and arches

Were fashioned to meet his will;

And men said when they saw its beauty:

"It shall never know decay.

Great is thy skill, O builder,

Thy fame shall endure for aye."

A teacher builded a temple;

She wrought with skill and care;

Forming each pillar with patience,

Laying each stone with prayer.

None saw the unceasing effort;  
None knew of the marvelous plan;  
For the temple the teacher builded  
Was unseen by the eyes of man.

Gone is the builder's temple;  
Crumbled into the dust,  
Pillar and groin and arches  
Food for consuming rust;  
But the temple the teacher builded  
Shall endure while the ages roll;—  
For that beautiful, unseen temple  
Was a child's immortal soul.

W. Burkette Raper, President  
Mount Olive Junior College

## Church Observes Youth Week End

The young people of Shady Grove Free Will Baptist Church, Sampson County, North Carolina, will observe a *Youth Week End* on August 23, 24. The Saturday night service will feature special music, a religious film, and a social hour. On Sunday morning the young people will have complete charge of the Sunday school. Mr. Kirby Joe Godwin, youth pastor, will bring the morning message during the hour of worship following the Sunday school.

† † †

## Home Mission Fields and Needs

Old Mexico—Missionaries: Miss Bessie Yeley, Miss Molly Barker, Rev. and Mrs. James E. Timmons, Rev. and Mrs. Authur Billows, Rev. and Mrs. Juan Lopez. Our greatest need is buildings. At the present time we own no property in Old Mexico. We also need extra support to get Miss Barker and Rev. and Mrs. Billows into the country.

Alaska—Missionaries: Rev. and Mrs. Lee D. Whaley. Our great need in Alaska is property. The rent on the present property is very expensive. We need a missionary residence and chapel at once. Other workers are also needed. The Whaleys need clothing for winter. All their sizes can be obtained from the National Home Missions office.

United States—Missionaries: Rev. and Mrs. Johnny Postelwaite, Rev. and Mrs. Paul Inbody, Rev. and Mrs. Melitino Martinez. Our needs are great in the Northwest. Brother Postelwaite needs extra finance for the new church building; this is also the need with Brother Inbody. Brother and Sister Martinez need some groups to help with their salary, and they are desperate for a regular church building.



# NOTES — AND — QUOTES

By J. C. Griffin



## SALVATION

"... Salvation is of the LORD" (Joh 2:9). No one can be saved by his own goodness. The doctrine which teaches that a child can be so trained and taught that they are developed into children of God will not hold with Bible doctrine. It makes no difference how well the child has been trained for he is still a sinner. God's Word declares that "... all have sinned" (Romans 5:12).

Take a child as soon as he can talk and he will not tell the truth about things. He will steal cookies and tell a falsehood to keep from being punished. He will do things that are wrong and declare that he did not do them. I once saw a three year old throw a stone against an automobile and then the child said, "I didn't do it." Why will a child do such things? Why will he do wrong and then tell a falsehood? It is because of the sinful nature which was handed down generation to generation through Adam. David made this confession: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psalm 51:5). So the child starts off in the way of sin.

John the Baptist said when Christ came to his baptism, "... Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Jesus said, "... Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16). Then we read, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). Thus a child has the nature of sin or a sinful nature, but Christ who came to seek and to save that which is lost paid the penalty for sin so that we are no longer lost because Adam sinned. Children that knoweth not the results of sin or the penalty of sin, nor the good of righteousness are saved at Calvary, because Christ took the sin of the world upon Himself. Again, let me repeat, people are not damned because Adam sinned, but men are damned because they willfully reject the salvation that Jesus Christ purchased when He died on the Cross.

## SALVATION—A GIFT

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). Notice that it is by grace that we are saved. Grace is

an unmerited favor. We do not merit salvation; it is by the grace of God. It is God's favor to lost humanity. May we notice again that salvation is a gift, but the gift must be accepted, according to the terms as given by the Lord. God has not promised to bestow the gift on any unwilling person. We must be anxious to receive as God is anxious to give. God wants us to be His children; we must want God to be our Father. God gives willingly; we must be equally willing to receive what He gives. God gives to us because He loves us. We must accept God's gift in expression of our love for God. A great many people try to get to heaven in order to escape hell-fire. We must seek the Lord not to escape punishment but for association and fellowship with Him. Christ gave Himself to save us from sin and death. We must give ourselves and worship and adore Him.

## SALVATION—COMPLETE

"For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Colossians 2:9, 10). There is no need for addition to completeness. When a child is born, he is born. He cannot be born in the flesh but one time. There is no second physical birth. When we are born of the water and of the Spirit, it is a complete work (John 3:5). There is no second spiritual birth. Certainly we grow in the physical, and the Bible teaches that we should grow spiritually.

Paul, in writing to the church at Ephesus, called these Christians *saints and the faithful in Christ*. Thus, they were born-again Christians. Paul prayed, "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places" (Ephesians 1:15-20). Now this prayer was offered for those who were saints and faithful in Christ. This prayer was not for a person who had never been born again or one who had not accepted the gift of salvation by accepting the Lord Jesus as God's only begotten Son. Christ said, "Neither do men put new wine into old bottles; ..." (Matthew 9:17). New wine must be put into new bottles or skins, and then the new skins will stretch

as the wine gives off gases and expands. A man must be made a new creature before he can be a recipient of the things that Paul was praying for. He must be a saint and be faithful in Christ Jesus.

## THE CHILD OF GOD MUST GROW

In 1 Peter 2:2 we read, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." If we are really saved, that is born again, we should grow. Peter writes again, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. ..." (2 Peter 3:18). How may we grow?

First we may grow by prayer. As we have said before, the only prayer that an unsaved person can pray is "God be merciful unto me, a sinner," or "God save me or I perish." These are the terms that the unsaved person must use, however the same thought can be put in other words. But one who has accepted God's gift can pray for anything that is needful for the body and soul or for his family or friends and even for his enemies. The promise to the saved person's prayer is "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

Second we must study God's Word, the Bible, in order to grow. Not only must we study the Bible, but we must live as the Bible teaches us to live. In fact, the only way to claim John 15:7 as our own is to live daily as the Bible gives command. To know the commandments we must study them. Jesus says, "Search the Scriptures." (See John 5:39.) Paul says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15). If a Christian does not study in order to know more about God and the wonderful gift of salvation, he disobeys God's Word. Therefore he sins, and sin must be repented of in order to have freedom in fellowship with God the Father and His Son, Jesus Christ.

## Stoney Creek Church Host to Youth Rally

A youth rally will be held at Stoney Creek Free Will Baptist Church, near Goldsboro, North Carolina, on Saturday, August 30, at 8:00 p. m.

The Rev. and Mrs. Arthur Billows, missionaries to Mexico, will be the special speakers. Mr. Billows is a native of Mexico.

The service will be sponsored by the Stoney Creek Y.P.A. All neighboring youth organizations are invited to this special service.

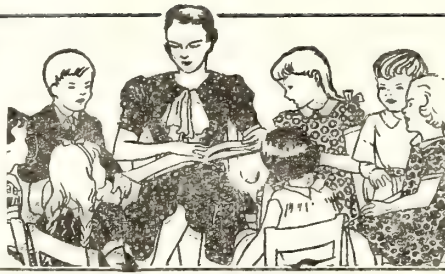
Mrs. Clement Sullivan is youth sponsor of the local church.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### THE BLUE JACKET

Margaret B. McKinney

CYNTHIA was happy because her cousin, Ann, was coming for a visit. She was only a few months older than her cousin and both of the girls loved to do the same things; that meant they had such wonderful times together.

As Cynthia got ready to go to the train to meet her cousin she was thinking of last year's spring vacation. She had gone to Ann's home out in the country. What a grand time they had riding Ann's pony! Then she thought about the last day of her visit when she fell off the pony. She looked at her hand and the tiny scar was still there. How thankful she was that God had helped her; for she could have easily been a cripple for life, Uncle Kenneth had said.

As the train pulled into the station Cynthia spied her cousin and ran towards her. "Hi, Cindy," called Ann. She always called her cousin "Cindy" for short.

No sooner were they home than they began to unpack Ann's suitcase. "What a beautiful blue jacket," Cynthia cried admiringly. "I wish it were mine." That was her worst fault—wanting all the nice things other people had. That opened the way for ugly envy to come into her heart. And envy made her do such mean things.

Ann had several new dresses. As each one was lifted from the suitcase Cynthia admired it, and wished it were hers. And the mean feeling inside her grew bigger and bigger. It made her almost hate Ann because those nice things belonged to her. It made her think: "My mother isn't good to me or she would buy me more new dresses." It was not kind of Cynthia to think that; because her mother loved her and did all she could to make her happy. But envy had started a whole train of mean thoughts and feelings. Envy is an awful thing! The Bible says it is like rottenness in the bones.

The next morning Ann came down to breakfast in a darling red jumper with a pretty white ruffled blouse.

"Greetings, princess Ann, we feel highly honored to have you with us this week," laughed Cynthia's older brother.

"Red looks lovely on you, dear," smiled

Cynthia's mother. But Cynthia did not say a word.

After dinner that day they decided to go through the new museum. When Ann came downstairs in her new green dress Cynthia was furious. She flew upstairs, saying she had a toothache.

"I hate her! Why did she have to change her clothes twice in one day? I know, just to show off. I never have any nice clothes," wept Cynthia.

Ann and Bill followed Cynthia upstairs and said they would go some other time when she was feeling better, but Cynthia told them to go on.

"But you will be all alone. Mother has gone to prayer meeting," said Bill sympathetically.

An idea was forming in Cynthia's mind as she begged them to go on without her. And when she heard the front door close she went over to the closet and started to hunt for Ann's new blue jacket and skirt. She found them and quickly slipped them on. Looking at herself in the mirror she smiled.

"I'm sure Bill would call me princess now," she said as she started for the door. Seeing that it looked like rain she ran back for her umbrella, then hurried away to Carol's. Carol was looking out the window when Cynthia came up the walk.

"Oh, Cynthia, you look just darling in that jacket and skirt," exclaimed Carol as she opened the door.

"Thanks a lot," said Cynthia.

"How about having a game of 'pick up sticks?' " offered Carol.

"All right, but I can't stay too long," replied Cynthia.

It was really raining when Cynthia started for home. She hoped the rain would not spot the jacket. But a terrific gust of wind came along and took her umbrella straight up in the air. She ran to catch it, but slipped and fell in a mud puddle!

"Ohhh," wailed Cynthia, "the blue jacket! It's ruined! What will Ann say?"

"It's all your fault, Ann, if you hadn't come with so many new clothes it wouldn't have happened," raved Cynthia, as she showed it to Ann.

"I'm sorry it turned out this way. Mother bought the jacket for you and told me to give it to you just before I left. We wanted to surprise you, Cindy," said Ann sweetly.

Cynthia looked up and her eyes fastened upon the motto which read, "Envy is the rottenness of the bones." Her mother hung it there long ago as a reminder that the Lord could take away all envy from her heart. But now for the first time Cynthia really wanted to ask Him to do it.—O. P. Boys and Girls.

### MORE BLESSED TO GIVE

Helen Drake

MOTHER," Linda called out as she entered the house. "Our teacher wants us to bring some of our toys and clothes to Sunday school for our missionaries to the Indians, to take back to the reservation with them. They want to give them to the little Indian children. May I bring some?"

"Yes, dear, I think that would be very nice. You have so many things, it would be a good thing to share them with someone else. Jesus wants us to help others."

"That is what my teacher, Mrs. Martin said," Linda answered. "It is more blessed to give than to receive. I know it is nice to receive because I like to get presents. When can I get out my things?" Linda was impatient.

"We will look them over next week," Mother replied. "Take off your coat now and after dinner we will read your Sunday school paper."

"Oh, I thought we could do it now." Linda looked disappointed.

"No," Mother smiled, "This is the Lord's Day so we will not do it today. We will have a whole week to get things ready."

"All right, Mother, I want to give a lot of things."

On Saturday Mother called to Linda, "Come here, dear, we will put these things in a shopping bag for you to take to Sunday school."

Linda entered her room and saw a pile of things laid out on her bed. "Oh, Mother," she said running over to the pile and picking up a doll. "I want to save this dress. It is so pretty. I don't care for the doll though," and she took the pretty pink dress from the doll and put her in the shopping bag.

"I haven't colored all of the pictures in this book either, there is one in my desk that I am through with. I will give it and my dishes. There is a cup broken anyhow. Mother, I want these mittens."

"But Linda," Mother said in a surprised voice, "They are too small for you."

"I can still squeeze my hands into them



and they are so pretty," Linda answered, putting them away.

The pile grew smaller as Linda found things she didn't want to part with and other things grew less attractive as they were stripped of pretty trimmings that Linda wanted for herself. Mother looked rather disappointed as they finished putting the things in the shopping bag. As they went downstairs, she said, "I will get lunch and you can study your Sunday school lesson."

When Linda came out to eat, she was surprised to see the lunch set out on a bare table and an old plate at her place and one of the best at Mother's place. "I thought I would let you use one of the old ones, dear," Mother said seeing her surprised look. "I like to save the good ones."

At desert time, when Mother set a dish of prunes in front of Linda and proceeded to eat a piece of cake herself, and said, "I

know you are not too fond of prunes, but there was only one piece of cake. What was your lesson about, dear?"

"It was about giving," she answered, "and, Mother, I see what it means now. Just as soon as I eat these prunes, we will go back upstairs and repack the bag for me to take to Sunday school. I can think of a lot of things that I can get along without if you will allow me to give them so we better take two bags. This time I will give things I would like to receive myself."

"I am glad to have you learn that lesson, Linda. You will always be a happier person if you are generous. You know, God was the most generous giver of all because we read in John 3:16, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

"Yes, Mother, that is the best gift I have ever received."—My Pleasure.

## National Declamation Winner



Miss Judith Lynn Pike, daughter of Mr. and Mrs. Randall Pike of Norfolk, Virginia, and granddaughter of Mrs. J. K. Hughes of Smithfield, North Carolina, was the winner of the National Declamation Contest on July 8, 1958. The contest was sponsored by the Woman's National Auxiliary Convention which met at St. Louis, Missouri. There were ten contestants in the declamation contest.

Miss Pike is a member of Hyde Park Free Will Baptist Church of Norfolk, Virginia. The Rev. Joe Haas is pastor of the church.

### NOTICE

The regular semi-annual meeting of the Anna Phillips Loan Fund Committee will meet at Stoney Creek Church, Patetown Highway, Goldsboro, North Carolina, Friday afternoon, August 22, at 2:00 p.m., for the purpose of personal interviews of applicants for loans. Information and application blanks may be secured from Mrs. James A. Evans, P. O. Box 203, Wilson, North Carolina, Telephone 4781, Fremont, North Carolina.

**Mrs. James A. Evans, Chairman  
Anna Phillips Loan Fund  
Committee**

Lawhorn with thirteen members present. Following the opening hymn, the group prayed together the Lord's Prayer. Those taking part in the program were Mrs. Addie Sumrell, Mrs. Ed Humbles, Mrs. Lester Dail, Mrs. Helen Phillips and Mrs. J. B. McLawhorn.

(continued on page sixteen)

## Woman's Auxiliary Department

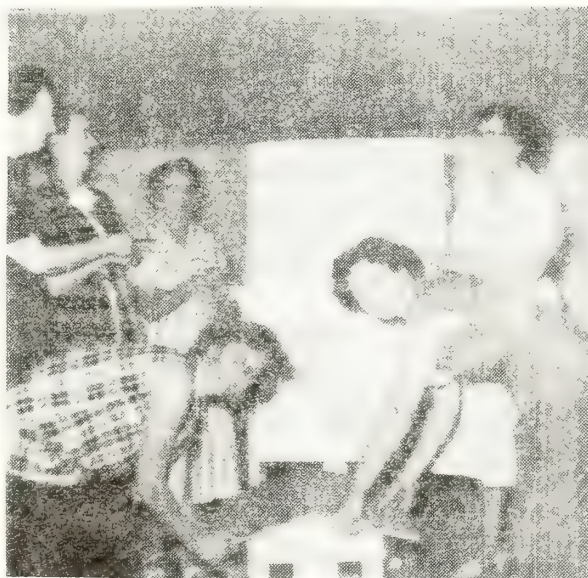
**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### GEORGIA WOMEN COMPLETE QUOTA FOR MISSION STATION

Last October at the Georgia State Woman's Auxiliary Convention each district was assigned a quota to reach to help build an African mission station (last year's W.N.A.C. project). The various sections were brought back to the state workshop at Camp Mount Bethel near Ashburn, Georgia, and reassembled—signifying the completion of each quota. Georgia's quota was \$600.00, but the women gave \$617.57.

The women pictured above are assembling the miniature mission station. From left to right, they are as follows: Mrs. J. W. Franks, Mrs. Eunice Edwards, Mrs. E. C. Morris, Mrs. Fred Purcell, Mrs. B. W. Clenny and Mrs. M. G. Shiver.

Mrs. O. B. Everson



in the program were Mrs. Mattie Venters, Mrs. Iris Deal, Mrs. Hilda Bland and Mrs. Sarah Baysden.

After the program, a short business session was held and the meeting was dismissed with prayer by Mrs. Rachel Glende. Following the adjournment and benediction, the hostess served delicious refreshments of punch and assorted dainties.

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church met Monday night, August 4, in the home of Mrs. Lena Mc-



## O-BON FEAST FOR THE DEAD

Lucia Schone

**S**UMMER in Japan is a time of hard work for the farmers, a time of vacation for students, and for almost everyone, the time to celebrate the Bon Festival.

O-Bon! The word and all that it implies brings a burden to the hearts of Christians in Japan. O-Bon! Days when the living serve the dead—high days for the powers of darkness!

The government declares that this Buddhist festival is no longer religious, but merely a summer festivity. But as we watched intoxicated boys and men stagger through the streets carrying their gods in portable shrines, and saw enthusiastic dancers participating in the Bon dances at temple grounds, we were convinced that religion was not divorced from this festival.

O-Bon is a memorial festival which has been observed by Buddhist families since the introduction of Buddhism into Japan about 1300 years ago. It is a three-day reunion of the living with the spirits of the dead. The purpose of this Feast of the Dead or Festival of Lanterns is to perpetuate the memory of the ancestors and to stimulate ancestor worship and filial piety.

Believing that the spirits of the dead make an annual visit to their former earthly homes beginning on July 13 or August 13, according to the calendar used, the family builds a fire in front of the house to welcome the spirit guests. Some go to graveyards, where they burn incense and hang lighted lanterns on the graves, inviting the spirits to visit their old homes. The living then escort the spirits home, where they entertain them. This imagined visit and the conversation are as real as the actual affairs of the moment.

A Buddhist altar is prepared in the home, in front of which is spread a small mat. Here are placed the ancestral tablets (long narrow pieces of wood on which are written the posthumous names of the dead) with sweets and other offerings. Around all this they make a fence of leaves. On the table for the dead is placed, in tiny portions, a favorite meal of the deceased loved one.

A bull shaped from an eggplant and a horse made from a melon are provided for use of the spirits to ride back to their abode,

else they would want to remain with the living. The family usually has a Buddhist priest come in to pray for the peaceful rest of the visiting spirits who will soon leave the house. On the last day of the festival, farewell rice ball lunches are prepared and farewell fires are built in front of the house to guide their return.

In some localities the Lantern Festival is observed on the last night. To comfort those who had a watery grave, as well as to light the way for all the spirits, lantern boats made from bamboo and wheat straw, with a sail of white cotton or paper, are set afloat on nearby bodies of water. The Buddhist chant, "Save, oh Amida!" is written on the sail and a lighted candle is placed inside. The Buddhist followers gather at the shore, chanting, "Save, oh Amida!" as they set the lanterns afloat upon the dark waters.

Another important part of O-Bon is the Bon-Odori, or dance of the Festival of the Dead. Its religious significance, they tell us, is that of rejoicing for the spirits that have been liberated from suffering in Buddhist hells to a state of heavenly bliss. The most careless observer will realize that this dance is of considerable enjoyment to the living as well!

All who are able to do so participate in the nightly community folk dancing. Performers, singly and in groups, assume graceful postures, singing and chanting folk songs to the accompaniment of much handclapping, stamping of feet, and beating of drums. The dancers seem tireless, and these gatherings at local temple grounds last far into the night.

As missionaries, we make use of this celebration for the spirits of the dead by passing out tracts and engaging in conversation with those who are milling in the streets in the holiday atmosphere. The carefree hilarity often covers sadness and deep longing of heart, and even at such festivals there are those whom the Holy Spirit has prepared to receive the Word of Life.—*Missionary Broadcast*.

A mule makes no headway while he is kicking, neither does a man.

## Are You Sitting on Death's Row?

• Many of the 647 San Quentin prisoners who heard Billy Graham recently asked for his autograph. After signing 25 pledge cards the evangelist said, "I haven't got any more time." The men replied, Oh we've got lots of time." Billy suggested, "Let some of the fellows who have autographs copy them for you." Cracked a prisoner (according to *Time* magazine) "That's what we're in here for, Brother Billy." The vernacular was used during the message which, given on the ball diamond, brought the record percentage of decisions. The preacher told the inmates: "We all sit spiritually right now on death's row unless our sins are forgiven. But we can get a full pardon from Christ." As we have often told prisoners: The worst sin is not the one for which you were sent here—be it larceny, rape, incest or murder. The most damning sin is that which is being committed by more people on the outside, than by those within the walls; the sin of simply not loving God with the whole heart and mind. The breaking of the first and great commandment is, of course, the result of just refusing to be saved by grace.—A. Reid Jepson, (Copyright, E.R.A.).

## Hide and Seek

• Children love to play *Hide and Seek*. It may be that no other game is easier to learn—and few less expensive in terms of equipment needed. No doubt there are psychological lessons thus learned without a realization of it. Have you ever noticed these two monosyllabic words in Scripture? The prophet, Isaiah, not much for games, used the words *hide* and *seek* (Isaiah 45:15; 55:6, 7). In the world at large, God hides Himself. Though manifest to believers in an unusual way, He is unseen by the great mass of unbelievers. He daily works miracles and effects sensational deliverances. He is a God that *hideth Himself* except to those who have a desire to know Him. Even in the Bible He is hidden to the casual reader. "... he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). "Seek ye the LORD while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will . . . abundantly pardon" (Isaiah 55:6, 7). Faith is the only means of finding the God who *hideth Himself*. Easily found—yet readily missed is our Omnipresent, Omnipotent God. He has promised, "... ye shall seek me and find me, . . ." (Jeremiah 29:13).—A. Reid Jepson (Copyright E.R.A., 1958).



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Temperance and Social Justice

(Lesson for August 31)

Lesson: Romans 13:11—14:4, 15-21.

Golden Text: Romans 14:12, 13.

### I. INTRODUCTION

Christian America is faced today with a new aspect of social injustice added to the many evils already associated with the use of alcoholic beverages; namely, driving automobiles while drinking. Death on the highways in the past fifty years far exceeds the number of Americans killed in all the wars in which the United States has been engaged. Few people are aware of the close correlation between alcohol and highway deaths, and still fewer people are able to understand that a speeding automobile is as deadly a weapon as any other weapon used for killing. When a loaded gun is carelessly left where a child can get it and kill someone, the responsible parent is sorely censured and strongly condemned for causing the murder of an innocent victim, but a drinking driver can run into another automobile causing the death of several people and it is often referred to as an unfortunate accident involving manslaughter and not murder. It is true that premeditated intent to kill must be proven before one can be convicted of murder. Certainly no one normally kills intentionally with a car, but all too many deliberately drink and premeditatingly intend to drive afterwards, subjecting innocent people to death by their willful violation of all principles of justice. Such injustices should be condemned by Christians, for there is no right use of alcohol as a beverage.—*The Bible Teacher* (F. W. B.).

### II. HINTS THAT HELP

1. Although the present dispensation is a period of darkness it is not the time for Christians to be asleep (Romans 13:11).
2. Deeds of darkness such as are common among men today always develop from hearts that are full of night (Vs. 12).
3. Nothing but the dawn of the second coming of Christ can dispel the darkness of sin (Vs. 12).
4. Walking in the light means conducting ourselves in such a way that we will not be ashamed for God or man to know

what we are doing (Vs. 13).

5. The best protection for defensive and offensive spiritual warfare is the armor of light, which is Christ Jesus (Vs. 14).

6. It is much better to be helpful through self-denial than to be hurtful through self-indulgence (14:14).

7. To the degree that we yield to the Spirit of God, we will lead lives that will glorify Him (Vs. 17).

8. Since Christ suffered for our sins we should at least be willing to separate ourselves from them for His sake (Vs. 18).

9. Separation from sin and all that is questionable on the part of the believer is in harmony with the will of God (Vv. 19, 20).

10. We should expect to be misunderstood by the world when we seek to please God (Vv. 20, 21).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. All men for their own good, if for nothing more, should be temperate in all things; but those who profess to be Christian should practice temperance and abstinence not only for their own good, but for the good of others as well. We are our brother's keeper, and we are responsible for the winning of those who are not yet our brothers in Christ.—*Advanced Quarterly* (F. W. B.).

2. A Mother's Boy Rescued—While addressing a large company of working men one August evening in the Bowery Mission, the thought kept forcing itself upon the mind of Fanny Crosby that some mother's boy must be rescued that night or not at all. So she requested that if there were a lad present who had wandered away from his mother's teaching he would come to the platform at the conclusion of the service. A young man of eighteen came forward and said, "Did you mean me?"

They prayed for him; he finally arose with a new light in his eyes, and exclaimed, "Now I can meet mother in heaven; I have found her God." While Fanny sat there that evening, the line came to her, "Rescue the perishing, care for the dying," and she composed the entire hymn before she retired.—*Selected*.

3. Hudson Taylor was examining some young people who had volunteered for the mission field. He wanted to ascertain their qualifications for the arduous life of a missionary. "And why do you wish to go as a foreign missionary?" he asked one. "I want to go because Christ has commanded

us to go into all the world and preach the gospel to every creature," was the reply. Another said, "I want to go because millions are perishing without Christ, not having even heard of the one name whereby the lost may be saved." Others gave various answers. Then Hudson Taylor said, "All of these motives, howsoever good, will fail you in testing, trial, tribulation, and possibly death. There is but one motive which will sustain you in the work of God in trial and testing, namely, 'For the love of Christ constraineth us' (2 Corinthians 5:14)."—*Selected*.

4. Some years ago I read the following story in the biography of one of England's great evangelists. I have not been able to recover the chapter, so I am giving this story out of memory, but I believe it is approximately as I read it. This man, before he became an evangelist, was sent to South Africa by his parents, to take a job in the diamond mines owned by his wealthy uncle. Soon after he began his job, he was invited over to his uncle's home for dinner. To his embarrassment, he found that in this dinner party were a number of other wealthy diamond mine owners, and cock-tails were served before the dinner. The boy was embarrassed, for he knew he would have to decline, at the risk of losing his job. In a polite way he told them he did not drink. A man standing nearby sarcastically said, "So, you don't drink?" "No," said the boy, "I don't." "Well," said the man, "I suppose you are a goody-goody boy, you go to Sunday school, and you read your Bible?" He said "Yes" to both of those statements. Just then the rich uncle, overhearing the conversation, approached the two, and said to the boy's inquisitor, "What is wrong with reading the Bible? My mother read the Bible, and there never was a better woman. One day when I came home from work, years ago, when we lived in a simple frame house near the mine, I found my mother in a rocking chair with an open Bible in her lap. I went to kiss her, and found she had passed away sitting there that afternoon. She was ready to die. I am not." And then, taking up his cocktail glass, "I think I will pour this back," he said, and went over to the great bowl and poured back into it the untouched cocktail. Others began to do the same, and finally, this sarcastic questioner, in a sheepish voice, said, "I think I won't drink either." What an influence a seventeen-year-old boy had over those adults in South Africa that evening!—*Peloubet's Select Notes*.

5. We hope every Free Will Baptist Sunday school will continue to use the literature published by the Free Will Baptist Press, Ayden, North Carolina. In this way we can show our gratitude for the many years of hard work and expense required to produce such truly good Sunday school literature.



## NEWS NOTES

(continued from page seven)

- 1:25—Special Music, Mrs. Alton Shirley
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

### Marsh Swamp Church Announces Fall Revival

The Rev. Durward Long, pastor of Harmony Free Will Baptist Church, Dukes, Florida, will be the evangelist for the fall revival at Marsh Swamp Free Will Baptist Church near Wilson, North Carolina, which will be held August 31—September 6. Services are scheduled to begin each evening at 7:30.

The Rev. Daniel Rivers, pastor, extends a cordial invitation to everyone to attend this revival.

### Lebanon Church to Observe Home-Coming Day

The Lebanon Free Will Baptist Church near Effingham, South Carolina, will observe its home-coming on the second Sunday in September. The public is cordially invited to the home-coming services. All former pastors are expected to be present and to take an active part in the services. Lunch will be served on the church grounds.

On Monday night, September 15, the fall revival will begin and will continue through Saturday, September 27. The Rev. Clyde Cox, pastor of Carolcen, North Carolina, Free Will Baptist Church, will be the evangelist.

The Rev. O. M. Hilburn, pastor, states: "There will be special singing at each revival service. Mr. Cox has a special talent for music and is certainly a God-called minister of the gospel. Come praying for a great revival and that many decisions may be made for Christ."

### Rev. Irvin Hyman Accepts Pastorate

The Rev. Irvin Hyman, pastor of the Pine Level Free Will Baptist Church near Alma, Georgia, for the past four years, has accepted the pastorate of the Unity Free Will Baptist Church of Jacksonville, Florida.

In addition to his duties with the Pine Level Church, Mr. Hyman has served as president of the South Georgia District League Convention, publicity director of the South Georgia Sunday School Conven-

tion, and is currently serving as chairman of the Mission Board of the Georgia State Association of Free Will Baptists.

Mr. Hyman will assume his duties as pastor of the Unity Church September 21, 1958. Mr. Hyman will succeed the Rev. W. A. Hansley, who has pastored the church since the fall of 1954.

### Malachi's Chapel Reports Successful Revival

The Rev. T. O. Terry of New Bern, North Carolina, was the evangelist for revival services at Malachi's Chapel Free Will Baptist Church which was held August 4-10. During the meeting there were 20 decisions, 17 of which were first-time decisions. One person came by letter, making a total of 21 additions to the church.

### Reunion Chapel Church Announces Revival

Revival services will begin at Reunion Chapel Free Will Baptist Church near Vanceboro, North Carolina, on August 25, and will continue through September 3. The Rev. T. O. Terry will be the evangelist.

Services will begin at 8:00 p. m. The public is cordially invited to attend.

### 2nd Union of Western Conference Convenes with Barnes Hill Church

The Second Union of the Western Conference of North Carolina will convene with Barnes Hill Church, Nash County, August 30, 1958, at 10:00 a. m. The program is as follows:

#### Morning Session

- 10:00—Congregational Singing
- 10:10—Devotions, Rev. S. C. Wilder
- 10:20—Welcome, Mr. C. J. Barnes
  - Response, Mrs. Mack Edwards
- 10:30—Moderator's Remarks
  - Seating of Visitors and Ministers
  - Roll Call of Ministers and Churches
  - Reading of Minutes
  - News from Children's Home
  - Offering for Children's Home
  - Business Period
- 11:15—Sermon, Rev. C. R. Etheridge
  - Alternate, Rev. Johnny Eason
- 12:00—Lunch

#### Afternoon Session

- 1:00—Song Service
- 1:10—Devotions, Rev. J. B. Ferrell
- 1:20—Special Singing, Lucille Sherrod
  - Reports of Officers and Committees
  - Song
  - Benediction

## Woman's Auxiliary

(continued from page thirteen)

After the business session, the hostess served refreshments consisting of ice cream and cake.

## Attention Auxiliary Women!

On recommendation of the state field worker, Mrs. J. C. Griffin, the North Carolina Woman's Auxiliary Convention has designated Wednesday, September 10, 1958, as Officers' Workshop and Dedication Day. The meeting will be held in the First Free Will Baptist Church of Smithfield, beginning at 10:00 a. m.

Every woman who is interested may attend, especially the district officers. Classes will be conducted by the state officers in their line of service.

Each person will be responsible for her lunch. Those desiring to eat in local restaurants will find them available nearby.

Mrs. Almond Warrick,  
Secretary

† † †

## 120-FOOT OZARKS CROSS PROJECT

● Illinois farmers will send \$30,000 worth of pigs to market this summer so that a giant cross will stand on Bald Knob Mountain in the Illinois Ozarks. The cross is the dream of Wayman Presley, 60, a rural mail carrier who conceived the project "to show the world America is united in its devotion to God."

First-stage construction has already begun and Mr. Presley and his friends hope the 120-foot illuminated cross will shine over the Ozarks by 1960. But it will cost \$200,000 and the fund-raising campaign, started in 1951, has netted only \$132,000 so far. A good chunk of the extra money needed will be supplied through the old Southern Illinois knack for raising pigs.

So far, 425 farmers have raised one or more pigs for Mr. Presley's cross and sold them for \$12.00. Another \$30,000 worth of "pigs for the cross" will be ready for market soon.

† † †

The only way some people can live with a secret is to bare it.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 27, 1958

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DURHAM, N. C.



## SUPERINTENDENT'S NEW RESIDENCE AT N. C. CHILDREN'S HOME

Pictured above is the superintendent's new residence which was completed recently at the Free Will Baptist Children's Home, Middlesex, North Carolina, at a cost of \$13,000. The building was paid for by funds saved and set aside over a period of years for the project.

This beautiful brick structure, the first building one sees as he approaches the home from Middlesex, affords the interested visitor the first impulse of just pride and thanksgiving for the marvelous service which is being rendered children who have otherwise been deprived of their rightful heritage of good home life. As one moves from this first view, he is constantly made to feel glad by seeing the modern and adequate plant which Free Will Baptists of North Carolina have provided for the care of the children there. You are invited to visit the home whenever and as often as you may have opportunity.



# EDITORIAL

## AND MANY SHALL FOLLOW

C. H. Overman

We are living in an age when people seem to be longing for happiness and security. Many of our religious leaders give this as the reason for increase in church attendance and membership. Perhaps the fact is that many of our people are beginning to realize that there is no other source for happiness other than Christ and the Church. Such a trend is wonderful, but there are some underlying dangers of which the sincere Christian must be aware.

One danger which has always existed is the work of false prophets and teachers which thrive in such a time as this. Peter, the apostle, was faced with one in the person of Simon, the magician. No period of Christianity has existed without its *Simon* or one who has thrived off error. The dangers are even greater in our day, for so many are anxious for something new and exciting. This is nothing new in the Christian realm. Satan made a bold attempt upon Christ when he tempted Him to jump down from the pinnacle of the temple. Satan knew that the angels would bear him up and He would land safely. The achievement would be spectacular, and the people would receive Him as a great One. Such an effort on the part of Satan failed with Christ, but in many other instances he has succeeded. Such a temptation appeals to man's pride and worldly ambition—the desire to be great in the sight of the world.

### MANY SCRIPTURE WARNINGS

The New Testament contains many warnings relative to false teachers. We wish to consider a few of them in the light of present-day circumstances.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they make merchandise of you: . . ." (2 Peter 2:1-3).

These false teachers teach heresies which shall bring destruction upon themselves and those who follow them. The effect upon those who follow is only to bring gain, credit and popularity to the false teacher. *They make merchandise* of their followers. For instance, we know of one false teacher who boasts of his four Cadillac's and his thousands. His followers have simply fed it to him.

Their teachings are centered around two or three dogmatic proclamations and arguments which are usually most absurd. This, however, seems to be what many people are seeking and therefore fall subject to error.

Paul, in writing to Timothy, warns him of false teachers which would arise and states: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1). From this verse we understand that the last days shall be characterized by a departure from the true faith on the part of believers. This being true, of course, because of the influence of false teachers.

The part of people in following such teachers cannot be entirely blamed on these false teachers. Again Paul states: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers,

having itching ears" (2 Timothy 4:3). Many shall follow because they have chosen to do so, and not solely because of the influence upon them.

Christ also warned, "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24). It is true that human nature is quick to acknowledge that which is outwardly great. This is the picture as Christ described it: When the false prophets and teachers come with their signs and wonders, many will follow, for they will say, "This is of God."

### THE GREATEST DANGER TODAY

The greatest danger today in the form of false teachers is the work of the modernist. Such are described in our passage of Scripture in 2 Peter. They even deny the Lord that bought them. They deny the fundamental truths of Christianity such as:

(1) The inspiration of the Scriptures. They teach that the Bible just contains the Word of God—that man must determine what is truth and what is not. May we be reminded that no man is capable of such an enormous task. We must accept it and believe that it is the inspired Word of God.

(2) The Deity of Jesus Christ. They say that He was not born of the virgin, Mary; that He was not God incarnate; that He was a man who was great in the eyes of the world because He was a great teacher as Plato and Aristotle.

(3) That man is lost and damned without Christ. They do not believe that Adam's sin has passed upon all men; that because of his transgression all men must be regenerated through the blood of Christ. With this teaching comes the presentation of a social gospel.

(4) That there is an eternal place of punishment and a place of eternal bliss. They say that a place of punishment is against God's nature of love and that a literal heaven is absurd to intelligent, thinking people.

The sad truth is that many are following such trends and its effects are being felt as never before in Christian circles. Next week we shall discuss this subject further in the light of recent developments in our country. Let us be reminded again that ". . . we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12).

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## THE FREE WILL BAPTIST

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# PRAYER

Naaman Borders, Waverly, Ohio

**W**E SOMETIMES pray amiss because we want things our way instead of God's way. If we already have our own mind made up what we won't do and don't intend to have it any other way, then there is no use asking God anything about it. Maybe God has something better for us. The Lord will not satisfy our own whims in order to do damage to the other fellow. He loves the other fellow as He loves us.

Again there is no use asking God to forgive us of a wrong we do today if we expect to do the same thing tomorrow. He will not forgive if we don't forsake. Again there is no use asking God to do something for us if we can do it ourselves. He does not condone laziness. Don't ride your horse to church and turn him loose; you must hitch him up. Don't borrow a dollar with the intention of keeping it and ask the Lord to forgive you for He won't do it. Pay back the dollar and there will be no need to ask forgiveness. All the Lord wants us to do is to play fair with Him and our neighbor and all will go well with us. Doesn't God say, "... what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

If we walk humbly with God we will not be stubborn with our neighbor. Stubbornness has no place in Christian life. What about holding malice and grudges against our brother? James says, "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door" (James 5:9). Moses said, "Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD" (Leviticus 19:18). Will God forgive us our debts when we don't forgive our debtors? We all know the answer, "No."

When we pray for a revival it is the will of God and for His glory. But if we pray for our own glory and to gain for us a great name, then we just as well not pray at all. It is a selfish prayer and your prayer will go no higher than the end of your nose. If we really want a revival we can have it if we pay the price. So many times

we rush into it without any preparation. Billy Graham has men to go into a town a month before him and organize prayer meetings and get the people ready for the revival. Billy Sunday did the same thing. Was not John the Baptist sent before Jesus Christ to prepare for His coming? John said that the mountains should be brought down and the valleys should be lifted up and the rough places should be made smooth. In other words, get things smoothed up in your churches. Get things ironed out and all your members on speaking terms.

It would do Peter no good to pray for Paul if he had it in for him. Sinners are not going to climb over the top of a bunch of hypocrites to get into the church. If there is bickering in the church, the sinners can sense it and will not move and you can't blame them. Someone took for a text, "Many are called but few are chosen" and someone thought his text was, "Many are cold and some of them were frozen." That would surely be appropriate for some churches. (But of course it would not apply for good Free Will Baptist churches.) Good Free Will Baptists know how to forgive and forget. Good Free Will Baptists are not always bickering and wrangling over questions of no profit. They really love one another. They are not always clamoring for the highest seat in the synagogue, and always ready to condescend to men of low degree. They make of themselves no reputation for the glory of God. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

I will quote from Charles G. Finney some of his methods of starting a revival and we might learn a lesson from him. He says: "I had been in the habit of rising early in the morning and spending a season in prayer alone in the meeting house; and I finally succeeded in getting a number of brethren to meet me there in the morning prayer meetings. This was a very early hour, and we were generally together long

before it was light enough to see how to read. One morning I had been around and called the brethren up, and when I returned to the meeting house only a few had got there. As I came up, all at once the glory of God shone upon and around me most marvelously. It was just beginning to dawn, but all at once a brighter light shone in my soul that almost prostrated me to the ground. I think I knew something then by actual experience of that light that shone around Paul on his way to Damascus. I spent a great deal of time in prayer; sometimes literally without ceasing. I also found it profitable to do a great deal of fasting and to be alone with God. The spirit of prayer in those revivals was very great and young converts were given much to prayer. Some instances a prayer meeting lasted the whole night through, until they were exhausted and multitudes flocked to the prayer meetings seeking help from God. It was common to find Christians wherever they met, instead of worldly conversation, to fall on their knees and pray. Prayer meetings were greatly multiplied with great solemnity and a mighty spirit of prayer prevailed. It was also the case that two or more would take the promise: 'If two of you would take the promise: if you would agree on one thing, that it would be given.'"

† † †

## BEWARE OF THE SPECKS

While taking off my wrist watch recently, I accidentally dropped it to the floor. Just as I had feared, it quit ticking, so I took it in for repairs. After I told what had happened, the jeweler said he would soon have it ready and I could stop by on my way home.

When I returned for it, Mr. Epp said he would like to show me what had happened. On a piece of white paper, lay a tiny dark speck. It had been dislodged by the fall, and the delicate mechanism was stopped by a mere particle. But it had to be removed before the valuable watch could be useful again.

How often little dark specks fall into our thinking, little shady words into our conversations, little unlovely habits into our daily living. Tiny as they may be, they mar the perfection of our Christian testimony.—*The Gospel Herald*.

† † †

A mother of five children said that with her first baby she called the doctor every time the baby sneezed. But the other day when her youngest swallowed a nickel, she said, "Young man, that comes out of your allowance."—*Selected*.





Judy Foreman, a graduate of the business department of Mount Olive Junior College, last year helped to finance her education by working in the dean's office. This

fall she assumes full-time duties as secretary to President W. Burkette Raper, with whom she is shown above.

**L**AST YEAR ONE HALF of the students enrolled at Mount Olive Junior College received financial aid from the college in some form. The desire to help worthy students to obtain an education is one of the basic programs of the college.

The assistance given our students is of three types: (1) work scholarships or student-help positions; (2) direct education loans; (3) academic scholarships.

#### Work Scholarships

When a student applies for financial assistance, there are two questions we ask: "Are you willing to work?" and "How much money must you earn in order to meet your expenses?"

If the student is not willing to work that ends the matter; but if he truly wants an education, he is glad to get any kind of job, and that is the student we want to help. Last year our students earned \$4,957.50 by working in the cafeteria, library, bookstore, offices, laboratory and by cleaning the building. By the time school was out in May, we had more applicants for

student-help positions in September than we will be able to grant.

What about these students for whom we do not have jobs?

#### Student Loan Funds

In the past we have been able to adequately accommodate students, for whom we had no work scholarships, by means of a direct loan from one of our loan funds. The college has nine funds, all of which are relatively small.

The first loan fund of the college was established by the president of the college in memory of his father and is known as the William Cecil Raper Loan Fund.

The Bruce Herring Loan Fund was made available by Mr. and Mrs. Herring of Mount Olive in appreciation of financial aid which Mrs. Herring received while a student in college.

The North Carolina Ministerial Association has established a loan fund at the college known as the Ministers' Loan Fund. It is available for us by the sons and daughters of Free Will Baptist ministers and ministerial students.

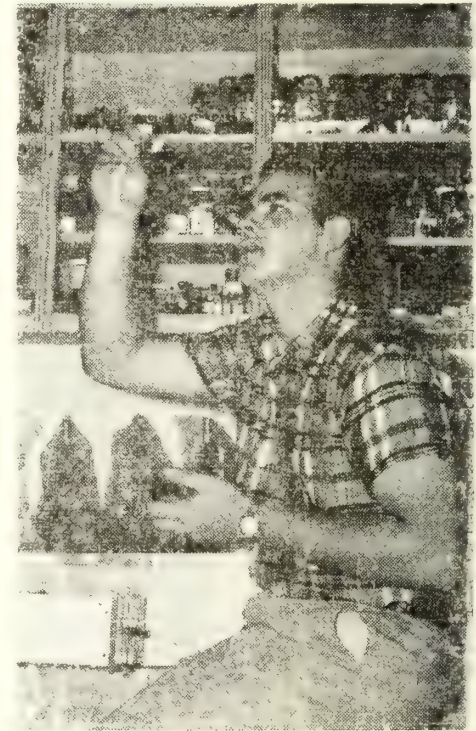
The State Convention Loan Fund was inaugurated by the 1957 session of the North Carolina State Convention for the use of Free Will Baptist students.

The alumni of the college have set up the Alumni Loan Fund and have adopted it as their special project during the 1958-1959 school year.

The Grantham Loan Fund was created in 1957 at a family reunion of the descendants of Barfield Grantham of Wayne County. Plans are to make an annual contribution to the fund.

The Memorial Loan Fund, established in May, 1957, consists of funds contributed by churches or individuals in memory of selected persons. The name of the memorialized or honored person is engraved on a plaque, which hangs on the college wall, when the gift is in the amount of \$100 or more. Many gifts are sent to this fund in lieu of flowers at funerals.

The Bishop F. Jones Loan Fund was created by Mr. Jones of Snow Hill, North Carolina, as a means of assisting worthy students to further their education in a Christian college.



Lee Glover of Dover, a student at Mount Olive Junior College, has a work scholarship as a laboratory assistant. In the above picture he is shown examining slides to be used by students for laboratory studies.

W. Burkette Raper, President

## The Student Aid Program



# TAKE TIME to be in the presence of the LORD

Charles Seidenspinner

*"And he ordained twelve, that they should be with him, and that he might send them forth to preach" (Mark 3:14).*

**I**N OUR DAY, stress is generally laid upon work and service for the Lord rather than upon the cultivation of spiritual life. In this we have another example of the way in which our thinking is often contrary to the principles and illustrations found in the Scriptures.

It is of interest to observe that in the commissioning of the twelve disciples for service that the Lord Jesus did not first send them forth to preach, but rather, as Mark suggests, ordained them that "they should be with him." So many times, in

the lives of young people particularly, there is an eagerness to know the field of service or the area of ministry to which they are called. A young person will say, "I am called to the mission field," or "I am called to preach and to be a pastor."

The principle which the Lord outlined, however, is that before there shall come a commission, that person shall be with Him. It is interesting to read the verse quoted above just down to the first prepositional phrase: *And he ordained twelve, that they should be with him.*

Something always happens when we are with the Lord; when we observe Him; when we look unto Him—when we fellowship with Him. The matter of the place and type of service becomes almost of incidental concern when we are spiritually vibrant and sensitive to His desire and wish.

Our ministers as pastors, Sunday school teachers, Christian workers, laymen and laywomen would be so much more effective and fruitful if we remembered that first He ordained us to be with Him.

Dr. Luke records the incident of the visit of Jesus to the home of Mary and Martha. Martha was cumbered about much serving, while, as the Lord said, "... Mary hath chosen that good part..." (Luke 10:42). That good part was to be with Him, to sit at His feet, to hear His voice, to look at

Him, to become like Him, and then to be used by Him.

When Jesus was at the shore of the sea calling His disciples to Him, He said, "... Follow me, and I will make you fishers of men" (Matthew 4:19). Again, in that significant, precious, and familiar invitation, the Master said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

Now the question logically follows as to how we can be with Him. We often wish that we might have walked up the dusty roads of Palestine and observed as one miracle and another was performed by Jesus Christ, or to have listened as He opened His mouth to speak the words of the Beatitudes and to teach other precious revelations of the will of God and the person of our Father. But we can be with Him today. By the reading of His Word and through fellowship in prayer He becomes so real to us that, as Peter declares, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

It was from long ago that the spiritual classic came to us entitled, "The Practice of the Presence of God." Its truth is illustrated in a personal experience during the years of World War II. I well remember

(continued on page nine)

The Verdie Davenport Loan Fund was established by Miss Davenport of Deep Run, North Carolina.

Last year's loans from these funds were made in the amount of \$4,000. These loans, along with those made the previous year, completely exhausted these funds. Whether or not we can meet the needs of our students during 1958-1959 will depend upon these funds being increased by their benefactors and the creation of new funds.

Principles governing these loans require that the student have good character references and two responsible adults to sign his note. No interest is charged until the student has been out of school for one year, and then the interest is 6% on the unpaid unbalance.

## Scholarships

As a means of attracting the best qualified high school graduates in our denomination, Mount Olive Junior College began in the fall of 1957 granting academic scholarships to valedictorians and salutatorians. In the fall of 1958 these scholarships are being enlarged to include students preparing for the ministry or missions.

Two Mount Olive organizations, the Carolina Patriots Chapter of the Daughters of the American Revolution and the Business and Professional Women's Club, each give a scholarship to deserving students. A special scholarship has been created by the Rev. and Mrs. Fred Powers of South Carolina to aid students from that state in attending Mount Olive Junior College.

## Summary: You Can Help

Mount Olive Junior College is dedicated to the idea that no student should be

denied the opportunity of an education for lack of funds. We have always tried to help every worthy student who came to us, and we believe that our friends want us to continue this aid.

If you have read this far, you are definitely interested in this program of helping our youth. Ask your Sunday school class, woman's auxiliary, league, or church to make a contribution to our Student Aid Fund. You can make a personal donation. If you wish your gift applied to a particular project, simply indicate your preference and your request will be fully honored. If you would be interested in establishing a student aid fund at Mount Olive Junior College, write the president.

Today our youth needs us, but tomorrow we shall need them.

Mount Olive, North Carolina

# of Mount Olive Junior College



# NEWS NOTES

## Third Union Meeting of N. C. Western Conference

The following is the scheduled program for the Third Union Meeting of the Western Conference of North Carolina which will meet at Shady Grove Church, Morrisville, on Friday, August, 29, at 7:00 p. m., with the Rev. Lonnie Graves as moderator:

- Devotions, Rev. Marvin Williams
- Remarks of Moderator
- Roll Call of Ministers
- Reading of Minutes
- Roll Call of Churches
- Committee Reports
- Business Reports
- Business Session
- Election of Officers
- Fellowship Time
- Adjournment

## New Haven Church, Host To Sunday School Convention

The Free Will Baptist Sunday School Convention of the Fifth Eastern District of North Carolina will convene with New Haven Church, Craven County, North Carolina, on Sunday, August 31, 1958. The theme will be "Temperance and Social Justice," and the text will be taken from Romans 14:12. Mr. James E. Davidson will be the music director; he will be assisted at the piano by Carolyn Stilley.

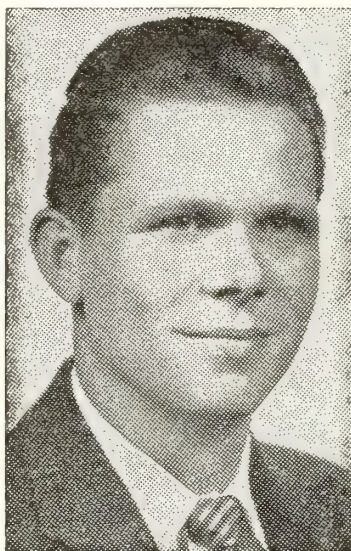
The convention fellowship will be held on Friday night, September 6, at Ruth's Chapel Church, New Bern, North Carolina.

The following is the program for the Sunday school convention:

### Morning Session

- Convention Prayer, Walter Sandlin, President
- Convention Hymn, "He Keeps Me Singing"
- Welcome Address, J. R. Toler, Host Superintendent
- Response, H. L. Ireland, Vice-President
- Devotions, H. L. Ireland
- Business Period
- Program, Host Sunday School
- Lesson Sermon, Mrs. Aldric Gaskins, Former Student at Bible College
- Announcements
- Offering
- Offertory Prayer, Mrs. Mona Davis, Former Student at Mount Olive Junior College
- Visitors Recognized
- Lunch and Fellowship

## Youth Revival At Grace Church



The Rev. Eugene Waddell of Portsmouth, Virginia, pastor of the First Church, will conduct a youth revival at the Grace Free Will Baptist Church in Greenville, North Carolina, September 1-6. The youth of this area are invited to attend. Everyone will be welcome.

The Rev. Rashie Kennedy is pastor of Grace Church.

### Afternoon Session

- Convention Hymn
- Devotions, Rev. Lee Purifoy
- Business Period
- Convention Address, Rev. Herman Hersey, President of N. C. State Sunday School Convention
- "Qualifications of a Good Sunday School Teacher," George Bercaw
- Recognizing the Oldest Sunday School Teacher
- Program
- Election and Installation of Officers, Rev. J. C. Griffin
- Closing Hymn, "Take the Name of Jesus with You"

## Coming Events

August 25-30—Fountain Taylor Family Week, Cragmont Assembly, Black Mountain, North Carolina.

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnston County.

—Benediction, Rev. Willie E. Stilley,  
Host Pastor

## N. C. Eastern Conference Mission Board Meets

The Mission Board of the North Carolina Eastern Conference held its regular meeting on June 26, 1958, in New Bern, North Carolina, at St. Mary's Free Will Baptist Church.

The treasurer's report was as follows:

Balance, February 6, 1958	\$364.47
Receipts	127.75

Total to Account For	\$492.22
Paid Out	23.40

Balance to Date	\$468.82
-----------------	----------

You are asked to please send your contribution for local home missions within this district to A. Graham Lane, Ernul, North Carolina.

The board will hold its regular meeting on August 28 at St. Mary's Church in New Bern. Visitors are welcome.

## Elwood Lane Church To Observe Home-Coming

The Elwood Lane Free Will Baptist Church, Kannapolis, North Carolina, will observe its annual home-coming on September 7, 1958. There will be Sunday school at 10:00 a. m. and morning worship at 11:00 a. m. Lunch will be served on the church grounds. The Rev. Carl R. Osborne of Durham, North Carolina, will be the guest speaker for the day. A song service will be held in the afternoon. The pastor, the Rev. Paul Jenkins, extends a cordial invitation to everyone to attend the home-coming services.

Mr. G. A. Williams was elected president of the Men's Activity Club of Elwood Lane Church at its recent meeting. Other officers include Arthur Aldridge, vice-president; Boyce Weaver and Gilbert Bostian, secretaries; Jim Goodson, treasurer; and J. C. Brooks, chaplain. Charter members of the club in addition to those named above are George Lambert, Gordon McNeil, J. W. Ragan, Elbert Christy, Ben Collier, Lester Childress, Bill Christy and Guy Dukes. All were present for the meeting.

## Aspen Grove Church Announces Home-Coming and Revival

Aspen Grove Free Will Baptist Church near Fountain, North Carolina, will observe its annual home-coming on Sunday, September 14, 1958. All friends, members and former pastors are invited to attend.

On the same Sunday night, revival services will begin at the church with the Rev. R. L. Norville as the evangelist. Services will begin each evening at eight o'clock.



The public is cordially invited to attend.

**Dr. C. B. Peacock to Speak  
At Youth for Christ Rally**

The Bridgeton, North Carolina, Free Will Baptist Church will be host to a Youth for Christ Rally on Saturday night, September 13, 1958. The speaker for the rally will be Dr. C. B. Peacock, president of South Whitakers Baptist Bible Institute.

A cordial invitation is extended to everyone to attend.

**Old-Fashioned Sing  
At Vanceboro, N. C., Church**

An old-fashioned sing will be held at the First Free Will Baptist Church of Vanceboro, North Carolina, on fifth Sunday night, August 31, beginning at 7:30.

Everyone is cordially invited to attend. Any choir, quartet, or anyone who would like to take part in the song service will receive a warm welcome.

**Rev. Jack Paramore to Conduct  
Rocky Mount, N. C., Revival**

The Rev. Jack Paramore will be conducting revival services at the First Free Will Baptist Church of Rocky Mount, North Carolina, beginning August 31 and continuing through September 14. The services will begin each night at 7:45.

Mr. Paramore will be speaking each morning September 1-6 over Radio Station WCEC, 810 on your radio dial, at 9:30.

The public is cordially invited to attend the revival services. The church requests the prayers of every Christian for its revival.

**Rev. Randy Cox  
Resigns Pastorate**

The Rev. Randy Cox, pastor of the Manchester, Tennessee, Free Will Baptist Church, has resigned the pastorate of this church. Mr. Cox will enter the graduate school at Columbia Bible College, Columbia, South Carolina, for the fall term.

**Edgewood Church  
Announces Home-Coming**

The Edgewood Free Will Baptist Church near Macclesfield, North Carolina, will observe its annual home-coming on September 7, 1958. Sunday school will begin at 9:45 a. m., with the morning worship service at 11:00 a. m.

Everyone is invited to attend, including all former pastors and members of the church. The church reporter, Jean H. Webb, states: "We hope you will be much in prayer for this day."

**Rev. J. C. Lynn  
To Conduct Revival**

The Rev. J. C. Lynn of Ayden, North Carolina, will be the speaker for a series

of revival services at Swannanoa Free Will Baptist Church, Swannanoa, North Carolina, on September 1-12. Services will begin at 7:30 p. m.

The Rev. Wayne Smith, pastor of the church, extends a cordial invitation to everyone to attend.

**Mission Board  
Sponsors Revival**

The Central Conference Mission Board is sponsoring a series of revival services at the Hookerton, North Carolina, Community Building beginning fifth Sunday night, August 31, and continuing through Saturday night, September 6. The Rev. Wilbert Everton will be the evangelist, and Mr. David Paramore will be in charge of the music.

The Rev. Frank Davenport, conference missionary, extends a cordial invitation to everyone to attend these services which will begin each evening at 7:45.

**Jack's Kite**

Leroy C. Brown

WHEN JACK WILSON came into the house he asked, "Father, what did Grandfather mean when he said, 'It helps to put ourselves in other people's shoes'? I know I couldn't wear his shoes and he couldn't wear mine."

Father smiled and said, "When did Grandfather say that to you?"

"Just a while ago."

"What were you doing then?"

"I was getting after Jim for flying my kite."

"Was he hurting the kite?"

"No, but he could have. A little boy like him could tear up a kite."

"I thought you always kept your kite in the closet of your room when you were not flying it. Did Jim find it there?"

"No, I left it on a chair," admitted Jack.

"And when Jim came along and saw it he wanted to play with it. Now if you had been Jim and saw the kite don't you think you might have wanted to play with it, too?"

Jack thought for a little while. Then he said, "Yes, I believe I would have."

"You have just now put yourself in Jim's shoes because now you know how he felt," said Father.

"I see," said Jack. "I guess every boy likes to fly a kite. And this afternoon I am going to show Jim how to fly my kite."

"Then I'll buy a kite for Jim so you can fly them together," said Father. "How would you like that?"

A big grin was Jack's answer.

**KENTUCKY TEACHERS USING  
BIBLE READINGS PREPARED  
BY STATE COUNCIL OF  
CHURCHES**

Many teachers don't have enough time to look for suitable selections from the Bible to be read at the beginning of the school day, the Kentucky Council of Churches discovered several years ago. And so, to make it easier for the teachers and help implement the law, the council compiled folders containing a selection for every day of the week.

Kentucky is one of 12 states of the union where teachers are required by law to read or "cause to be read" a portion of the Bible in every classroom of the public schools. No child can be forced to read the Bible against the wish of his parents.

Pastor Roger G. Imhoff, now associate secretary of the Kentucky Council of Churches, first compiled the selections with the help of six public school teachers. A revised edition of the folder was prepared recently.

Folders are divided into primary, intermediate and secondary grades, and selections are made according to basic themes organically developed through the seasons. Main topics for primaries are "God's Love for Us," "Our Love for God," and "Our Love for Each Other." Grouped under these headings are verses illustrating God's nature, his love and concern for man, the influence of his love on human lives and the application of these lessons to the relationship among humans.

High school students hear Bible verses referring to Biblical events, the personality of Christ, prayer, and Christian ethics.

Common sense is seeing things as they are, and doing things as they should be done.—*Gospel Herald*.

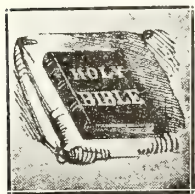
Like the wings of a bird, Christian opportunity and obligation work together and life is perfect; but when either fails, we are doomed for a tailspin.—*The Gem*.

What a challenge to be content, even when health is taken away!

The Bible says, "All things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7:12).—*My Pleasure*.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Romans 11:26). Will all living Israelites be saved when God begins dealing with them again or will there be only a remnant saved?—Al Davis, Nashville, Tennessee.

**ANSWER:** Only a remnant. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call" (Joel 2:31, 32). In Romans 11:26 the apostle, Paul, refers to Israel as an entity, a national unit. This could not mean that all of the descendants living at that time would be saved; such a view is in disagreement with the general teaching of the Bible. Not only does Joel 2:31, 32 teach differently, but we have more clear teaching; and it, in more detail. "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: They shall call on my name, and I will hear them: I will say, The LORD is my God" (Zechariah 13:8, 9). Here we see even the third part which is left passing through the fire and being refined during the tribulation. The remnant, the one third, is the *all Israel* of Romans 11:26.

**QUESTION:** Who was Mary Magdalene? Was she the sister of Martha and Lazarus?—A. J.

**ANSWER:** No! She was not the sister of Martha and Lazarus; neither was she the sinful woman of Luke 7:37-50. The sister of Lazarus and Martha lived in Bethany, a small town about two miles east of Jerusalem. (See John 11:1, 2, 18; Luke 19:29; John 12:1; Mark 11:11; Matthew 26:6.) Mary Magdalene lived in Magdala, a town in the vicinity of Tiberias (Matthew 15:

39) in the west side of the Sea of Galilee. It was out of this Mary Magdalene that our Lord Jesus Christ cast seven demons. It is possible that instead of exactly seven demons being the number that were cast out that seven refers to a specially aggravated case of demon possession. She was one among those that ministered unto Christ with her substances and was possibly a woman both of influence and means. "And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance (Luke 8:3). She was most certainly a devoted follower of the Lord and was one of the last to see Him on the Cross and probably the very first to see Him after He had risen from the dead. "Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children. . . . And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. . . . In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre" (Matthew 27:56, 61; 28:1). (See John 20:1, 11-18.)

We find the following said of Mary Magdalene on Page 385 in Smith's Bible Dictionary: "Of Mary it is said specially that seven devils went out of her, and the number indicates a possession of more than ordinary malignity. She was present during the closing hours of the agony on the Cross (John 19:25). She remained by the Cross till all was over, and waited till the body was taken down and placed in the garden sepulcher of Joseph of Arimathea (Matthew 27:61; Mark 15:47; Luke 23:55), when she, with Salome and Mary the mother of James, *bought sweet spices that they might come and anoint the body* (Mark 16:1). The next morning accordingly, in the earliest dawn (Matthew 28:1; Mark 16:2) they came with Mary the mother of James to the sepulcher. Mary Magdalene had been to the tomb and had found it empty, and had seen the vision of angels (Matthew 28:5; Mark 16:5). To her first of all Jesus appeared after His resurrection (John 20:14, 15). Mary Magdalene has become the type of a class of repentant sinners; but there is no authority

for identifying her with the sinner who anointed the feet of Jesus in Luke 7:36-50; neither is there any authority for the supposition that Mary Magdalene is the same as the sister of Lazarus. Neither of these theories has the slightest foundation in fact"

There is somewhat a different slant or view found on the Biblical account of this devoted follower of Christ in Mary Magdalene on Page 182 in the fourth volume of *Fairbairn's Encyclopedia*: "Mary is supposed to have received this name from the fact that she devoted too much of her time to the adorning of her person, especially the plaiting of her hair, and in particular because, forgetful of the precepts of the fathers, she did this upon the Sabbath Day. A modified view of the sinfulness of her character is then taken, and the clause, *her sins which are many*, in Luke 7:47, is supposed to refer, not to any flagrant transgressions or impurities, but to the female vanity which she thus displayed. That even subsequent to her repentance and conversion she retained the name, is accounted for by supposing that Christians desired thus to keep in mind that nobler use which she made of her locks when, after the anointing, she dried with them the feet of Jesus."

I only point out this view since several commentaries carry it. The most of the best do not agree with such a view, Fairbairn being one of them. He only gives this view before his own to contrast it with his own which is the correct view.

## ATTENTION!

Stockholders of Free Will Baptist Press

The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 9, 1958, at 10:00 a. m. The meeting will be held in the assembly room of the Press.

If you own or represent stock be sure you are present for the meeting on the above date.

Rev. R. N. Hinnant, President

The Bible promises no loaves to the loafer.—*The Gem*.

Money talks all right. But in these days a dollar doesn't have enough cents to say anything worth-while.—*Selected*.





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### PRIDE

"An high look, and a proud heart, . . . is sin" (Proverbs 21:4).

Last week we were thinking about the Christian grace of *Humility*, which is probably the most Christlike of all the Christian graces. This week we are to study the exact opposite, *Pride*. Pride is defined as "having inordinate self-esteem; conceit of one's talents, ability, wealth, station, etc; disdainful behavior; contempt for those beneath us in station."

Someone has written, "Pride is regarded in Scripture as a vice, and we are told to shun it as an evil thing, and as a vanity which leads only to destruction."

"One sort of pride is a good thing. In this sense pride means an appreciation of one's position as a Christian and a member of the human family and an abhorrence of doing anything that is unworthy of such high stations; proper self-respect and self-esteem; otherwise a decent and respectable elevation of character."

But this is not the sort of pride that is harshly condemned in the Bible. Since pride is denounced so severely as sin why do we preach and write so little about it? Is it because we are all more or less guilty? The remainder of this study will be Bible quotations, and next week I expect to give you some thoughts of my own and some of others on the subject with the prayer and hope that we may all be brought to see he damning sin of pride.

"Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished" (Proverbs 16:5).

"The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the forward mouth, do I hate" (Proverbs 8:13).

"But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him" (Daniel 5:20).

"Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the LORD is a God of knowledge, and by him actions are weighted" (1 Samuel 2:3).

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than

he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. . . . Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Romans 12:3, 16).

"In that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain" (Zephaniah 3:11).

"Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Timothy 3:6).

"Only by pride cometh contention: but with the well advised is wisdom" (Proverbs 13:10).

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: . . . The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in a week, I give tithes of all that I possess" (Luke 18:9-12).

"Thy terriblest hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD" (Jeremiah 49:16).

## Take Time To Be in the Presence of the Lord

(continued from page five)

during those years going down to Block Island on several occasions to hold services in the churches and Naval Base on that island. On my first visit my attention was drawn to an elderly man whose face seemed to radiate the very joy and peace of the Lord. On a subsequent visit I missed him and inquired about him. One of the members of his family told me how they had gone to his room one night and found him seated in a chair, his Bible open on his lap, his hand over on another chair, a vacant one. Through the years it had been his custom whenever he read the Word and prayed to draw up a chair next to his chair, imagine the Lord Jesus Christ to be there, and to put his hand over on the chair. As he communed in prayer the presence of the Lord was very real to him.

Take time to be in the presence of the Lord. Your first calling is to behold Him, to see Him, to fellowship with Him. Service, effective and fruitful, will inevitably follow.—*The American Tract Society.*

## Lost! A Boy!

Lost! a boy! Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. No, his father lost him.

Too busy to sit with him at the fireside and answer his trivial questions during the years when Dad is the only great hero to a boy, he let go his hold.

Yes, his mother lost him, too. Engrossed in worth-while programs, clubs with high aims, she let the baby-sitter hear his prayers and abdicated her place of influence.

The church lost him. Amid sermons for the wise and well-to-do, with care for dignity and decorum, there was no place for the restless boy in worship or in sport. Was this your boy?—*Friendly Adventure.*

## THE MAIL BOX

### ENJOYS PAPER

" . . . I can assure you and your staff that it was indeed a great pleasure to introduce our Baptist paper into some new homes as well as renewing the old ones and keeping them informed of God's Word and His teachings. I personally can say that I have thoroughly enjoyed having such a Christian paper in my home since I subscribed to it. Our sincere prayer is that God will continue to bless in the spreading of His wonderful gospel."—*Mrs. Rivers Winstead, Kenansville, North Carolina.*

### CONTRIBUTIONS NEEDED

"We would like to say hello to our brothers and sisters in Christ everywhere. I am sure that this is the first letter that you have seen in *The Free Will Baptist* from the Arkansas Association or from western Arkansas in quite some time. May I say that we love God and love the doctrine of Free Will Baptists as taught by our forefathers. Our doctrine could be the salvation of the world if people would listen, believe and heed its teachings. We appreciate what all the states in the National Association are accomplishing, and we hope we can do more from year to year. We realize the need for more schools and colleges everywhere to educate our people and to defend our doctrine for we know that we have the truth.

"We have a church at Plainview, Arkansas, which is in great need. In January of this year, their brand new church was destroyed by fire. The insurance amounted to only \$2,000, so you can imagine the problem. I am asking each child of God who reads this article to contribute only one dollar to help rebuild the church by paying off the mortgage. One dollar from enough Christians will restore the church to the people of Plainview. Just ask God to help you decide whether or not this is your responsibility. If you feel that you can give more, God will bless you.

"Please send all offerings to B. O. Stahl, Plainview, Arkansas."—*Elder W. M. Guinn, Nixon Street, Booneville, Arkansas.*



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Fifth Sunday—Mount Olive Junior College Day

Each fifth Sunday is observed as Mount Olive Junior College Day in North Carolina. On this date our Sunday schools, leagues and churches are asked to designate their offerings for Mount Olive Junior College or to make a special appropriation. Individuals are asked to send personal donations. This plan has been approved by the North Carolina conventions of Sunday schools, leagues and churches.

The fifth Sunday offerings are always a vital part of the income of the college. This year, however, these offerings will be especially important inasmuch as this money will be used to complete the preparation of the college plant for the opening of another school year on September 8. The college needs the full co-operation of all our people if it is to be ready for the students when they arrive.

All Sunday schools and leagues are asked to try to raise at least \$1.00 per member for the college on fifth Sunday. All churches are asked to make a generous offering and individuals are urged to remember the college with personal donations. All personal donations will be credited to the

individual and to the church of which he is a member. These offerings should be forwarded to the college as early as possible.

All offerings received on next fifth Sunday will be included in the Loyalty Fund. All amounts of \$100 or more will be listed on the Honor Roll. If those making offerings on fifth Sunday have made pledges to the college, these offerings will also be credited on the pledge.

God has given us an open door of opportunity through Mount Olive Junior College. We are justified in our hope for a brighter future if we are good stewards of the opportunities we now have. We have a college that holds great promise for the future. We have many talented young people who are looking to us for training. God has blessed us with the means to support our enterprises. It remains for us to prove that we are willing to be good stewards. If we are to have greater opportunities in the future, we must prove ourselves faithful in those we have today. Is He satisfied with what you are doing?

M. L. Johnson

Loyalty Fund Campaign Director

## Loyalty Fund Campaign

Since we announced our Loyalty Fund Campaign, several people have asked why we selected this title. The purpose of this article is to discuss the significance of this title as it relates to Mount Olive Junior College and to Free Will Baptists.

The Loyalty Fund is the name given to the amount of money received from unrestricted gifts to the college during the fall months. This fund helps provide the basis for sound operation for the year. The campaign is a challenge to our people to join in loyal support of the things for which Mount Olive Junior College stands.

Mount Olive Junior College is committed to a threefold loyalty as follows:

1. *Loyalty to God:* We believe that God, through His Word and the work of His Son, and the Holy Spirit, calls us to the highest possible plane of life as He invites us to come unto Him in regeneration and to honor Him through service. We believe that His Word makes it very plain that He expects His people to be faithful stewards of time, talent and pos-

sessions. We believe that good stewardship demands of us that we be good stewards in the training and developing of our youth. "The objective of Mount Olive Junior College is to train and educate young men and women for Christian life and service, thus preparing them for useful vocations and successful living in the home, the church, the school, the community and the world."

2. *Loyalty to Church:* We believe that a church-sponsored college should always be loyal to the teachings and heritage of the denomination that sponsors it. It should be the determined purpose of the college to preserve and advance those fundamental principles upon which our denomination was founded and which have made us a denomination worthy of recognition. We must be true to those principles if we are to keep faith with those who have gone before us and through whose labors of the past we have the opportunities of the present. Mount Olive Junior College is committed to a loyalty to the teachings and heritage of our denomination. The position of Mount Olive Junior College with

reference to theology, doctrine and church policy is the faith and practice of Original Free Will Baptists.

3. *Loyalty to Our Youth:* If we lose the services of our youth, we lose our hope of strength for the future. The brightest promise of our denomination today is in the hope that those who are our youth now will carry the denomination to greater victories than have yet been realized. However, if this hope is to be justified, we must provide colleges that can meet the educational needs of our students. Last year there were approximately 3,000 Free Will Baptist students in college, but only 300 were in Free Will Baptist colleges. We must provide training for a much larger percentage of our students if we expect to retain our most talented young people. We believe our denomination can reach its greatest potential only when we are willing to provide, for our sons and daughters, training that will earn for them places of opportunity and respect in the useful vocations of life. Therefore, Mount Olive Junior College offers the first two years of general education basic to most vocations including teaching, Christian ministry, missions, medicine, law, business, music and many others. We believe that loyalty to our youth demands that we offer such a program of education in a Christian atmosphere in keeping with the teachings of our denomination.

You can demonstrate your loyalty to God and His teachings, to the teachings and heritage of our denomination, and to our youth, by supporting Mount Olive Junior College. A gift to the Loyalty Fund is one way you can have a part in this loyalty.

M. L. Johnson

Loyalty Fund Campaign Director

## Next Door

I said, "Yes, Lord I'll go where You call me And I'll do what You want me to do."  
But how could I know as I knelt there,  
That He's ask me to stay here with you?  
I thought surely He'd call me to China  
Or to Africa's far away shore.  
I would gladly have sailed o'er the ocean,  
But He whispered, "I need you next door."  
It's the far away task that seems brightest  
And the grass seems more green o'er the way;

But how can He use me afar off,  
If I fail those I meet every day?  
It's so easy to look past my neighbor,  
Who has needs only God can supply.  
God forgive me if I, like the Levite,  
Have been passing some suffering one by.



# NOTES — AND — QUOTES

By J. C. Griffin



## A JOYFUL VISIT

Recently for the first time I visited Owen's Chapel Free Will Baptist Church located near Gardner's School in Wilson County, North Carolina. It was prayer meeting night, but it had been announced that I would be there. The congregation was very good for the time of week and the community being that of a farming industry. The Christian church located nearby called off its service and attended the services at Owen's Chapel. Both choirs sang specials and a young man and a young lady sang a beautiful duet. Then a sweet little girl sang "Just As I Am" for the invitation, at which time several went to the altar for dedication or rededication.

The subject I used was "The Three I Am's of Paul," using the first chapter of Romans as my Scripture text. The three I am's were: "I am debtor," "I am ready," and "I am not ashamed of the gospel of Christ." The attention was perfect, notwithstanding the extremely hot weather, and my heart rejoiced to see the interest manifested.

At the conclusion of the services, the pastor, the Rev. Herman G. Griffin, announced that I would be back to preach and conduct the communion service on Saturday before the second Sunday in September which is the regular quarterly meeting and church conference.

Certainly God was with us at Owen's Chapel on August 14, and we believe that He is working with the people of that church for they have a nice house of worship, classrooms, and a parsonage with the pastor living just a few steps from the house of worship. A group of interested men met in the prayer room before the services which showed that they were very interested in the work of the Lord.

I honestly believe that when we return on September 13 that we will hear of great results going on for the Lord and His dear cause. I noticed that the church had a good supply of *The Free Will Baptist Hymnal*. This shows their interest in one of the latest projects of the denomination. This hymnal is endorsed by the National Association of Free Will Baptists.

May we say that if you need hymnals for your church or choir, we believe that you cannot do better than to purchase the new Free Will Baptist hymnal. This hymn-

al is a work of the Board of Publications and Literature of the National Association and the Free Will Baptist Press at Ayden, North Carolina. The Press had to underwrite the cost of publication which was gladly done for the glory of God. It was a great adventure for the Press to underwrite to the amount of \$30,000, but the Press has always been ready to sacrifice for the work of denomination. This is not the first time the Press has advanced the cost in publications in order to bless the denomination. The Press is the only institution in the whole denomination that made it possible for the Board of Publications and Literature of the National Association to begin producing books and booklets. Had it not been for the Press I could not have published the *Ministers' Manual* and several other small booklets.

## THE FREE WILL BAPTIST HISTORY

We now have the type set and ready to go into a book which is to be known as "A Free Will Baptist History," by the Rev. G. W. Million. The Rev. J. O. Fort was selected by Mr. Million as the editor of his book and I served as associate to Mr. Fort.

I would like to say that I have read several histories of Free Will Baptists, but I have not found any history that surpasses the authenticity of the facts gathered by Mr. Million. It is a wonderful presentation of history, and should be in every Free Will Baptist home. It should be used as a text book in our colleges—both the Bible College and Mount Olive Junior College.

## OUR COLLEGES

According to the statistics, the Bible College and Mount Olive Junior College cannot provide educational facilities but for only a very small per cent of the Free Will Baptist young people. Thus hundreds, yes thousands, of Free Will Baptists will have to go to colleges of other denominations. Many of these young people will eventually wind up in churches of other denominations. Some will attend schools, colleges and universities that teach modernism and perhaps communism. The souls of many will be eternally lost, not only from the church that we love, but lost in eternity. We have two colleges which are mentioned above. Both of them cannot take care of the situation. Yes, they could if Free Will Baptists would get on the altar with entire consecration and quit robbing God and criticizing those who are consecrating their lives to the purpose of Christian education.

## OUR NEED FOR EDUCATION

We are the nearest to the bottom in denominational education of any denomination that I know of except one—and that one is dying every year. Even the cult religions are doing more to educate their people than we Free Will Baptists are. It is

said that we have 175,000 that are affiliated with the National Association. One dollar per member would put both of our colleges in fine shape for the present. Right at this time the Bible College is asking for \$60,000. There is also a campaign on in North Carolina to raise a sum of money by November 15 for Mount Olive Junior College. Both of these colleges are necessary. The Bible College has students who are planning to be medical missionaries and others who are preparing for teaching, and still others who are preparing to do office work. We need Christian teachers; we need Christian doctors. We need those who are taught the Bible and are able to teach Christian living in whatever walk of life they choose.

Everybody cannot be preachers, nor can everybody be ministers or Sunday school teachers. I thank God for our colleges. One is as near to me as the other. I have supported both ever since they began and I shall continue to support both.

## FINE MEN AS PRESIDENTS

I believe that there never could be found two better men to head the Bible College and Mount Olive Junior College than the presidents of these two institutions. Both Dr. L. C. Johnson of the Bible College and the Rev. William Burkette Raper of Mount Olive Junior College are doing fine jobs. However there are some people who are not Christian educationally minded who are responsible for destructive criticism of our colleges. If you cannot find something good to say and are not able to show that you could do a better job, then please don't criticize the presidents of our colleges.

God says, "... Touch not mine anointed, and do my prophets no harm" (1 Chronicles 16:22). This same Scripture is recorded in Psalm 105:15. I would be afraid to unjustly criticize any man of God. So if you are a criticizer of any institution or any officer in any institution, remember that the Lord says, "Touch not mine anointed."

He was said to be a great preacher—at the close of every sermon there was a great awakening.—*The Gem*.

If you follow the valley upward, you will surely reach the mountain top; for it is only the valley's upstairs.—*The Gem*.

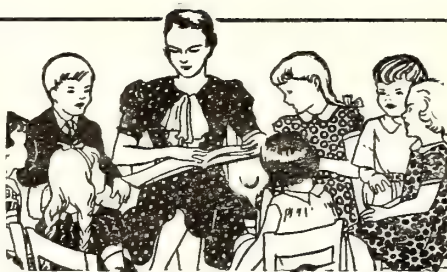
Sel-fish is the most dangerous fish existing.—*The Gem*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### NO WORK FOR NETTIE

Carrie Amerson Mosher

**I**T'S TIME TO FEED the pigs, Nettie," called Daddy, just as Nettie sat down with Geraldine, her favorite doll and started to play.

"Oh, work, work, work! I wish I never had to do any work!" Nettie pouted as she poured out the whey and made a mash for the little pigs.

"A girl of ten is big enough to do lots of things to help around the farm," replied Daddy, "But if you don't want to work, all right. Tomorrow you won't have to do any work at all."

Nettie looked up in surprise, her pout gone.

"I won't have to work at all?" she asked.

"Not at all," answered Daddy.

She thought about this as she crossed the road and walked down to the pen where the little pigs were kept with their mother. Whatever had come over Daddy? Wouldn't it be wonderful not to have to do any work all day long? Nothing but swing, and jump rope, and play with Geraldine! It was unbelievable.

Daddy told the others at the supper table that night. Jack started to protest, but Daddy winked and he stopped. "Jack, you will have to feed the pigs. Kerry will help Mother with the dishes. Billy can feed the chickens. And I'll carry in the wood for you tomorrow, Mother. I'll get up early so that I can do it before milking time."

It was just getting light when Nettie heard an armload of wood being dropped into the woodbox downstairs in the kitchen. Maybe I should have told him that I wouldn't mind bringing in the wood, because he has all the milking to do. Another armload of wood dropped into the woodbox. Nettie rolled over and tried to go back to sleep, but she could only think of the great fun she was going to have without anything to do but play all day long. She got up and took Geraldine out to her little crib, took off her pajamas and dressed her in her little sun suit. Then she put on her own clothes and took Geraldine for a walk down to the creek. The speckled trout were jumping for flies, and a mea-

dow lark was singing. Soon it was breakfast time.

Billy came in all excited about what he had found when he went to feed the chickens. "There are ten baby chicks in old Suzie's nest," he said, "and the rest of the eggs are cracked and will hatch right away. Can I get that little coop and bring her and the baby chicks into the yard when they hatch?"

Nettie wished that she had been the one to find the baby chicks. "I'll get the chick feed and help you when you do," she said.

"Oh, no, that would be work," said Daddy. "Billy can get the baby chick feed and take care of them as soon as they are all hatched."

Nettie ate her oatmeal in silence. Oh, well, she decided, there would be other baby chicks. She would take Geraldine and climb up in the haymow and play house like she used to do last summer.

Up in the haymow, Nettie tried to scrape up enough hay to make partitions for the rooms of her house, but there wasn't very much hay now and it didn't smell sweet like it had when it was freshly put away. It was dusty and hot. She could hear the cheeping of the baby chicks, and playing house wasn't much fun. She climbed down from the haymow with Geraldine under her arm and went to swing under the big oak tree.

The morning dragged by at last and it was dinner time.

"Mother, there are a lot of wild strawberries ripe," announced Kerry. "I saw them on the hill when I came from the mailbox. If I go and pick them this afternoon, will you make a cake and put that good strawberry frosting on it?"

"Why, yes, Kerry," said Mother, "We can have it for supper."

Nettie wanted to offer to help, but she knew that Daddy would say and she was too ashamed. The afternoon looked long and dull before her, and she wondered if there were a book around that she hadn't read. Suddenly, she had an idea. She waited until everyone had left the table,

and then she leaned over Daddy's shoulder as he read the paper.

"Daddy," she said, quietly, "You said I didn't have to work, but you didn't say I couldn't, did you? Because—I'm sorry, and I really want to help."

Daddy turned and kissed her on the cheek.

"That's my girl," he said. He looked at his watch. "It's time to feed the little pigs."

Nettie poured out the whey and middlings. She could hear the little white pigs grunting and squealing, and it sounded like music to her ears.

"I've got the best daddy in the whole wide world," she said to herself as she walked down the road. "He sure knows how to teach a little girl a lesson."—My Pleasure.

### THE OLD WELL

Ralph W. Neighbour

**W**HAT YOU GOING out the door, Sandy?"

"Yes'm. I'm goin' down by the creek with Rover so's he can run some rabbits," Sandy answered his mother.

"Well, I'm going to town, Sandy, to buy some groceries. I won't be back for about three hours. I don't like to leave you here on the farm all alone. I think you had better go with me."

"I'll be all right, Mom. I hate to go to town."

"If you don't think you will be too lonesome, then you can stay, Sandy. Now promise me that you will not go into that high grass down below the barn. There might be some snakes in there."

"I'll promise."

"Come on Rover, go get a rabbit!" Rover barked as he ran for the creek.

"What is the matter Rover?" Sandy asked. "Can't you find any rabbits here? It's so hot, I'm sure they are in that high grass. I promised mother I would not go in there, but you can."

Rover looked up and whined.

"Go on in, Rover, go on."

But Rover would not go. He just looked up at Sandy and whined.

"Oh, all right then. I'll go in with you. Just along the edge of the high grass, of course. I won't go in very far. No one will ever know that I went in."

The tall grass and weeds came up over Sandy's head. He pushed his way through the grass and tried to follow Rover. Before too long, Sandy was lost in high grass. He called, "Rover, Rover. Come here," but Rover did not hear him.

The grass was so thick Sandy could not see where he was walking. "I wish I had



not disobeyed my mother," he thought. Maybe I will step on a snake in here!"

Suddenly something gave way under Sandy's feet. Old rotten boards cracked and gave way! Down! down! down! he fell. He landed into the cold water with a splash! "Help! Help!"

"Rover, Rover! Come here!" But Rover did not hear him.

"Mother has gone to town, and Daddy is way out in the woods on the other side of the farm," Sandy thought. "No one will ever find me here. Mother won't think to look here because I promised her I would not go into the high weeds. If only I had kept my promise!"

Sandy called and called. His voice echoed in the well, but there was no answer.

The water was up to Sandy's shoulders. "What if the water rises higher? Then I will drown," he thought.

Sandy was so afraid. "No one will ever find me," he cried.

Looking up, he cried, "Dear Jesus, please help me. I am sorry I disobeyed my mother. Please forgive me. No one knows where I am. Please send someone to get me out of this well."

As he said, "For Jesus' sake. Amen," Rover came to the top of the well and barked.

"Rover, be careful or you will fall in here too! Go get Daddy. Do you understand, Rover? Go get Daddy."

"Woof, woof," Rover barked.

Sandy waited and waited. He wondered if Rover had understood. But just as Sandy was about to give up hope, he heard a voice, "What is it, Rover?"

"Woof, woof!" Rover barked at the top of the well.

"Is someone down in there?"

"Daddy, Daddy!" Sandy cried.

"Now you just be patient a minute, Sandy, I will get you out of there. I'll have to go and get a rope. Just wait a few minutes."

After Daddy lowered the rope, Sandy put it around his waist. It did not take long to get him out of the well.

"It shore does get me," his father said. "Whoever could have been so careless as to cover up that old well with rotten old boards? Why, it's a wonder you didn't drown! Reminds me of the people who cover up their sins instead of confessing them to God. They endanger the lives of everyone else and lead them astray."

"I have a confession to make," Sandy said. "I disobeyed my mother when I went in that high grass. I always get into trouble when I do wrong."—*My Pleasure.*

the business in absence of the president. This included the treasurer's report by Mrs. Jean Holmes, the secretary's report by Mrs. Inez Whitfield, and plans to redecorate and rearrange the choir and pulpit. After the benediction, Mrs. Mary Jernigan, Margaret Jernigan and Bertie Smith served drinks and cookies.

**Columbia, N. C.**—The Woman's Auxiliary of Sound Side Church met August 7 at 8:00 p. m. in the home of Mrs. Nancy Sawyer. The meeting opened with group singing, followed with a Scripture reading by the president. Mrs. Elsie Sawyer led in the opening prayer. Those taking part in the program were Mrs. Madge Van-Horn, Mrs. Neva Brickhouse, Miss Mozella Brickhouse, Mrs. Bernice Maitland and Mrs. Bettie Brickhouse.

The minutes were read and the roll was called with 12 members and 5 visitors present. Mrs. Neva Brickhouse and her daughter, Mozella, sang a duet. The meeting then adjourned with prayer. The hostess served ice cream, cookies and drinks.

**Arapahoe, N. C.**—Circle No. 2 of the Woman's Auxiliary of the Arapahoe Church met with Mrs. Lizzie Broughton on August 11 at 7:45 p. m. The opening hymn was followed with Scripture reading and prayer by the president. Those participating on the program were Mattie Mae Beacham, Mrs. Ira Parsons and Mrs. Lizzie Broughton.

The business session followed the program. The roll was called with 12 members present. Out of the twelve present, there were seven daily Bible readers. The group discussed the problem of clothing for our missionaries in Alaska and voted to send a donation for that project.

Following the dismissal prayer, the hostess served refreshments and the group enjoyed a period of fellowship.

**Cedar Island, N. C.**—The Woman's Auxiliary of Pilgrim's Rest Church held its regular meeting on August 14, 1958, at the home of Mrs. Beatrice Lupton with 9 members present. The president, Mrs. Naomi Styron, called the meeting to order. Following the opening hymn, she then read the Scripture taken from Genesis 37. Mrs. Ruth Goodwin led the group in prayer.

The secretary called the roll and read the minutes of the last meeting. Receipts were as follows: dues \$3.60; missions, \$1.28; building fund, \$2.81; total receipts, \$7.69. The following activity report was given: Bible chapters read, 103; sick visits, 7; get-well cards, 2; sympathy cards, 1. During the business session we were reminded to renew our subscriptions to "The Free Will

(continued on page sixteen)

## Woman's Auxiliary Department

**MRS. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) **NEW BERN, N. C.**

### Loyalty Fund Campaign Endorsed by Executive Committee

The following resolution was adopted unanimously by the Executive Committee of the North Carolina State Woman's Auxiliary Convention on August 6, 1958:

Whereas Mount Olive Junior College is currently conducting a Loyalty Fund Campaign to raise \$50,000 by November 5, 1958, and

Whereas the auxiliaries of this state have demonstrated their endorsement of Mount Olive Junior College by support in the past, and

Whereas we feel that the present Loyalty Fund Campaign merits the wholehearted support of all our people,

Therefore, be it resolved by the Executive Committee of the North Carolina State Woman's Auxiliary Convention while in session on August 6, 1958:

(1) That we endorse the Loyalty Fund Campaign now being conducted by Mount Olive Junior College and that we recommend that our auxiliaries throughout the state support this campaign;

(2) That we approve the selection of Mrs. Carl Dudley, our president, to represent the auxiliaries as a member of the advisory committee to work with the college administration in planning and conducting this campaign.

**Mount Olive, N. C.**—On Tuesday evening, August 12, the Woman's Auxiliary of Northeast Church met in the educational building of the church. The program was opened with group singing. Mrs. Hazel Anderson read the Scripture and Mrs.

Ruby Faucette opened a series of sentence prayers, especially for the missionaries. Those participating on the program were Mrs. Doris Barwick, Thelma O'berry, Inez Potts and Lorraine Sutton.

Mrs. Vendex Davidson had charge of



## PRAYER AND PRAISE LETTER

August 1, 1958

Dear Prayer Partner:

I like to think that though on earth we never meet,  
Yet we may hold heart fellowship at God's dear feet.  
I like to feel, in all the work thou hast to do,  
That I, by lifting hands of prayer, may help thee too.  
I like to think, that in the path His love prepares,  
Thy step may sometimes stronger prove through secret prayer.  
I like to think that when on high, results we see,  
Perchance thou shalt rejoice that I thus prayed for thee!

The President of our nation believes "Prayer is not only the greatest power, but the greatest privilege in the world. It is available to everybody, high or low, rich or poor. No appointment is needed. No fee is charged for going to the source of wisdom for a renewal of faith, for light on problems, for hope, strength, courage."

Will you really be our prayer partner for the next few months in the following special requests?

1. **THE TRIP TO AFRICA:** Before these lines reach you I hope to be on the high seas enroute to our new field in the Ivory Coast of French West Africa. Our ship is the S.S. African Pilot scheduled to leave New York on July 29. On board the vessel will be almost 4,000 pounds of missionary equipment. It will require almost three weeks for the journey, so please pray for safety, health and wisdom as we meet the missionaries and begin the first station. On the return trip we hope to visit our work in Spain and Holland. The trip will require about two months. Also pray for the family during my absence. Especially for the newcomer, Stephen Douglas, who was born June 29, 1958.

2. **THE NEW WORK IN BRAZIL:** We are glad to report that Ken and Marvis Eagleton are now in Brazil with Dave Franks and Brother Willey. By this time, no doubt, the actual work has begun on the mission school in the State of Parana. It will require additional funds to complete this project, so please pray and give that this may continue. Also, an appeal has come from Brazil for several people to adopt the young Free Will Baptist Brazilians who are anxious to enter Bible school. For \$10.00 per month these may be supported in school. Please pray the Lord to

provide. Following is one of the many wonderful things the Lord is doing in Brazil. Brother Willey writes: "Dave and I had a very precious experience Saturday morning. Friday night we went into Sao Paulo and I preached for Carl Taylor and we spent the night there. Two souls were saved in that meeting. The following morning we stopped in a store and began to witness to the proprietress who was very open to the gospel. Dave was witnessing to the man and finally called me saying, 'This man wants to be converted. Let's pray for him.' The man was deeply moved and weeping. So while business continued around us, we formed a prayer circle and prayed for the woman, her son and the brother. We could hardly get away from them as they were full of joy embracing a saving faith. We feel like this might mean the beginning of a church in Sao Paulo. We are going back to follow up this work."

3. **TENT MEETINGS IN JAPAN—CALVARYS** WRITE: "From June 12 through August 6 we will be having tent meetings. We plan one week each at Koshimizu, Abashiri and Bihoro in that order. Later in August we will have the meeting at Stubetsu. We have hired an evangelist from Tokyo to help us. He is a good speaker. Also our students, home on vacation will be helping us. Please pray that the Lord will give us many souls. Also pray that it will be warm enough to have the meetings. Many times even in July and August it is too cold to be comfortable in a tent.

"I am sure you have heard about the shortage of water in Toyko. The Kimura's can only get water for two hours a day now and if it does not rain soon they will have no water. The unusual thing about this is that it is now the rainy season but no rain. Please pray."

4. **CALVARYS ADOPT CHILDREN:** Even though the Calvays in Japan have had no children of their own, they recently adopted two—Jonathan Wesley, Age 2, and Rebecca Marie, Age 4. Brother Calvary says, "Please pray for the blessings of the Lord on our new home."

5. **THE WAIDS TO JAPAN:** Rev. and Mrs. Herbert Waid are scheduled to leave for Japan on or about August 19. They will be visiting many of our churches in California just before leaving. As yet all of

their support is not in so please pray the Lord to provide.

6. **A CONTINUATION OF MISSIONARY SPIRIT:** All who attended the recent session of the National Association, can surely say "Praise the Lord," for the emphasis given to foreign missions. Also, for the manifestation of the Holy Spirit in each of our worship services. I especially liked the "ole time" Bible preaching which came from each of our brethren on program. Let's pray that such will continue. Actually, we ought to really have much larger conventions from now on since each local church composing the National Association is authorized, invited and urged to send one lay delegate from their membership to represent in the National Convention. This, of course, is in addition to the ordained ministry and associational delegates. Next year we meet in Ashville, North Carolina, in the beautiful Smoky Mountains. Plan now to be present and have your church represented. The date is July 14-16.

7. **MR. AND MRS. HERBERT PHENCIE:** Because of the illness of Mrs. Phencie it has become necessary for them to retreat to the States. We are grateful for what they have done for our work and we regret to lose them. Please pray for them and also for the Lord to direct in a replacement.

8. **REV. LOUIS MOULTON:** The promotional secretary, will be engaged in missionary revivals during the months of August and September in Mississippi, Georgia and Oklahoma. Please pray for his success!

Respectfully submitted,

BOARD OF FOREIGN MISSIONS  
Raymond Riggs  
General Director

## Financial Statement BOARD OF FOREIGN MISSIONS JULY, 1958

Cash in Bank, July 1	\$25,018.52
Receipts	14,127.52
Total to Account For	\$39,146.04
Disbursements	21,181.37
Balance	\$17,964.67

STATE QUOTAS			
State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 2,306.05	\$ 2,193.95
Ariz.	300	49.67	250.33
Ark.	4,500	2,247.58	2,252.42
Calif.	4,200	1,651.08	2,548.92
Fla.	3,000	1,618.43	1,381.57
Ga.	5,000	3,961.34	1,038.66
Ill.	5,500	3,265.14	2,234.86
Ky.	3,500	2,098.32	1,401.68
Maine	300	100.00	200.00

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice in Daily Work

(Lesson for September 7)

Lesson: Exodus 20:9, 10; Ecclesiastes 9:10; Ephesians 4:28; Colossians 3:22—4:1.

Golden Text: Colossians 3:23.

### I. INTRODUCTION

It is said that Martin Luther preached almost daily; he lectured constantly as a profession; he was burdened with the care of the churches. His writings fill many volumes. He worked faithfully, doing his best.

John Wesley traveled about 5,000 miles in a year; preached about three times a day, beginning each day at 5:00 o'clock in the morning. His published works amounted to about 200 volumes. He was a man of seemingly undying energy.

Man is to enjoy his work. "Men who go about a task indolently, constantly watching the clock, complaining often, and loafing as much as they can, are spending the larger part of life unprofitably; except for wages received at the end of the week. Fortunate is the man whose life work is something he can truly enjoy . . ."—*Peloubet's Select Notes*.

Christianity commends honest labors. Man may gamble for a living and even become wealthy as a result, but someone in the game has to lose. There is no such thing as getting something for nothing—someone has paid the price. The Christian way is the path of honest labor and that is what God expects.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. It is not left to us to choose whether or not we wish to work, it is a divine command (Exodus 20:9).

2. It is just as important to rest every seventh day as it is for us to work six days (Vs. 10).

3. Since human life is so short it behooves each one of us to do our very best with the task allotted to us (Ecclesiastes 9:10).

4. Even Christians need to be instructed from what things to abstain as well as what things to perform (Ephesians 4:28).

5. Honest labor is intended not only to provide a living for ourselves, but to enable us to help others (Vs. 28).

6. If the Word of God were obeyed we

would not have the friction between labor and management which occurs so often (Colossians 3:22).

7. Every Christian should perform his labor as if God were his employer (Vs. 23).

8. It should never have to be said that any Christian employer deals unfairly with his laborers (4:1).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. God commanded man to work. Few people realize that the fourth commandment is in two parts: First, Remember this sabbath day to keep it holy, and second, Six days shalt thou labour. It is the second part with which this lesson is concerned; namely, labor. Not only is labor honorable and necessary to life, but it is also in keeping with God's will for mankind. Therefore, the chronic loafer is held in disrepute and contempt by man and must give an account to God for his failure to use profitably his talents, or several abilities (Matthew 25:14-30).—*The Bible Teacher* (F.W.B.).

By using our own *Bible Teacher*, the Sunday school teacher gets a working knowledge of the essential truths of the lesson.

2. Six days of work in a week is essential to man's welfare, as is one day of rest. Christians usually observe the first day of the week as the Lord's Day. In God's scheme no one is exempted from doing work. Idleness leads to evil, for taking it easy is a long step on the pathway to evil. The proportion of one day's rest in seven has been justified in man's experience. The French Republic and Soviet Russia rejected one day in seven for a longer week, but the experiments were a failure.

Work may be physical or mental. The Jews wisely ordained under God that every man should learn a craft or trade so that the hands might be used as well as the mind, a happy combination.—*The Gist of the Lesson*.

3. Rev. A. H. Salter tells in *The European Jew* how the present orthodox Jews are bound by absurd interpretations of the Sabbath law much as were the strict Jews of Christ's day. He was living close by a Jewish teacher in Czechoslovakia. One Sabbath a girl in that home came to him and requested him to cut off the top of a vial of medicine, which was needed for her sick brother. It was not permissible for the Jews to remove the cap on the Sabbath,

although if someone else removed it they would be able to use the medicine. Mr. Salter further says, "We received a call from this same family late one Friday night to help them. The stovepipe had become detached, but because it was the Sabbath it was not permissible for them to rectify it. They could, however, send for a Gentile to put the trouble right! The room was full of smoke by the time we had responded to the message, and yet the father and the two sons could do nothing."—*Selected*.

4. Jesus had strong, personal convictions about doing the work that He was sent to accomplish, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). In the Kingdom of God, every child of His should strive to do everything that comes to hand; for there are no little insignificant jobs in God's great cause. Everything counts, everything is important and everything has eternal consequences in the cause of Christ.

5. Paul implied that some Christians continued to steal rather than work, and he sounded a strong warning against such injustices in the Ephesian Church. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Vs. 28). This may seem strange to us, but not to those who consider how little theft was thought of among the pagans; and how liable such habits are to remain among converts from heathenism. Where there is a low moral tone and an uneducated conscience, very great irregularities may be found. Dishonesty in trade, deceit in business, are just the same. Among the Ephesians, thieving was probably the result of idle habits and of dislike to hard work. Idleness is mean, labor is honorable; Christ calls us to work, not for this reason only, but in order that we may have something to give away.—*The Advanced Quarterly*. (F.W.B.).

6. Sophie, the scrub woman, was engaged in conversation one day as she scrubbed the steps of a large New York City building. "Sophie, I understand that you are a child of God!" "Yes sir, I'm a child of the King!" "Well, since you are a child of the King, you must be a princess." "I certainly am," said Sophie. "Well, if you are a princess and a child of the King, don't you think that it is beneath your level to be scrubbing these dirty steps?" Not daunted, Sophie replied, "There's no humiliation whatever. You see, I'm not scrubbing these steps for Mr. Brown, my boss. I'm scrubbing them for Jesus Christ, my Saviour!"—*Selected*.



## Woman's Auxiliary

(continued from page thirteen)

Baptist." The group also discussed sending coupons to the Children's Home at Middlesex, North Carolina. After the closing hymn, the group prayed together the Lord's Prayer. The hostess then served ice cream and cake.

Fountain, N. C.—The Woman's Auxiliary of Aspen Grove Church met Friday night, August 15, 1958, at the church. Mrs. Harvey Pittman gave a very inspiring talk on missions and rendered several songs

on the organ. There were 14 members present at the meeting.

## MISSIONS

(continued from page fourteen)

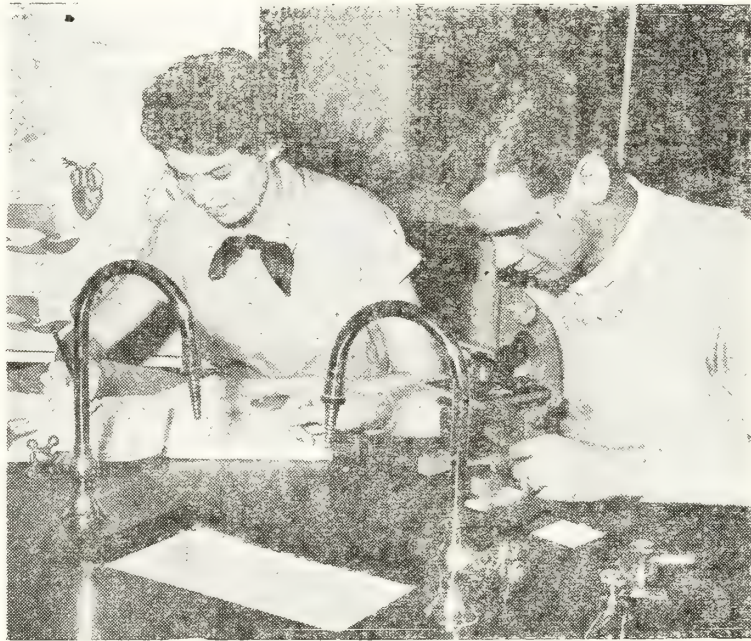
Mich.	20,000	8,602.45	11,397.55
Miss.	3,000	1,006.50	1,993.50
Mo.	12,000	4,808.64	7,191.36
N. Mex.	300	229.47	70.53
N. C.	30,000	21,542.51	8,457.49
Ohio	5,100	2,994.68	2,105.32
Okla.	7,800	5,081.78	2,718.22
S. C.	6,500	4,909.28	1,590.72
Tenn.	12,000	6,905.63	5,094.37
Texas	5,500	2,979.46	2,520.54

Va.	6,000	3,628.91	2,371.09
W. Va.	4,500	1,079.02	3,420.98
Misc.	9,715	1,801.03	7,913.97

\$153,215 \$82,866.97 \$70,348.03

The church needs less advice on how to do it and more members who are willing to do it.

The spirit of friendship lives forever. It is more precious than the finest jewels.—  
Selected.



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# <sup>the</sup> Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 3, 1958

DURHAM UNIVERSITY LIBRARY

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## MOUNT OLIVE JUNIOR COLLEGE BEGINS FIFTH YEAR SEPTEMBER 8

As students across the nation gather their books and return to school this month, the doors of Mount Olive Junior College, Mount Olive, North Carolina, will open to begin its fifth year of junior college work. An enrollment of approximately one hundred is expected.

During the summer, members of the faculty and administration have attended workshops, conferences and summer school. Painters and repairmen have gone over the college building carefully in order to have all preparations complete for the return of students and life to the campus.

A Christian community devoted to scholarship and growth best describes the campus. Free Will Baptists look at the college with thanksgiving and in their hearts agree with a thoughtful layman who said, "Mount Olive Junior College fulfills one of the greatest needs of the Free Will Baptist denomination. We have needed this college a long time, and now I thank God that we have it. I look forward to my children coming here."

(See section on Christian Education for important dates about opening of Mount Olive Junior College.)



# EDITORIAL

## TRUE OR FALSE

C. H. Overman

In last week's editorial we discussed the rise of false prophets and teachers. We noted several Scriptural warnings of such teachers and then briefly discussed the greatest danger today which is modernism.

It is true that the work of these false teachers thrive off those who are ignorant of the truth. Certainly it is for this reason that there are so many Scripture warnings. Then too, ignorance is found among those who do not read and study the Bible.

### THE REAL TEST

The real test or spiritual discernment is described by John: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is the spirit of antichrist, . . ." (1 John 4:1-3).

As in previous Scripture passages which we have noted, John is here cautioning the disciples or Christians against false teachers. He stated, "Believe not every spirit." In other words regard not, trust not, follow not every one who pretends to be of God. We are not to follow after every professor of a vision. There have been many counterfeits and such often arise in times of true spiritual awakenings; for they, too, will profess a message of deliverance from God.

One of the greatest means of communication is the printed page. There are hundreds of publishing houses, some of which turn out all sorts of literature. Many people believe if something is printed in a book it is truth. The fact is that many false teachings have gone through this medium. Usually, each year will bring out groups of book sellers who thrive on the ignorance of others.

Next, John tells us to try the spirits, to see whether they are of God or not. God has give us His Spirit in the latter days and as Christians we are allowed a judgment of discretion. John recognized the need for such discernment; *for many false prophets have gone out*. This, of course, is even more true in our day and age because many more false prophets have gone out in recent years than ever before.

The evidence of a true prophet is a personal confession that Christ is the Son of God, the eternal life and Word that was with the Father in the beginning, that came to earth, bled and died that all men might live. This is the real test.

Jesus spoke a warning and caution in the Sermon on the Mount which carries the same meaning as John's: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes or thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:15-17). The tree and the fruit must agree. You cannot gather grapes from thorns, or figs from thistles. The unregenerated heart is like thorns and thistles and their true character is revealed by the fruitlessness of their lives. The regenerated heart brings forth good fruit. The labors of a wolf in sheep's clothing can result in nothing but evil fruit. Such happens in our day, for many go out with enticing words; but

inwardly they are false and corrupt and eventually there are many who have been misled by them.

### A MODERN-DAY MOVEMENT

A more recent movement of our day is the ecumenical movement which is an effort on the part of some religious leaders to form one world-wide church. We must acknowledge that such a plan would be ideal, but, at the same time it would be most impractical. It seems that the movement is based primarily upon brotherhood which sounds wonderful to the ear. Again, let us acknowledge a truth, which is the likeness of all men in the fallen state; that is, all men are guilty of Adam's sin which was passed upon all men. The fact remains, however, that real brotherhood begins in Christ; therefore it is limited to those who have experienced personal salvation.

Furthermore, the ecumenical movement is impractical because it would group the believer with the unbeliever. This would result in the Christian Church loosing its distinction of separation from the world. This movement has even reached such proportions that some are proposing a policy of co-existence with communism, stating that, "in this nuclear age, the alternative to co-existence is co-extinction."—*United Evangelical Action*, August 15, 1958. The idea of denominations grouping together is impractical to say the least of trying to work out a policy with godless communism.

The movement, as described above, is also impractical in that men would have to sacrifice principles and convictions. Men would be forced to give up the faith of the founding fathers. They would forfeit their right of individuality. Denominations would lose their distinction and surely the result would defeat the very cause of Christ. Doctrines and creeds would have to be abandoned and new ones formed to meet the whims of all.

At the same time we should remember to retain a Christian spirit and attitude toward those who do not see things exactly as we do. There is such a thing as co-operation without compromising principles and convictions, but indeed there is a limit to such co-operation.

Let us be reminded that there has never been a time when people need the truth more than in this day; therefore, it behooves us to preach Christ and Him crucified whenever and wherever the Spirit leads. Remember that there are no limits to the power of the gospel of Jesus Christ; that even the modernists, false prophets and cultists need the gospel. Let us carefully try the spirits, and follow that which passes the true test.

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Number 34

## THE FREE WILL BAPTIST

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# New Church to be Organized in Hookerton, N. C.

**U**NDER THE DIRECTION of the Rev. Frank Davenport, Route 1, Kinston, North Carolina, who is the missionary of the Central Conference of North Carolina, services began the latter part of May, 1958, being held each Friday evening in the home of interested persons in the town of Hookerton, North Carolina.

The Rev. Wilbert Everton, vice-moderator of the Central Conference, began a week's revival in the Hookerton Community Building Sunday, August, 31, which will continue through Saturday, September 6. Mr. David Paramore, licensed minister of the First Free Will Baptist Church of Kinston, North Carolina, will lead the singing, and he will become the first supply pastor of the newly organized church. A baptismal service will be held Sunday evening, September 7, in the Faith Free Will Baptist Church, Route 1, Kinston, North Carolina.

A new church will be organized, known as the Hookerton Free Will Baptist Church, Sunday afternoon, September 14, in the community building with 23 charter members. The community building will be used for meetings until a new church building can be erected. The church is being organized under the auspices of the Central Conference Mission Board.

## MISSION BOARD PROVES SUCCESSFUL

The work of the Central Conference Mission Board has proven to be very suc-

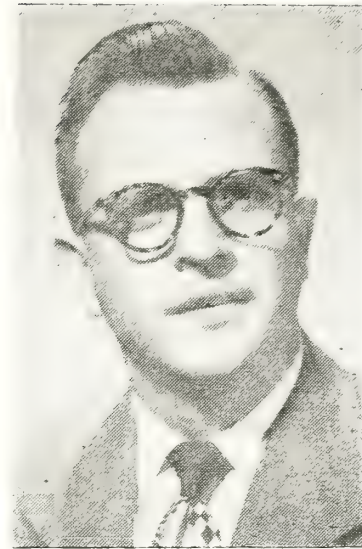
cessful since its organization at Rose Hill Free Will Baptist Church in 1951. A great deal of its success can be attributed to the work of a conference missionary which has been employed on a full to part-time basis. The church at Hookerton will be another great step in its work of church expansion.

The present board members are: Revs. C. L. Patrick, Walstonburg; Charles Keith, Washington; R. P. Harris, Rocky Mount; J. C. Smith, Greenville; and R. T. Forrest. Mr. Patrick is chairman and Mr. Keith is secretary-treasurer.

During the first year the board's work brought two new churches into the conference; they were Grifton and Williamston. These two churches were received into the conference at its 1952 session at Elm Grove Church.

The next year brought the First Free Will Baptist Church of Tarboro into the conference. Other churches which followed were: Grace, Greenville; Faith, Route 1, Kinston; Peace, Pinetops; Hope, Scotland Neck; Mizpah, Washington; Maranatha, Greenville; thus making a total of nine. The church at Hookerton will make the tenth.

All of the churches are doing a splendid job, with some having full-time services. From the standpoint of growth in membership, there are four who are especially commendable. They are: Tarboro, with a total of 178 members as reported at the last conference; Grace, with a total of 353 members as reported at the last conference; Faith, reported 69 members at the last conference and Grifton reported a total of 82 members. All of the churches have more than doubled in membership since their organization. They have been able to build as there have been needs. Only time and eternity will reveal the good accomplished through the work of this board. Then too, its success would not have been possible without the support of the conference. Much of its success may also be accredited to the conference missionary who has labored in these towns and communities, beginning with only a small group of Christian people. The Rev. Frank Davenport, Route 1, Kinston, who is now pastor of Faith Free Will Baptist Church, has done most of this pioneer work for the cause of Christ. The Rev. Ernest Bryan, Belhaven, has also been employed



REV. WILBERT EVERTON

as conference missionary. The really responsive parties, however, have been the few who have banded themselves together to begin these churches. Sacrifices have surely been made by all, and are continuously made; and each has been rewarded by seeing a progressive growth.

Mr. Davenport, who is now employed on a part-time basis, is very pleased that Hookerton will soon have a Free Will Baptist church also. It is his plan, also, to soon begin a church at what is presently the DuPont Mission. May our people of the Central Conference continue to pray for and support this mission board.

## JUST SUPPOSE!

*Just suppose the Lord would begin tomorrow to make people as sick as they claim to be on Sunday.*

*Just suppose the Lord should take away the child whom the parents use as an excuse for staying away from church.*

*Just suppose the Lord should make people as poor as they claim to be when asked to help finance His program.*

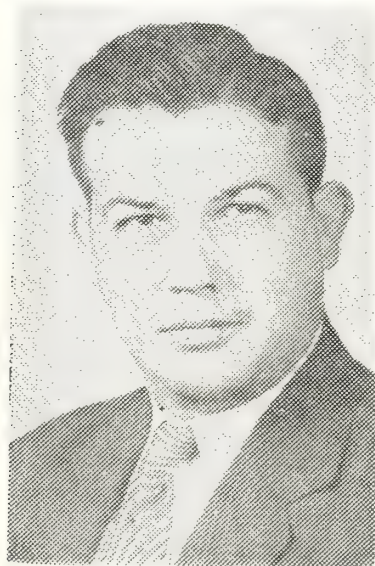
*Just suppose the Lord should have everyone stoned to death for covetousness as was Achan.*

*Just suppose the Lord should let some parents look into the future and see what their example and lax control did for their children.*

*Just suppose all Christians really loved the Lord.*

*Just suppose and then, by the help of the Lord, go forth and live and serve as if eternity was soon coming.—Bethany Church Bulletin, Winterville, N. C.*

"There is no better proof that you are born again than the conflict."—Selected.



REV. FRANK DAVENPORT



# Possibilities of Cragmont Assembly

L. E. Ballard

**A**FTER directing fifteen at least fairly successful conferences at Cragmont Assembly, Black Mountain, North Carolina, and seeing the interest increase all the way from the time we had to beg for the co-operation in a special way of pastors to get enough young people to partially fill the building twice during the season, to the time when the State Sunday School Convention is sponsoring four conferences and the State League Convention one with very little effort, and turning away from thirty to seventy-five each season, I feel that I am in a position to speak with reasonable

authority regarding the possibilities of our North Carolina summer retreat.

I am convinced that with the right kind of conferences scheduled on a long range basis and an aggressive, year 'round promotional program, Cragmont can be kept filled with regular, sponsored groups from the middle of May until the middle of September each year. May I discuss these two things, so that leaders of the four sponsoring organizations and friends in general of the assembly can think about them and pray about them.

First—Scheduled Conferences: I think

that we should have at least the following conferences (or assemblies, camps, retreats as we may elect to call them) scheduled for promotion from year to year at times agreed upon: A ministers' conference, a woman's conference, at least two general youth conferences (appealing to all young people over 12 years of age), a week for juniors, a week for intermediates, a week for seniors, a conference for lay leaders, (Sunday school superintendents, Free Will Baptist league directors and other church officers), and a college students' week. The best plan would be for each of these to be sponsored by one of the four organizations owning Cragmont: the State Convention, the State Sunday School Convention, the State Free Will Baptist League Convention and the State Auxiliary Convention. However, I think the time has come when Cragmont Assembly itself could sponsor groups if no other sponsor can, or will, take the responsibility.

Second—Promotional Work: There should be an active agency engaged all the time in (1) preparing and distributing literature to keep Cragmont well advertised among our people; (2) making contacts with churches with propositions to send their pastors to the ministers' conference; (3) working with local groups on plans for raising money to pay expenses of worthy people (especially the young people) to go to Cragmont and organizing contests, or merit plans, under which worthy people will be sent as a reward for faithfulness or special achievement in the local church (more and more young people are going this way); (4) handling all registrations for all the planned conferences, getting them in early enough for screening and counseling regarding which conference the applicant should attend for the greatest good, and the best interests of the whole (for example, some of the young people who go in June could just as easily go in July, if there was a general youth conference that month); (5) working with sponsoring groups, or appointed directors, in making arrangements for the conferences.

The field for enlistment is almost unlimited, and the possibilities are good. Take for example these two observations: (1) Over 700 different young people have gone to Cragmont during the past three seasons, yet they came from less than 75 of the 340 or more Free Will Baptist churches in the state. What a field of opportunity is represented by the 250 or more churches from which not one person has gone to Cragmont! No special effort has been made to reach the young people in these other churches, because young people who have gone get enough others to go to fill the place each year—on the basis of present planned conferences. (2) About a month before the only open week in August,

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## If Jesus Came to Our Town

Alex C. D. Noe

If Jesus came to our town as he did to Bethlehem,  
I wonder if we'd crown Him with the royal diadem;  
And gather all our trophies up and lay them at His feet,  
Or lock the doors and go to bed and leave Him on the street?

If Jesus came to our town as He did to Galilee,  
I wonder if we'd institute a sacred jubilee;  
And marshall all the clubs in town, each with its fife and drum,  
Or use the same excuses why we simply couldn't come.

If Jesus came to our town as He did to Calvary,  
I wonder if we'd share the Cross and set the Master free;  
And in His stead be crucified, high hung upon a hill,  
Or join the mob and slap His face and glory in the kill?

When Jesus comes to our town as He must in lowly forms,  
I wonder if we stoop a bit and take Him in our arms;  
And ask about His welfare and the needs in many homes,  
Or only try to get His benediction when He comes?

When Jesus comes to our town on the final testing day,  
I wonder how we'll meet Him when the mist has rolled away;  
If we'll sing the glad hosannas when we see Him face to face,  
Or ask the rocks to cover us and make a hiding place?



plans were worked out with denominational leaders in the Piedmont section to co-sponsor with the State Sunday School Convention a conference for young people and Sunday school workers from that section. The response was such that the house was filled to capacity for the week of August 11-15. *How many other areas might do the same we do not know.*

Now for the final question: How best might this promotional agency be set up? There are two possibilities: (1) Operate the agency through the resident manager's office. This would mean that the resident manager would have the responsibility

of seeking sponsors for the additional conferences needed to put Cragmont really over the top, handle all advertising of the conferences, receive and screen all registrations, etc. (2) Employ a promotion-director, who either from an office at Cragmont or from some other place, would promote the conferences on the field according to the suggestions herein, during the part of the year between the conference period, and then be at Cragmont to work with the regular directors of the sponsored conferences, and himself direct the groups sponsored by Cragmont itself.

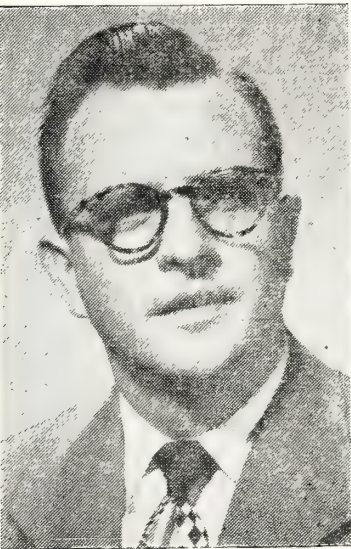
Would such a promotion-director be

worth a salary? It is my honest belief that even with the present facilities at Cragmont the income from four or five extra full-house conferences possible, plus the increase in interest in support of Cragmont, which would most certainly follow more people going from more places, would make it even from the first year a fully justified position.

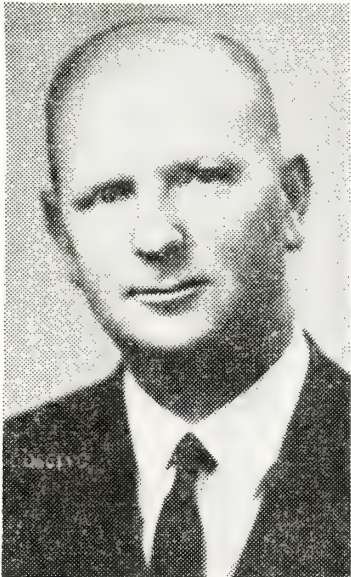
Let me suggest that the reader pray about this suggestion and if you feel that it is a good one, write one or more of the members of the board of directors of Cragmont and ask that they consider doing something like this.

# Program NORTH CAROLINA STATE CONVENTION OF Free Will Baptists ORPHANAGE MEMORIAL CHAPEL MIDDLESEX, NORTH CAROLINA September 17, 18, 1958

*"Enlarge the place of thy tent, and let them stretch forth the curtain of thine habitations spare not, lengthen thy cords, and strengthen thy stakes" (Isaiah 54:2).*



The Rev. Wilbert Everton



The Rev. R. B. Crawford

- WEDNESDAY**
- Morning Session*
- 8:30 Registration of Ministers and Delegates
  - 10:00 Call to Order by the Secretary
  - Devotional . . . . . The Rev. Ronald Creech
  - 10:10 Welcome . . . . . Mr. H. M. Mallard
  - Response . . . . . The Rev. Melvin Everington
  - 10:15 Partial Report of Credentials Committee
  - 10:20 Appointment of Committees
  - President's Message
  - 10:30 Report of Executive Committee
  - 11:00 Report of Children's Home . . The Rev. S. A. Smith

- 11:30 Worship Service
- Introductory Sermon . . . The Rev. Wilbert Everton
- 12:00 Lunch
- Afternoon Session*
- 1:20 Devotional . . . . . The Rev. R. H. Jackson
- 1:30 Business Session
- Report of Mission Board . . . The Rev. J. A. Evans
- Report of Historical Commission . The Rev. F. B. Cherry
- Report of Cragmont Assembly . . . . . President
- Report of Board of Superannuation . . . . .
- The Rev. Wilbert Everton
- Report of State League Convention . . . . .
- The Rev. Henry Van Kluyve
- Report of State S. S. Convention . . . . .
- The Rev. Herman Hersey
- Report of W. A. Convention . . . Mrs. Carl Dudley
- Report of Promotional Department . . . . .
- The Rev. Michael Pelt
- Report of Allied Church League . The Rev. J. O. Fort
- 3:45 Adjournment and Benediction
- Evening Session*
- 7:00 Service Under the Direction of the Children's Home

- THURSDAY**
- Morning Session*
- 9:00 Devotional . . . . . The Rev. W. C. Clearman
  - 9:15 Business Session
  - Final Report of the Credentials Committee
  - Report of the Board of Christian Education . . . . .
  - The Rev. D. W. Hansley
  - Report of Church Finance Association . . . . .
  - The Rev. M. L. Johnson
  - Report of Free Will Baptist Press . The Rev. J. O. Fort
  - Report of Memorial Committee
  - Report of Temperance Committee
  - Report of Resolutions Committee
  - 11:00 Report of Mount Olive Junior College . . . . .
  - The Rev. W. B. Raper
  - 11:30 Worship Service
  - Convention Sermon . . . The Rev. R. B. Crawford
  - 12:00 Lunch
  - Afternoon Session*
  - 1:20 Business Session
  - Unfinished Business
  - Report of Treasurer . . . . . Mr. Rom Mallard
  - Report of Nominating Committee
  - 3:00 Adjournment and Benediction
- (Note: Any board which fails to have its report ready for presentation at the time designated will forfeit its right to report. Each board will report only once.—The Executive Committee.)



# NEWS NOTES

## **Wintergreen Church Announces Fall Revival**

The Rev. Walter Carter of Rockingham, North Carolina, will be the evangelist for the fall revival at Wintergreen Free Will Baptist Church near Cove City, North Carolina. This revival will begin September 8 and will run through September 13, with services beginning each evening at 7:45 o'clock.

The Rev. E. E. Edwards, pastor of the church, extends a cordial invitation to everyone to attend these services.

## **Liberty Church to Celebrate Home-Coming**

All former members, pastors and friends of Liberty Free Will Baptist Church near Manning, South Carolina, are cordially invited and earnestly requested to be present at the annual home-coming celebration Sunday, September 14, 1958. The program will begin with Sunday school at 10:15 a.m., followed with the sermon at 11:15. A picnic dinner will be served on the grounds during the noon hour. Come meet your old friends and acquaintances and have a great day together in the Lord.

## **Rev. Kenneth Faison Accepts Pastorate of Liberty Church**

The Rev. Kenneth Faison of Moultrie, Georgia, has accepted a call to Liberty Free Will Baptist Church near Manning, South Carolina, as full-time pastor and assumed his duties on August 17, 1958. The church had been without a pastor since May 31, 1958, when the Rev. John E. Moehlman resigned to return to his home state of Texas and enter the university there. The whole community was very fond of Mr. Moehlman and his wife, the former Barabara Willy, and little Steve, and hated to give them up.

The people are very fortunate in being able to secure the services of the Faisons. Mr. Faison's address is Route 2, Manning, South Carolina.

## **Grimsley and Friendship Churches Consolidate Full-Time Pastorate**

The Rev. W. H. Willis, Kinston, North Carolina, makes the following announcement regarding his full-time pastorate:

"Grimsley and Friendship Free Will Baptist Churches, Greene County, North Carolina, have consolidated to form a full-time pastorate. I am pastor and am most grateful for this wonderful advancement

in the Lord's work. I will continue the regular worship services as they are, but will be on the field full time for the two churches. The churches are intermingled in the same communities.

"I also wish our Free Will Baptist people to know that I shall be very grateful for any revival work that the Lord will open for me. Heretofore I have been working in public work and could not fill the many offers that came my way. But now that the Lord has opened full-time work for Him, I shall be thankful for any and all revival work."

## **May's Chapel Announces Revival**

Revival services are being conducted by the Rev. Roger Tripp at May's Chapel of Dudley, North Carolina. The meeting began August 31 at 8:00 p.m., and closes September 6.

Mr. Tripp is a student of Columbia Bible College. The pastor of the church is the Rev. Norman Ard, who attends Mount Olive College.

The pastoral committee urges all people of surrounding areas to pray and to attend every service.

## **Free Will Baptist Church to Be Organized at Mount Olive, N. C.**

Plans for organizing a Free Will Baptist church in Mount Olive, North Carolina, have been disclosed recently by the Rev. R. P. Harris of Rocky Mount. Mr. Harris has been appointed by the Free Will Baptist Mission Board and a committee from Mount Olive Junior College to take charge of organizing the new church.

Services of the new church will be held in the college auditorium each Sunday starting September 7. The rally day to officially launch the new program will not be held until the following Sunday, however. Plans will eventually call for the construction of a church buildings.

The church will be operated as a mission, and some of the services will be conducted by the college faculty or student body.

## **Coming Events**

September 8—Fall Semester Begins, Mount Olive Junior College, Mount Olive, North Carolina.

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnston County.

## **Revival in Progress At Core Creek Church**

Revival services are now in progress at the Core Creek Free Will Baptist Church, Cove City, North Carolina, which will continue through September 7. The Rev. Eustace Riggs of Oklahoma City, Oklahoma, is the guest speaker for the series of services.

A cordial invitation is extended to everyone to attend the services which begin each evening at 7:30.

## **Youth Fellowship Week At Sandy Plain Church**

A Youth Fellowship Week will be held at Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, beginning September 7 and continuing through September 14. Special services will be held each evening at 7:30 at the church. The schedule for the evenings is as follows:

Monday—Color slides on the creation, crucifixion and resurrection will be shown.

Tuesday—A party will be held and games will be enjoyed by those present.

Wednesday—A Christian film on youth, entitled "Salt of the Earth," will be shown.

Thursday—There will be a song fest, games and sword drill.

Friday—A special program has been planned.

Saturday—Special music will be presented by the Belfryettes of the Greenville, North Carolina, Free Will Baptist Church, and the Rev. Billy Gene Outland will deliver the evening message.

Sunday—The young people will have charge of the two services. There will be an eight player croquet set presented to the church with the most youth represented.

Christian literature will be passed out during the week. The Sandy Plain Church requests that one person from every church participate in the sword drill on Thursday night. A nice prize will be given the winner. All youth in the area are welcome to come and participate in these special youth services.

## **Union Chapel Church Announces Home-Coming and Revival**

The Reverend Robert L. Edwards, pastor of the Arapahoe, North Carolina, Free Will Baptist Church will conduct a series of evangelistic services at Union Chapel Church, Beaufort County, North Carolina, September 8, 1958, through September 13, 1958. Services will begin each evening at 8:00 p.m. Brother Edwards, a graduate of Free Will Baptist Bible College, Nashville, Tennessee, has been pastoring churches in this area for several years.



# An Open Letter

A cordial invitation is extended to everyone to attend these services and pray for revival and souls to be saved.

Home-coming services will be conducted at Union Chapel Free Will Baptist Church, Saturday morning, September 13, 1958, at 11:00 a. m. The pastor, the Rev. N. D. Wiggs Jr., will bring the morning message. During the noon hour lunch will be served on the grounds. Mr. Wiggs states, "This service is one that brings great joy to the hearts of our people as old friends, relatives and many others meet together at the house of the Lord. We extend an invitation to all former members, pastors and friends to come and fellowship with us in this service."

During the afternoon the annual conference of the church will be conducted. All members of the church are urged to be present for this meeting.

## Owens Chapel Church Announces Revival

Revival services will be held at Owens Chapel Free Will Baptist Church near Elm City, North Carolina, September 15-21, with the Rev. Joe Haas, pastor of Hyde Park Free Will Baptist Church of Norfolk, Virginia, as the visiting evangelist. An invitation is extended to everyone to attend these services.

On Sunday, September 14, the church will observe its annual home-coming with the Rev. Bruce Barrow, president of the North Carolina State Convention and pastor of Little Rock Church at Lucama, bringing the home-coming message. A song service will be held in the afternoon. All former members and pastors are cordially invited to attend.

The Rev. G. Herman Griffin is pastor of Owens Chapel Church.

## Smyrna Church to Observe Home-Coming

Smyrna Free Will Baptist Church, Johnston County, North Carolina, will observe its annual home-coming on September 7, 1958. All former members, former pastors, and interested friends are invited to attend.

The fall revival will begin September 8 and will continue through September 13. The evangelist will be the Rev. Ralph Osborne of Ahoskie, North Carolina. He will be assisted by the pastor, the Rev. D. W. Cleve. Everyone is invited to attend the revival services.

## Rev. Paul E. Lee Resigns Pastorate

The Rev. Paul E. Lee has resigned the pastorate of the Jacksonville, North Carolina, Free Will Baptist Church. Mr. Lee has accepted the pastorate of Captiol Free Will Baptist Church of Sacramento, Cali-

*(We are printing this letter because we have had quite a number of requests for the information it contains; perhaps this will answer questions in the minds of many of our people and we shall be saved the time which would otherwise be needed to answer personal inquiries.—J. O. Fort.)*

Dear Christian Friend:

Thank you for your recent letter requesting information regarding the existing difficulty between the Free Will Baptist Press and the National Sunday School Board. We give the following information for your consideration:

Prior to July 1, 1957, the Free Will Baptist Press received authentic information that the National Sunday School Board, while receiving stipulated financial remuneration from the Free Will Baptist Press in return for the Sunday School Board's promotion of the denominational literature under contract between the two boards, was negotiating with an interdenominational publishing house to purchase Sunday school literature for sale by the Sunday School Board in competition to Free Will Baptist literature published at the Free Will Baptist Press.

The Sunday School Board's report to the National Association in Birmingham, Alabama, in July, 1957, was so worded as to substantiate the information which the Free Will Baptist Press had received concerning the Sunday School Board's anticipated action.

After the National Association in 1957, the Free Will Baptist Press notified the Sunday School Board that the Press, being aware of the plans of the Sunday School Board, would make no more payments to the Sunday School Board under the contract. This was done with the hope that the Sunday School Board would clarify its position.

As a result of this letter, the Sunday School Board notified the Press Board that the contract between the two bodies was broken and, therefore, no longer in force between the two boards. The Sunday School Board then felt that it was free to pursue its original plan of working through the Higley Press of Butler, Indiana. In the fall of 1957, the Executive Committee of the National Association invited the manager of the Free Will Baptist Press and the chairman and promotional secretary of the Sunday School Board to meet with the executive committee to discuss the problem. We attended the meeting and laid the facts

fornia, and will assume his duties on or about September 15, 1958.

before the executive committee. The Sunday School Board representatives made conflicting claims to the executive committee. Subsequent to this meeting, the Free Will Baptist Press appealed to the Executive Committee of the National Association to call a joint meeting of the two boards in question to try to work out a satisfactory solution to the problem facing us. During 1958, two such joint meetings were held: one in Nashville, Tennessee, and the other in Ayden, North Carolina; they were presided over by the moderator of the National Association. In these two meetings the two boards failed to reach a satisfactory agreement because the Sunday School Board's demands, if granted, would have necessitated the closing of the doors of the Free Will Baptist Press. The essence of the demands of the Sunday School Board were as follows:

The Sunday School Board must have complete control of the Sunday school program. All orders from the churches would have to go to the Sunday School Board. All shipments of literature would have to be made from the Sunday School Board at its Nashville office, and payments made to the same place. All writers and editors would have to be employed by the Sunday School Board and be paid by the Free Will Baptist Press. The manuscripts from the writers would be edited by the Sunday School Board and sent to the Free Will Baptist Press for printing. When the quarterlies were printed, they would be shipped in bulk to the Sunday School Board for distribution; then the Free Will Baptist Press would be paid periodically by the Sunday School Board for doing its job printing.

You can see that this arrangement would have completely paralyzed the Free Will Baptist Press and would have been the first step toward complete withdrawal of the Sunday School Board from the Press.

The brethren of the Press Board argued that the arrangement under the original contract was not only workable but fair to all concerned. It was as follows:

The Sunday School Board was to recommend and approve all writers of Sunday school literature. The writers were to be actually employed and paid by the Free Will Baptist Press. The Sunday School Board, through its promotional secretary, and the Press Board, through its editor, planned the kind and number of quarterlies and other publications to be printed. The Free Will Baptist Press printed the literature, shipped out the quarterlies and collected for them. The Free Will Baptist

(continued on page thirteen)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Where in the Scriptures do we find it said, "A nation shall be born in a day," and what are we to understand this to mean?—N. S.

**Answer:** You will not find these words in exactly this order anywhere in the Bible. You may, however find the following: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, said the LORD of hosts, and I will remove the iniquity of that land in one day" (Zechariah 3:9). You need to combine several Old Testament passages in order to get a similar thought to that you have expressed in your question. When the passages that I have in mind are not taken together it may be observed that there is to come in the future a more sudden and drastic change than these words of yours indicate. According to the above verse God will completely remove Israel's iniquity or sin in one day. These words are found in one of the strongest and most dramatic Messianic passages of Scripture in this wonderful prophetic book and states in another form the meaning of your question for the removing of Israel's iniquity must come before her new birth as a people, a nation.

Whether or not the word day, as used here, means a twenty-four hour period I cannot say for sure. I do know that the idea of suddenness and swiftness in this same connection is prophesied by Isaiah. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isaiah 66:7, 8). The meaning here for us is that, as Saul of Tarsus was traveling on the road to Damascus with both the permission from the authorities and the intention of destroying Christ's followers he might find in that foreign city, he was suddenly arrested in his way by a light and voice from heaven and turned from a staunch adversary of Christ and the church to be His most loyal active follower (Acts 9). So Israel, in the most intense period of her persecution, will suddenly be turned from her enmity and opposition to Christ, to truth and faith in Him as her

Messiah and Redeemer. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zechariah 12:10—13:1). "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. . . . And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zechariah 14:4, 8, 9).

**Question:** Please explain, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (James 5:12). Does this mean that a person should not swear to the contents of legal documents such as mortgages, deeds and affidavits of various kinds?—James Heath, Aurora, Kansas.

**Answer:** Some scholars consider this to be a condensed paraphrase of our Lord's instructions concerning His Kingdom (Matthew 5:33-37) and not meant for the kingdoms of this world nor any of their subjects. There is some doubt as to whether or not James, in this passage, is referring at

all to legal matters. However, the oath in legal matters is, in part, a concession to a lack of honesty in people who request this kind of oath in behalf of right truth and integrity and as a guarantee of faithfulness. Due to the fact that we in our present position are living under the kingdom of this world, a kingdom wherein God Himself has ordained the powers that are in control (Romans 13:1).

It is almost impossible to escape taking these oaths which are required in legal documents and other matters. These are not wrong and do no harm, that I can see, when administered legitimately.

The reference in James is, no doubt, to the promiscuous and easy oath customary in James' day, both in everyday speech and by the way, also, it may be of agreement. The Holy Spirit who inspired these words also wants to discourage rash vows and promises into which so many people entered so easily at the time of the writing of the book of James. There may have been current rabbinical opinion that a man might swear with his lips and at the same time annul such an oath in his heart. The exhortation here is to such truth and fidelity of life and utterance that according to the modern expression, "A man's word is as good as his bond."

## ATTENTION!

**Stockholders of Free Will Baptist Press**

**The annual meeting of the stockholders of the Free Will Baptist Press, Inc., Ayden, North Carolina, will be held Tuesday, September 9, 1958, at 10:00 a. m. The meeting will be held in the assembly room of the Press.**

**If you own or represent stock be sure you are present for the meeting on the above date.**

**Rev. R. N. Hinnant, President**

Nothing cooks your goose quite so quick as a boiling temper.

The bigger a man's head the easier it is to fill his shoes.

You can always tell who is winning the argument by who's not shouting the loudest.

The devil is willing for a person to profess Christianity, but not to practice it.

"It would be only fair to bring out a high-powered, faster pedestrian every year, too."—Selected.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### PRIDE

(Continued)

"Pride goeth before destruction, and an  
haughty spirit before a fall" (Proverbs 16:  
18).

In the light of this verse of Scripture I  
am going to ask that we consider William  
Knox's great poem:

#### O, WHY SHOULD THE SPIRIT OF MORTAL BE PROUD

O, why should the spirit of mortal be  
proud?  
Like a swift-fleeting meteor, a fast-flying  
cloud;  
A flash of the lightning, a break of the  
wave,  
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall  
fade,  
Be scattered around and together be laid;  
And the young and the old, and the low  
and the high,  
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,  
The mother that infant's affection who  
proved;  
The husband that mother and infant who  
blessed,  
Each, all, are away to their dwellings of  
rest.

The maid on whose cheek, on whose brow,  
in whose eye,  
Shone beauty and pleasure—her triumphs  
are by;  
And the memory of those who loved her  
and praised,  
Are alike from the minds of the living  
erased.

The hand of the king that the scepter hath  
borne;  
The brow of the priest that the mitre hath  
worn;  
The eye of the sage and the heart of the  
brave,  
Are hidden and lost in the depth of the  
grave.

The peasant, whose lot was to sow and to  
reap;  
The herdsman, who climbed with his goats  
up the steep;  
The beggar, who wandered in search of his  
bread,  
Have faded away like the grass that we  
tread.

The saint who enjoyed the communion of  
heaven,  
The sinner who dared to remain unforgiven;  
The wise and the foolish, the guilty and  
just,

Have quietly mingled their bones in the  
dust.

So the multitude goes, like the flowers or  
the weed  
That withers away to let others succeed;  
So the multitude comes, even those we  
behold,  
To repeat every tale that has often been  
told.

For we are the same that our fathers have  
been;  
We see the same sights that our fathers  
have seen;  
We drink the same stream and view the  
same sun,  
And run the same course our fathers have  
run.

The thoughts we are thinking our fathers  
would think;  
From the death we are shrinking our fathers  
would shrink;  
To the life we are clinging they also would  
cling,  
But it speeds for us all like a bird on the  
wing.

They loved, but the story we cannot  
unfold;  
They scorned, but the heart of the haughty  
is cold;  
They grieved, but no wail from their  
slumbers will come,  
They joyed, but the tongue of their gladness  
is dumb.

They died—aye! they died; and we things  
that are now,  
Who walk on the turf that lies over their  
brow;  
Who made in their dwelling a transient  
abode,  
Meet the things that they met on their  
pilgrimage road.

Yea! hope and despondency, pleasure and  
pain,  
We mingle together in sunshine and rain;  
And the smiles and the tears, and the songs  
and the dirge,  
Shall follow each other, like surge upon  
surge.

'Tis the wink of an eye; 'tis the draught of  
a breath,  
From the blossom of health to the paleness  
of death;  
From the gilded saloon to the bier and the  
shroud—  
O, why should the spirit of mortal be  
proud?

—Selected.

"But he giveth more grace. Wherefore  
he saith, God resisteth the proud, but giveth  
grace unto the humble" (James 4:6).

## THE MAIL BOX

### ACCIDENT

"Will you please allow me space in  
*The Free Will Baptist* to tell my friends  
about my accident? I fell out the doors  
and have a bruised hip and rib fractures.  
I had to go to the hospital for seven days.  
My foot is in a cast and will have to stay  
for four to six weeks. As you know, I  
live alone but am unable to do for myself.

I am at a friend's house and she is nursing  
me until I can do for myself. If anyone  
would like to come to see me or write me  
do so at the following address. I desire the  
prayers of all Christian people."—Mrs.  
Carrie Ringgold, Route 1, Vanceboro,  
North Carolina, c/o Teddie Dunn.

### CHANGE OF ADDRESS

"Please note my change of address from  
Route 3, Box 10, Washington, North Car-  
olina, to 208 E. Ninth Street, Washington,  
North Carolina."—Rev. Charles E. Keith.

### PRAYER REQUEST

"Our little boy, Terry, was recently taken  
sick; and our hearts were broken when the  
doctor diagnosed his case as being acute  
leukemia. However, we then took him to  
Emory University Hospital and the doctors  
there confirmed the diagnosis. During the  
first week of his illness he lost a pound per  
day, and we know that he has a short time  
to live unless the Lord lays His hands upon  
him. We want all of our friends to pray  
for him and for us."—Rev. and Mrs. K.  
V. Shutes, 323 East Street, Thomaston,  
Georgia.

## Subscription Honor Roll

Oak Grove Church, Newton Grove, N. C.	7
Mrs. J. J. Blizzard, Deep Run, N. C.	5
Mrs. Lester Hall, Newport, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5

## OBITUARIES

Obituaries, 150 words long, are inserted free of  
charge. When they exceed this number, one cent  
for each additional word should be enclosed in  
Postage Stamps in the letter with the obituary.  
Obituaries and in memoriams of persons who  
have been dead a year or longer are not wanted  
for publication in *THE FREE WILL BAPTIST*.

## Alton M. Reynolds

Our heavenly Father, in His infinite  
love, wisdom and mercy, called His servant,  
Alton M. Reynolds, to his heavenly reward  
September 4, 1957.

As the anniversary of his death approach-  
es, we remember him for his love and faith-  
fulness to Malachi's Chapel Free Will Bap-  
tist Church, Columbia, North Carolina. He  
served as a deacon for many years, and  
he loved Christian fellowship with other be-  
lievers. His life was a shining example of  
his Godlike heart. He is deeply missed by  
his family and many friends.

The Family

You can't spell success without "U." You  
cannot spell church without "U." Neither  
can your church be a success without "U."  
Be square all week—but do not fail to be  
round on Sunday! (You can even be round  
on Wednesday evening for the prayer ser-  
vice.)—*Bethany Church Bulletin*, Winter-  
ville, N. C.

To some people religious freedom means  
the choice of churches they may stay away  
from.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President Mount Olive Junior College Mount Olive, North Carolina	•	L. C. JOHNSON, President Free Will Baptist Bible College Nashville, Tennessee
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## Important Dates for Opening of Mount Olive Junior College

September 8—Arrival of freshmen and transferring students.

September 10—Arrival of returning students.

September 14— (4:00 p. m.)—Opening convocation with an open invitation to all friends of the college.

September 22—Registration for fall semester closes.

Mount Olive Junior College is still receiving applications for the fall semester. Interested students should write or visit the college immediately.

## Equality of Opportunity

Dr. Jessie P. Bogue, Executive Secretary  
American Association of Junior Colleges

The founding fathers of the American Republic declared that it is self-evident that "all men are created equal." They did not imply that all men are of equal ability. That, too, is self-evident. Rather they believed that we, all of us, are equal in dignity as human beings in the sight of the Creator and before the civil law.

Neither in the Declaration of Independence, nor in the Constitution, nor even in the Bill of Rights is education mentioned. Yet it is self-evident that all men and women, however much they may differ in native abilities, are born with equal ignorance. While the degree of man's native intelligence is born with him, the extent to which he develops this native talent depends in large measure on his opportunities, as well as his efforts and motivations as an individual.

Even though, therefore, the great national documents of our liberties make no reference at all to education, it is deeply implied in all of them. The very fact that we are a self-governing people and that all of our governments derive their authority from the expressed will of the people, makes it imperative that the people's will must be enlightened. Without this enlightenment no self-governing nation can survive. Hence, aside from what the founding fathers may have left out of our basic declarations for the American way of life, they promulgated

on every hand the concept that education, religion, and morality must be encouraged.

As a direct result of this concept of a free people, steps were taken to establish free schools so that equality of opportunity might thereby become available for all the children of all the people. As the nation progressed and expanded, it became evident that it was necessary that the people be educated. As a result of this conviction, state legislatures gradually increased the length of school attendance, the length of the school year, and ordained that all children and youth should receive an education as an integral part of their citizenship.

They did more. Colleges and universities were established by tax funds and by private gifts to provide society with competent leadership in all walks of life. Scholarships were established and endowments created with the expressed purpose of equalizing as far as possible opportunities for higher education. In connection with this concept of equality, there emerged at the beginning of this century a new movement in education. It is known as the junior or community college. It has been by far the most rapidly growing movement in all of higher education. In California, for example, three fifths of all students enrolled in higher education are in junior colleges. In Mississippi, more than one half of all students who enter colleges and universities in that state enroll in junior colleges. Tuition is free in both states and the 14th year of education has been established by public policy as the capstone of the free public educational system. In many states, including North Carolina, progress is being made toward greater equality of opportunity through the establishment of junior and community colleges.

Now with the explosive increase in our population, with the revolutionary changes taking place in business, industry, with the ever-increasing and bewildering complexity of our social, economic, and political life at home and with all other nations, judicious people are deeply convinced that high school education is sufficient for the times in which we live. Junior and community colleges are, therefore, not being founded to take away from senior institutions of higher learning the ever-increasing numbers of students. They are being established to extend further the opportunities of education to vast numbers of youth who other-

wise might be denied this precious privilege, and to make of them enlightened leaders and citizens of this nation.

In this latest educational movement, as has been the case in all other kinds of education, private enterprise through independent and church-related junior colleges have taken an active part. Since neither the child nor his elders are the creatures of the state, freedom and encouragement of private efforts have been significant. One of the most recent efforts of this kind is found in our own county of Wayne—Mount Olive Junior College, Mount Olive, North Carolina. It is a living example in our midst of what may be accomplished by the co-operative efforts of free people. Its past is well and favorably known. Its future will be determined by the ability and the willingness of the sponsoring denomination and the citizens of this county and this state to give it the financial and intellectual support which it needs and deserves. A good college in a community is one of its greatest assets in terms of its financial values, and more especially for its cultural influences. It constitutes a distinct forward step in the direction of further equalizing opportunities for higher education, appropriate to the needs and desires of those who can profit thereby.

Some communities in North Carolina have given multiplied thousands of dollars to encourage the founding of a good college in their midst. They have done so in the belief that education is a wise investment under any circumstances, and especially so when it may be at hand for the youth and adults in their own community.

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"Friendship is always a sweet responsibility, never an opportunity."—Selected.

## SPECIAL NOTICE

### TO CHURCH CLERKS IN NORTH CAROLINA

Did you fail to receive by mail a copy of the Annual Church Letter to the North Carolina State Convention of Free Will Baptists to be used in reporting your church at the 1958 session? If so, send us your name and address and we will send your copy by return mail. If you have not already received a copy, it is because we do not have your correct name and address in our files.

Michael Pelt  
State Convention Secretary  
Mount Olive, North Carolina



# NOTES — AND — QUOTES

By J. C. Griffin



## A REVISED MESSAGE DELIVERED ON MY RADIO PROGRAM

Scripture basis, Psalm 66:16: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The psalmist was giving what we call today *his testimony* saying, "I will tell you what God hath done for my soul." He was a witness. He had something to tell; it was not what I have done, but what God hath done for me. A great many of us want to tell what we have *done*. It is selfish self that we want to praise by telling what we have done. We should read this text of Scripture with the light of the New Testament focused upon it and see the *light* reflected, and let God be the *doer*, the *all in all*.

First, this Scripture teaches us the true idea of salvation. It is what God hath done for our soul. It is at this one point that the gospel of the Lord Jesus Christ differs from all the false religions and from all the systems of moral reformation this world has ever known. All the false systems of religion tell man what he is to do. This is a message from a man telling *what God hath done for my soul*. Every saved one has a message to tell. Christ said that we should be His witnesses. But we want to remember that He said, "... after the Holy Ghost has come upon you: ..." (Acts 1:8). Thus the writer of this psalm was directed by the Holy Spirit to tell what the Lord had done. Instead of telling man to save himself, it invites him to be saved. It does not come as a new code of moral duties; it comes as a *free gift*. Every other religion that we know about says, "Do this and live." The gospel that is revealed in this Scripture is that Christ has done something, and that something says, "Live and do."

We work because we are saved, and not to be saved. Millions are trying to get to heaven by doing something. People go to Mass and take the ordinances of the church, trying to be saved. Some are trying to get to heaven by their good works. A man walked up to Christ one day and said, "... Good Master, what good thing shall I do that I may have eternal life?" (Matthew 19:16). This man wanted to do some good thing. Millions are in the same frame of mind after almost two thousand years. Their religion is do, do, do, instead

of *done*. In substance the psalmist is saying, "The Lord has done something that I want to tell to you." A truly saved person wants to tell what the Lord has done. If he is saved and in the Spirit of the Lord, he has something to tell.

Second, even though this salvation is a gift, we are not to hide it under a bushel. We are to set it on a candlestick and let the light shine so that others can see it and be constrained to glorify God. It is not real without confession. Paul says, "... with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). As said before, the psalmist was a witness. We are duty bound when Jesus comes into our heart because we believe Him to be the Son of God and our Saviour and confess it. Confess it with our mouth. Confess it by worship. Confess Him by our daily living. Confess Him to sinners. Confess Him to our friends. Confess Him before our enemies. Confess Him in the face of Satan. Salvation by accepting Christ is not to be frozen and stored away; it is to be published. One of the hardest places perhaps to confess Christ is to bow your head and thank God for food that is spread before you, when there are many people sitting by and around you in a cafe or at a lunch counter. But we should not be ashamed to pray out loud in thanking the Lord for the food. Jesus said "He that is ashamed of Me, I will be ashamed of before my Father." We can talk about farming. We can talk about any and all vocations of life. We can talk about sports. We have our favorite athlete. Why should Christ be left out? If we are really saved, why not say, "Come ye and hear, all ye that fear God, and I will declare what He hath done for me."

### THE FEAR OF CRITICISM

I find people who are afraid that they will be criticized and called fanatical if they talk about Jesus and their salvation. Well Christ was criticized, but He prayed for His critics. The apostle, Paul, was called a mad man, "... Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). I had rather be called *crazy* for Christ's sake than to be wise in the things of the world. I had rather have the love of God in my heart than to have a million dollars in the bank and be minus the Lord Jesus.

### THE FREEDOM OF THE WILL

Naturally, as a Free Will Baptist, I preach and teach the *freedom of the will*. Man, if you are saved you were saved and are saved because you were willing to accept the Lord Jesus as your personal Saviour. In the acceptance of Christ you were willing to forsake your sins and willingly let

the Lord Jesus have His way in your life. "If ye be willing and obedient, ye shall eat the good of the land (Isaiah 1:19). Willingness and obedience here are required for the eating of the good of the land. "Take ye from among you an offering unto the LORD; whosoever is of a willing mind, let him bring it, an offering of the LORD; gold, and silver, and brass" (Exodus 35:5).

The Lord wants willing offerings. The Lord wants willing believers. The Lord will not take us into His family against our will. Our life must be completely surrendered unto Him by our willingness to be His completely. He does not accept anything less than our *all*. "And thou, Solomon my son, know thou the God of thy father, and serve him with perfect heart and a willing mind: ..." (1 Chronicles 28:9). It takes a perfect heart and a willing mind to receive the Lord Jesus as Saviour and Lord. After enumerating the things that must be given unto the Lord, the question is asked, "... And who then is willing to consecrate his service this day unto the LORD?" (1 Chronicles 29:5).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). God was willing to give His Son. We must be willing to accept that *Gift* in order to have everlasting life. God will not make us believe on His Son, He offers eternal life through His Son, and if we refuse to accept, we are left under the wrath of Almighty God. God cannot offer more than His Son, the Lord Jesus Christ. God will not offer more. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). God is "... not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). We must be as willing to be saved as God is to save us. It must be a *willingness* to be saved God's way, not the way of the devil who has put a way into the minds of men and so warped their thinking that they will say, "Just so you are sincere in what you believe that it is all right." That is one of Satan's lies. Jesus says, "I am the way, the truth and the life." Friend, if you ever reach heaven you go by the Lord's way, which is the way of the Cross. You can only travel this way with a *willing mind with your eyes fixed on Calvary*.

Some people sow wild oats all week and then go to church on Sunday thinking that will insure a crop failure.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### True Answer to Prayer

**T**HE WAS A LITTLE three-year old orphan in a home in a large city. The children went to the morning Sunday school of a nearby church. They found loving hearts and very earnest, interesting teaching—the kind of teaching and love that I think Jesus gave when He was on earth.

To be kept away from Sunday school was a great disappointment to those children.

One week a heavy snow had fallen—that heavy wet snow that clings to the clothes and shoes—sore throat snow, we called it. The funds of the home were low. This little fellow needed shoes or rubbers, but there was no money for either.

Saturday came, and the matron told the little fellow that he could not go to Sunday school the next morning because his shoes were torn. His feet would get wet, and then he would get sick with sore throat, and he would give it to the others.

What a cry there was! Not to go to Sunday school—that was something terrible, so the cry became a howl. Then suddenly it ceased.

The little man was missing. The home was thoroughly searched, but in vain. The little fellow was nowhere to be found.

Run away—that was the conclusion. The police were notified to take up the search, which they did.

After some time had passed, a little man with a happy-looking, tear-stained face came out from a closet near the dining room door.

Straight to the matron he went. Looking into her face, with triumph written all over his little dirty, tear-streaked face, he announced in tones of positive conviction. "Me goin' t' git new shoes. Me ast Jesus," and off to play he ran.

The matron, a Christian, felt her heart ache as she feared that disappointment would come to the lad.

Saturday evening came, and still there were no funds, and no visitors had called that day.

Bedtime came; the little man went to bed happy because he believed that he was to have new shoes for Sunday. He had asked Jesus for them. The matron, still thinking he would be disappointed

when Sunday morning came, said nothing.

A little after eight o'clock, as the matron sat reading in the dining room, the door bell rang. Upon opening the door she saw a huge bundle in the arms of a woman.

The woman said, "I thought you could use some extra clothes and shoes this kind of weather. I went on a collecting tour, gathering clothes, and succeeding in getting several pairs of new shoes, too."

After thanking the kindhearted woman, the bundle was eagerly opened. There were the new shoes. The matron's heart sang for joy when she found a pair that would fit the little three-year-old boy.

The next morning the new shoes were put on him by the older child who dressed him. Happy as a lark, he ran to the matron and, holding up one foot, he said, "See! didn't me tell you me'd git new shoes?"

Blessed are the hearts of the little children who have such faith in Jesus Christ.

—Author Unknown.

### Their Country Cousin

Lillian Dean

**S**HE was not a very close cousin, only a fifth one. But now, Mother told them, she was coming to live with them and be their little sister.

"Because she hasn't any mother or any father, and the aunt she lived with is dead," Mother explained.

"How old is she?" demanded Helen.

"And what is her name? And has she always lived 'way out in the country?" asked Ruth.

"She is eight years old," said Mother, "and her name is Jane, and she has never seen a city pavement or a street car."

"Mercy, we'll know a lot more than she does!" exclaimed Ruth with a rather conceited air.

"I should say so," Helen joined in. And both of the little girls' noses went up with quite an air.

"Wait and see," was all Mother said.

A few days later the little country cousin arrived. She was a sweet-looking little girl with curly hair and big, brown eyes. Just at first she was rather sad and timid, but after the first few days she got acquainted and was as merry and happy as could be. She made a fine little playmate, and Helen and Ruth soon learned to love her.

Of course, since Jane had never been in a city before, there were many things that seemed altogether strange and new to her. And Helen and Ruth really began to give themselves such conceited airs that Mother thought something ought to be done about it.

"Of course, we know a lot more than you do, Jane," she overheard Helen saying one day.

"Oh, yes," said Ruth. "Whenever there's anything you want to know, just come and ask us, Janey."

"This won't do," thought Mother.

So she planned a clever scheme. She took all three of the children out in the country one bright day for a picnic. Then things happened just as Mother had thought they would. Ruth and Helen found that Jane knew ever so much more than they did about some things. For instance, she knew all the different kinds of trees by name, and her little city cousins could hardly tell a maple from an oak. She knew all the wild flowers and just the way they grow. The birds were old friends of hers, and she told her cousins about their nesting habits and what time of the year they flew south and what they liked to eat. Helen and Ruth had to keep still and listen to Jane in the country, just as she had had to keep still and listen to them in the city.

To tell the truth, they did not like it much at first. Their heads had been a little turned with playing teachers to their country cousin, and they did not enjoy having her turn teacher and taking a turn at being the pupils themselves. It made them a little sulky and bad-tempered.

Then something happened. At lunch Ruth snatched a sandwich that Helen wanted. Helen tried to take it away from her, and the next moment the two little sisters were having a dreadful quarrel. They were crying and fussing and actually fighting and pulling each other's hair.

Mother separated them, feeling sad enough over their naughtiness to cry. "Children! Children! How can you? Mother is so ashamed of you!" she said as she pulled them apart. The little girls stood looking angrily at each other, when suddenly a sob turned everybody's eye toward Jane. She was crying as if her heart would break and trembling from head to foot.

"I never saw folks fuss like that before," she sobbed, burying her face in Mother's



dress, "I didn't know little sisters ever f-f-fought."

Helen and Ruth had never been so much ashamed in all their lives. They blushed till their faces burned. Then Ruth suddenly threw her arms around Jane's neck.

"We never will again," she cried. "Will we, Helen?"

Of course, Helen agreed, and then they all cried together for just a minute. But they soon dried their tears and spent the rest of the day very happily. You may be sure, though, that that was the very last time Helen and Ruth ever felt that they were any better than their little country cousin.—*The Way of Faith.*

## Woman's Auxiliary Department

**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street Editor The Free Will Baptist Press, Ayden, N. C.) **NEW BERN, N. C.**

Belhaven, N. C.—The Belhaven-Trinity Y.P.A. entertained the Plymouth Y.P.A. with a delightful cook-out on August 7, at the home of Mr. and Mrs. D. R. Tolan in Belhaven. The group enjoyed hamburgers and hot dogs cooked on a grill. Watermelon and iced drinks completed the menu.

After the meal the group journeyed to the Belhaven Church for an evening of fellowship. The welcome was extended by Michael Miller of Belhaven. Prayer was offered by Mrs. J. A. Alexander of Plymouth. "He Keeps Me Singing" was the selected hymn. Hugh Barnette of Trinity read from the Scriptures of Matthew and Luke.

Chorus time was led by Mary C. Miller, accompanied by Wayne West of Plymouth. Choruses sung were: "Thank You, Lord," "Walking with Jesus," "Wonderful Saviour," "My Desire" and "Sunlight."

Testimonies were led by Wayne West. Many young people responded to the opportunity to testify for the Lord. A real blessing was received by each one present.

The message for the evening was presented by Mrs. J. A. Alexander of Plymouth. Her topic was "Gods of India—and America."

Those enjoying the fellowship of the evening were: Aleta Spencer, Helen, Jim and Bruce Satterthwaite, James Roe Adams,

Richard Pugh, Carlos Temple, Michael Miller, Mrs. L. T. Miller, Del, Duane and Mrs. D. R. Tolan of Belhaven. The Trinity group included Doc and Jimmy Webster, Billy and Jackie Durham, Eric Ferebee, Hugh Barnette and Mrs. Carlos Manning. The Plymouth Y.P.A. was represented by Faye and Alice White, Lillian Ormond, Mary C. Miller, Ina Robertson, Marion Phelps, Sylvia Boyd, Jean Hare, Wayne West and Mrs. J. A. Alexander.

Plymouth, N. C.—The Woman's Auxiliary of Mount Olive Free Will Baptist Church held its monthly meeting on August 23, at 8:00 p.m., in the home of Mrs. Minnie Ange. The opening hymn was sung prior to the Scripture reading by Mrs. Harold Ange. David Ange led the ladies in prayer. Those taking part on the program were: Pauline Wynn, Minnie Ange, Bluee Wynn, Mrs. Cara Ange and Mrs. Joe Rhodes.

The report for the evening was as follows: Members present, 16; visitors, 5; collection, \$9.15; treasurer's report, \$743.92; sick visits, 28; baskets, 8; cards, 10; family altars, 10, daily Bible readers, 7.

The group was dismissed with prayer, followed with a social period and refreshments which were enjoyed by all.

months selling literature which was essentially interdenominational and not actually Free Will Baptist, admitted on the floor of the body that the Sunday School Department had incurred an indebtedness of \$16,000. This indebtedness is the responsibility of the Free Will Baptist Denomination and will have to be paid by our churches if the Sunday School Board does not realize enough profit to pay it. However, this is but the beginning of their expense. It is our information that plans are in the making now for a recommendation that the National Association approve the floating of a bond issue in the amount of several hundred thousand dollars to provide housing for the Sunday School Department and other departments of the National Association. To us, this is utterly fantastic, ridiculous and wasteful in the sight of God. We wonder if our people actually know what they are letting themselves in for.

We feel that, since the Free Will Baptist Press is a Free Will Baptist institution owned and operated by Free Will Baptists, with every writer of literature a devout fundamental Free Will Baptist, there is no need for the denomination to spend all this money just to satisfy the personal ambitions of a few people who presumably want to exercise centralized control over the entire denomination.

The audit which we have just made of the holdings of the Free Will Baptist Press shows that the Free Will Baptist Press is now worth \$230,000—nearly a quarter of a million dollars. This accomplishment has been made by the denomination over a period of more than fifty years as wise judgment has been exercised in the use of the Lord's money. These achievements have been made possible because the charter of the Free Will Baptist Press guarantees that no dividends can be paid to any person, but all profits from the institution must go back into expansion of the facilities of the institution so as to render a greater service to the denomination, or must be allocated to worth-while denominational agencies.

To begin the institution and nurture it during its infancy, consecrated Christians loaned the Lord approximately \$9,000. God has blessed the operation of the Press over the years so that, at the present time, Free Will Baptists have every reason to be justly proud of the institution and the work it is doing. Thus, we shall continue our operation, under God, that we might continue to serve our denomination in fulfillment of our trust from Him. We shall certainly appreciate anything that you can do in helping us to further this cause of the ministry of the printed Word among Free Will Baptists. Yours in Christ,

J. O. Fort

## AN OPEN LETTER

(continued from page seven)

Press, in turn, paid the Sunday School Board 7½ per cent of the gross sales of all Sunday school literature published and sold. This payment to the Sunday School Board amounted to more than \$6,300 in 1957. In return for this payment by the Press, the Sunday School Board, through its promotional secretary, was to promote the sale of Free Will Baptist literature; any increase in sales would naturally increase the money received by the Sunday School Board. The Press Board felt that this arrangement was fair in that the payment which the Sunday School Board received in 1957 represented 44 per cent of

the total profits which the Free Will Baptist Press received on its operation during 1957; the only financial responsibility that the Sunday School Board had to assume was that of promotion, while the Press, out of its approximate half of the profits had to provide for expansion so as to improve its services year by year.

On the other hand, in the joint meeting of the two boards the Free Will Baptist Press did offer to increase its allocation to the Sunday School Board.

At the meeting of the National Association in St. Louis, Missouri, the Sunday School Board, after having operated nine



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## To All Ministers in North Carolina

Rev. J. W. Alford, Route 1, Morehead City, North Carolina, is treasurer of the North Carolina State Missions Board. You may send your home missions money to him, clearly marked for National Home Missions. He will forward it to us at the end of each month.

The Whaley's in Alaska, and Miss Molly Barker, in Old Mexico, are your native sons and daughters. Please do all you can for them in a financial way. Miss Molly, from Morehead City, does not have her support pledged. Please help us with her support.

A special word to those who send their money direct to our office. All offerings from your state apply on your state quota, regardless of how you send it. We are grateful for your prayers and co-operation.

Homer E. Willis  
Home Missions Director  
National Association

## An Odd Number

Raymond Riggs

A real Christian is an odd number. He feels supreme love for One whom he has never seen, talks familiarly every day to *Someone* he cannot see, expects to go to heaven on the virtue of *Another*, empties himself in order to be full, admits he is wrong so he can be declared right, goes down in order to get up, is strongest when he is weakest, richest when he is poorest, and happiest when he feels worst. He dies so he can live, forsakes in order to have, gives away so he can keep, sees the invisible, hears the inaudible, and knows that which passeth knowledge.

These are the words of A. W. Tozer in his book, "The Root of the Righteous." They were a blessing to my heart as I read them while aboard the S. S. African Pilot, enroute to Africa, just before we anchored at the Azore Islands. We have been at sea for nine days, and still have about thirteen days to go before reaching Abidjan. The journey becomes rather lonely at times, but it has been a wonderful opportunity to have fellowship in the Word and to have communion with our Lord. Also, the association with Mr. and Mrs. Clifton McElheran, veteran missionaries to Africa, also on board, has been a rich and informative experience.

As we near the shores of the Dark Continent our heart is enlarged as we think of the challenge that lies ahead. The initial days of any work are always important. As we meet with the missionaries to make plans for laying the foundation please remember to pray that each of us may have spiritual discernment, and mutual agreement as to procedure. A mistake in the beginning could mean tragedy in the future.

This is Friday afternoon, August 8, and we have just dropped anchor in the port of the Azores. The Captain tells us that we may have to stay here until Monday. However, if the crew of men who unloads the vessel will work tonight we may leave sooner. At any rate we have beautiful surroundings from the harbor, with the shore line of this beautiful island (890 square miles) on one side and the unending span of the blue Atlantic on the other. This is a Portuguese island, but the United States has a large army base here. We can see white church steeples along the shore line and if we stay over Sunday maybe we can attend a service, providing we can go ashore. A little baby on board has measles and we may be quarantined.

## An Open Letter From the Home Missions Board

3801 Richland Avenue  
Nashville 5, Tennessee  
September 1, 1958

Dear Fellow Ministers:

We have on our mailing list as of this date the names and address of 2,418 preachers. I sincerely pray that all of you will consider this a personal letter from your Home Missions Department.

The cost of sending newsletters to our entire mailing list is near \$600.00, so we are sending this letter to the preachers, with the thought that you will share it with your church, and place it on your bulletin board.

Since our last letter, Miss Molly Barker has joined our workers in Old Mexico. However, I believe her support (\$120.00 a month) has not yet been pledged. I believe some of you will want to help sponsor her as your missionary.

Brother Melitino continues to do a great work in Miami with the Spanish people. Unless some churches will help us with his salary it now appears we may have to close his mission. Many people were interested

in his work and urged us to begin it. For some reason support for him has failed to come this past year. It would be a shame to close this great mission, but we can only do what our people make possible. Will you pray with us about this, and let us know how you feel about it?

We have numbers of applications from choice young men and women, who are asking us to send them into the mission work. It is heartbreaking to see these applications stack up when the work is so greatly needed.

New churches are being organized in near record numbers, and we are working with state and district boards to get the gospel to the lost, and Free Will Baptist churches started where possible. The Little Church Foundation has helped our new churches with thousands of dollars this year and we are grateful to them for this support. Also we have made necessary contact with an organization to help our new churches get building fund money.

I urge you to take special note of the fact that at the National Association in St. Louis this year, a resolution passed making it possible for local churches to send delegates to the National Association next year.

We appreciate the new Free Will Baptist Hymnal, and urge all of you to get it when you purchase hymn books.

Numbers of preachers write us when they are available for pastoral or evangelistic work. Occasionally a church contacts us when they need a pastor or evangelist. If we can be of service to you in this field, let us know.

This summer I have visited the work in Alaska, California, and all of New England. Everywhere we saw great opportunity. I stood in the pulpit at New Durham Ridge Free Will Baptist Church, New Hampshire, where Elder Benjamin Randall preached his first sermon in March, 1777. We found our people in all of the New England states and preached in many of their churches.

We appreciate the pastors who have sent vacation Bible schools, and youth camp offerings to us. We have some handwork (free) for vacation Bible schools and will be glad for you to write for it.

We have films, slides and film strips which are available to help you with your missionary services.

November is National Home Missions month, and all of you will be doing something extra for missions. The Thanksgiving offerings on National Home Missions Sunday (November 23) and the pre-Thanksgiving week of prayer offering will be sent from many churches. I trust you will join this group. If you cannot give the offering on the designated Sunday,

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice in Economic Life

(Lesson for September 14)

Lesson: Exodus 20:15; Amos 8:4-7; James

5:1-5; 1 Peter 4:10, 11.

Golden Text: Luke 16:10.

### I. INTRODUCTION

Many injustices occur in economic life when the eighth commandment is broken. Thievery or stealing is not limited to the criminals alone, for there are many ways of committing this sin, all of which are condemned by this commandment.

It condemns all national and commercial wrongs as petty larceny, highway robberies and private stealing. Even the taking advantage of a seller's or buyer's ignorance, to give one less and make the other pay more for a commodity than its worth, is a breach of this sacred law. All withholding of rights and doing of wrongs are against the spirit of it. It also includes all private wrongs. Crimes are not lessened, in their demerit, by the guilty member or political importance of those who commit them.—*The Bible Student* (F. W. B.).

### II. HINTS THAT HELP

1. No man is expected to give away everything but he must not withhold *more than* is meet.

2. To give nothing is a misery; to give something is a grace; to give abundantly is a joy.

3. It is literally true that the more we give to God the more He will give to us.

4. Miser is the first part of the word miserable. The first part is sure to lead to the second.

5. Did you ever see a stingy man or woman who was greatly loved by everybody?

6. Little obtained righteously is far better than great wealth obtained dishonestly.

7. The possession of much silver and gold has never brought satisfaction to any human being.

8. And it is right to be a good steward. In the Old Testament nine tenths of what a man earned belonged to God; in the New Testament we find that ten tenths belongs to God. One of the marvelous experiences of the children of God is to learn that all their money is to be used at God's direction. This does not only apply to thank offerings, but to living expenses, savings,

and business dealings.—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. On the day of the new moon each month and the Sabbath each week, the Israelites worshiped and took those days as rest days or holidays. The working class of people looked forward to those days to rest from the toils of labor; but those who were in the merchantile business and buying and selling spent those days in unrest, because they were wasted days for their business. Since they were engaged in cheating and exploiting their fellow man, they had little or no regard for God or days of worship. Their only concern was profit and they stooped to the practice of buying and selling anything for the sake of gain.—*The Bible Teacher* (F. W. B.).

2. When our soldiers went to Europe during World War I, they learned that Europeans had made *Funday* out of Sunday. The result is that the Lord's Day has been Europeanized, and sport and labor are the rule and not the exception, and the United States has suffered immeasurably in a great many ways. And England, France, and other nations were not made safe for democracy either. Good intentions with God left out often spell catastrophe.

3. Greed is rooted in covetousness or avarice, and is a violation of the Tenth Commandment. When man no longer trembles before the smoking mountain, then he finds ready excuse to rob his brother. The picture painted by Amos is of the conventional Israelitish society observing outwardly the Sabbath Day, but in their hearts eagerly longing for the day to end so that they might begin again their business round for profit. Thus they really did not hallow the holy day in their itch to catch the next dawn of a day of business, which in Amos' indictment implied their injustice to lesser people.—*The Gist of the Lesson*.

4. This is a state of unjust and sin that can never be overlooked by a just God, for they sap the very foundation of just, social life. No matter where or when such crimes are committed, they will eventually meet just vengeance. "*The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works*" (Vs. 7). *The excellency of Jacob* is a title that belongs to God. So God has sworn by Himself, since there was nothing higher by which He could swear, that He would never

forget any of these grave economic injustices. He was, and is, the glory and pride of Israel; and as surely as He is, so surely shall He mete out justice to evil men.—*The Advanced Quarterly* (F. W. B.).

5. The newspapers recently carried a news item that a township official in Ohio had illegally received several thousand dollars from the treasury of his township. Dishonesty isn't confined to millionaires only, neither can people of moderate means excuse dishonest practices because *higher-ups* are guilty of the same practices.

6. What Did This Man Need?—At a Washington, D. C., Parent-Teacher Association meeting, there was a discussion of the character education experiment being carried on in the schools there. A father from one of the government offices spoke against the plan thus: "What they need to do is to teach the children common honesty. I bring home pencils from the office for the children to take to school. I don't care, because the pencils don't cost me anything, but my boy no sooner lays a pencil on the desk until someone steals it. Just let the schools teach common honesty, and we won't need character education."—*Journal of Education*.

7. A wealthy man became converted through a few sentences preached by Dr. Durant, founder of Wellesley College. Now this man owned a large braid mill, and the braid was measured by winding it around a large drum, supposed to be five yards in circumference, as was stated in each piece. But one quarter of a yard short netted him a good sum during the year. He went to the factory the next morning after his conversion and ordered the drum enlarged to measure the full length. A workman standing by said to the man enlarging the drum, "He is truly converted."—*Selected*.

8. We remember how well when Elder E. J. Phillips edited the first Free Will Baptist quarterlies for use in our Sunday schools. Years of sacrifice and the expenditure of considerable monies have given us Sunday school literature of good quality. Economic justice demands that loyal Free Will Baptists should support this literature and the press that furnishes it.

Starting a business on a shoestring wouldn't be so bad if you didn't run so much of a chance of winding up with a lacing.

Between the great things that we can't do and the little thing that we won't do, the danger is that we shall do nothing at all.

Anger, like an acid, does more harm to the vessel in which it is stored, than to anything on which it is poured.



## MISSIONS

(continued from page fourteen)

please take a special offering some time in the month of November.

*Our general fund is very low from the summer slump. Please do something for home missions now.*

The Lord is leading us to open a new field in Hawaii. The need is great, and we feel this is the time. Will you also pray with us about this? Your prayers are necessary, and your comments appreciated.

Our 1958 budget of \$53,100.00 can be met this year if all of you will do something special in your church, district, and

state. Some states have met their suggested quota, others are far behind. It's not too late for every state to go over the top! Our check from the Co-Operative Plan of Support was very low last month (\$345.-64. Fourteen per cent of the co-operative funds will help us, but it will not sustain us. We appreciate all that comes through every channel, to help get more workers into the field.

We have beautiful two-color Thanksgiving offerings envelopes (\$5.00 per thousand) which would be useful in your missions offering.

The annual missionary conference will be October 6-8 at the college chapel. Rev.

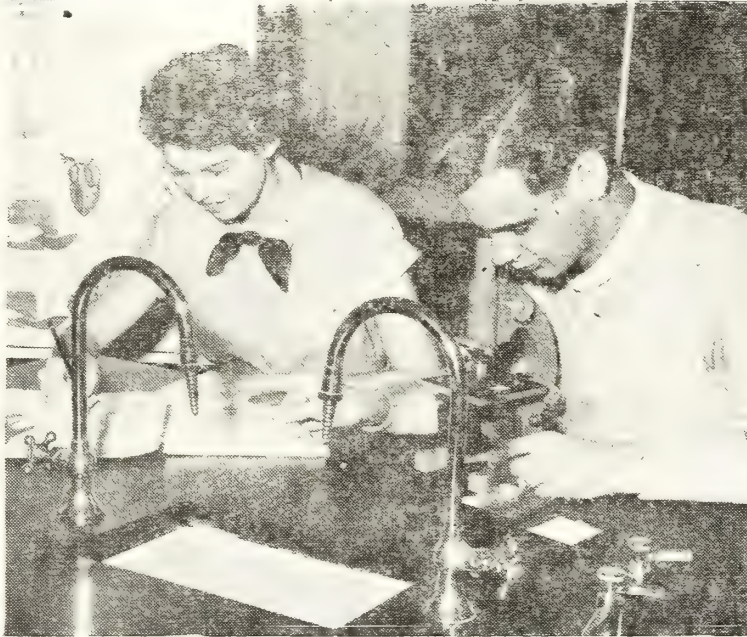
and Mrs. Arthur Billows will be commissioned for the field of Mexico at the Wednesday night service.

The annual meeting of the Home Missions Board will be October 9, at the Nashville office.

God bless you as you continue to lead your people in giving to the missionary cause.

Yours for Christ and missions,  
Homer E. Willis  
Promotional Secretary

Some have read so much about the evils of smoking that they have decided to give up reading.



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# *the* **Free Will Baptist**

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AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 10, 1958



## NEW OFFICE BUILDING AT FREE WILL BAPTIST CHILDREN'S HOME

Pictured above is the new office building which was completed recently at the Free Will Baptist Children's Home, Middlesex, North Carolina, at a cost of approximately \$8,000. The building is being sponsored and paid for by the French Broad Association of North Carolina.

This building, another great step toward more modern and convenient improvements, contains six office rooms which are: The reception room, the secretary's office, the superintendent's office, the board of Director's room and two rooms which are currently being used as storage rooms.

The alumni of the Children's Home are sponsoring the furnishing of the reception room and the board of director's room at a cost of approximately \$1,000.



# EDITORIAL

## OUR LORD'S BUSINESS

C. H. Overman

This season of the year might well be called by Free Will Baptists, *the Conference Season*. During the past few weeks conferences and associations have been meeting in regular yearly sessions throughout our denomination. Especially is this true in the Southeast. We would like to remind our people of the importance of such meetings and stress to them the urgency of attendance. We would especially urge this upon the people of North Carolina, since many of the conferences and associations will be meeting during the next few months; also, in view of the state convention which meets at the Orphanage Memorial Chapel, Middlesex, North Carolina, September 17, 18, 1958.

All organizations have always felt the need of coming together to take care of pressing and urgent matters. This has been especially realized in the program of the Christian Church. The early Church, as recorded in the book of Acts, was compelled to meet in council at Jerusalem to settle the matter of circumcision. Since those days the Church has reached many important decisions through its conferences.

Not only is a conference or association meeting a time for settling issues, but it is also a time of fellowship with other Christians and communion with the Lord. These things are kept before those whose job it is to organize and plan such meetings. For instance, the preamble of the Constitution and Bylaws of the North Carolina State Convention reads as follows: "We, the Original Free Will Baptists of North Carolina, assembled in order to advance, promote and increase the cause of Jesus Christ, do establish and ordain this constitution and these bylaws." The purpose of the state convention is, therefore, to advance, promote and increase the cause of Jesus Christ. Certainly there are many times when we, as individuals and a denomination fail in this purpose; but our failures should not slacken our combined efforts in the promotion of these purposes.

Surely we can look upon the past history of our denomination and see that progress has been made in recent years in North Carolina, as well as other states. But there is so much more which needs to be done. Each need, whether it is educational, missionary, etc., can be promoted more readily and willingly when we know what others are doing. The state convention, and our conferences, afford such an opportunity. A very small per cent of our laymen, however, attend these meetings. The constitution of the state convention, Article II, Section 2 reads: "The convention shall be composed of the general officers, members of standing boards, committees or commissions and all ordained ministers who belong to churches that are affiliated with the convention; one delegate from each church in good standing; one delegate from each union meeting, conference or association in good standing from every one thousand members or a fraction thereof." In Article I, Section 2, of the bylaws we read: "... Before membership in the convention is established, all ministers and delegates must be properly registered." The purpose of these rules is that all members might have a voice in the convention.

In our democratic way of life, the right to voice an opinion is granted everyone. By following the proper registration procedure, all have a right to vote which serves as the right to voice a conviction. Some of our people never take advantage of this opportunity, but then they are ready to severely criticize those who do the actual work; therefore, it is important that each church

be represented in these meetings. Such delegates should be those who are acquainted with the denomination work and also the needs of their own church, so far as possible.

Concerning the independence of churches, the North Carolina Statement of Faith and Discipline reads: "Each local church is a distinct and independent organization, with full authority to manage its own internal affairs, elect its officers, receive, dismiss, discipline and exclude members. But this principle of the independence of each church is not held as a law of isolation; on the contrary, churches conveniently situated associate and co-operate in all things which tend to advance the common cause. Councils are, therefore, called in the organization of a church and the settlement of serious difficulties. On the same principles, the churches meet by delegation in the annual conference or association. The annual conference or association being the highest tribunal, shall have final disciplinary authority over the local church."

Let us be sure that our churches are properly represented in the next session of the state convention and in our local conferences. It is the best place to become informed of our needs and progress. Your church will become enriched if you have an informed church.

## AN EXCELLENT BOOK

It has not been customary to review and recommend books for our readers, but on this occasion we would like to make an exception to the rule and recommend *The Pastor in Profile*, by Adolph Bedsole. We recommend this book for ministers of all ages, but especially the young minister.

The author was born in 1914 in Slocomb, Alabama. He has been in the active ministry for twenty years, and at the present is serving the Immanuel Baptist Church in Panama City, Florida. He also held a teaching position for four years.

The book contains practical, down-to-earth advice to preachers. It contains traces of irony, humor and dead seriousness. You may order the book from *The Free Will Baptist Press, Ayden, North Carolina*. The price is \$2.95.

Vol. 73

No. 35

## THE FREE WILL BAPTIST

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# Great Salvation

Charles J. Noble

West Wenatchee, Washington

**T**RUE religion is the foundation of any worthy society; it is the basis on which all true civil government rests. True religion is equally the basis of private virtue and public faith; it is the basis for happiness of the individual and the prosperity of any nation. True religion teaches man his need of a Saviour, and awakens in him the consciousness of his importance as an individual.

It was true religion which armed the martyrs and patriots in England against arbitrary power. It braced the spirits of our forefathers against the perils of the ocean wilderness, and sent them to found the fullest and greatest country on earth.

True religion is a necessary and indispensable element in human character. There is no real living without it—it is the tie that connects man with his Creator and holds him to God's throne. If that tie is torn asunder or broken, man floats away as a worthless atom, with nothing left but darkness, desolation and death. What we have just stated about true religion can also be said about salvation, for they are both one and the same. It is possible for man to be the author of some religions. But only Christ could be the author of true religion or salvation. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Hebrews 5:9). And then in Luke 1:68, 69: "Blessed be the Lord God of Israel; for He hath visited and redeemed his people, And hath raised up an horn of salvation for us in the house of his servant David."

The greatness of salvation can be attributed not to any religious group, but to

God, who is the Author of our salvation. Someone has well said, "Let the chain of second causes be ever so long, the first link is always in God's hand." It is no wonder that the writer to the Hebrews used the word *great* in describing salvation, for he knew the Author of salvation, and his soul had been touched and transformed by God's power. Not only is salvation great because of its Author, but it is great because of what it can do and is doing.

Looking back to the law, we know that it was good, but Paul tells us it was a schoolmaster to bring us to Christ. The law was given that God might reveal His will to man concerning man's relationship to his God, and his fellow man. Through the law, man knew God's will; but man found it difficult to live up to its precepts. Is it not clear then, that in the law we see God's will revealed; but in Christ, through the new birth, He gives grace and power to perform God's will. Jesus said, "Without Me, ye can do nothing."

There are many people in the world today who will belittle and scoff at religion. And why do they do it? It is because they have so often seen the cruel reign of religion and have mistaken it for Christianity or salvation. To illustrate this point, there is no better example than the life of the apostle, Paul. Before he met Christ on the Damascus Road, we know that he was a deeply religious man. We also know that he was cruel and full of bitterness toward the early Christians. But, when he met Christ, who is the Author of so great salvation and was transformed by His power, Saul of Tarsus, a deeply religious man, be-

came a Christian. He no longer had bitterness and hatred in his heart toward the Christians, but he loved them and was willing to suffer, if need be, for the same cause for which they had suffered.

Any religion, whether it be ancient or new, if it bears the marks of cruelty and hatred toward mankind, it is a false religion. Although genuine salvation may seem to be a scarce item in this atomic age, let it be remembered that salvation is great, not only because it could transform a religious man in Paul's day and make a Christian out of him, but salvation is great even in our day because of what it is still able to do.

If salvation was so great and powerful in Paul's day that it could change a religious man so as to love all men, then we must rightly assume that salvation has lost none of its power through the centuries. We must further assume that salvation is so great that it is still able to transform religious and bias-thinking men into fruit-bearing Christians. Salvation is doing that very thing, even in our day. Wherever it has gone, salvation has wrought a great change in the lives of men. It has caused men to change their attitude toward life and their fellow man.

Salvation has held many a marriage together that would have otherwise been shattered and broken. It has made good mothers and dads out of useless and debauched characters. It has made good children out of dishonorable and disobedient ones. Salvation has caused the heathen to lay down his idol worship, witchcraft, superstition and war-like spirit, and made of him a shining example of Bible Christianity.

Then again, salvation is great because it can do what philosophy could never do. It can accomplish what the civil law, the jails and prisons could never accomplish. Salvation saves one from death and restores to spiritual life, causing one to delight in the law of God. Salvation shows the equal dealings of heaven by placing all humanity on one level. It offers to both the rich and poor the same happiness in this life and in the life which is yet to come.

Last, but not least, salvation is great because of what it is. Salvation is not mere dogma or creeds. The waving branches of creeds often hide God's face, but salvation glorifies God and lifts man to a higher plain of living. Salvation is not mere theology, nor is it mere emotion. Although salvation no doubt does include these, yet in the true sense of the word, salvation is redemption through the blood of Jesus Christ. The true essence of salvation is spiritual life, begotten through God's grace in the subduing to Christ all the powers of the heart and life, it makes man a servant of God and a lover of his fellow man.



# N. C. State Convention

**T**HE North Carolina State Convention of Free Will Baptist Churches will hold its annual convention at the Orphanage Memorial Chapel near Middlesex, North Carolina, on September 17 and 18, Michael Pelt, secretary of the convention, announced recently. The forthcoming meeting will be the forty-sixth annual session of this state-wide body. A special session was held on January 31 of this year at Mount Olive Junior College to give particular attention to the present and future needs of this institution of higher education, which is operated by the North Carolina State Convention of Free Will Baptists.

The regular session which meets on September 17 and 18 will feature reports from the various institutions and boards that operate under the sponsorship of the convention. These include the Children's Home at Middlesex, Mount Olive Junior College at Mount Olive, and Cragmont Assembly near Black Mountain. There will also be reports from the Board of Missions, the Board of Superannuation for

Ministers, and the Board of Christian Education.

Key speakers at this annual convention will include the Rev. Wilbert Everton of Snow Hill and the Rev. Robert Crawford of Greenville. Other personalities on the program are the Rev. R. H. Jackson of Pine Level, the Rev. Ronald Creech of Durham, and the Rev. Clyde Clearman of Smithfield. The Rev. N. Bruce Barrow, president of the convention, will deliver his message to the convention on the first day.

The Free Will Baptist Press of Ayden, North Carolina, publisher for the denomination, will be represented at the convention by the editor, the Rev. J. O. Fort, who will give a progress report of the work being done by the press in the area of denominational publications.

North Carolina Free Will Baptists have almost four hundred churches in the state with a total membership of more than forty thousand. The annual meeting, at which there are usually about three or four hundred ministers and delegates registered, is the most important meeting of this organization of churches within the state.

## About . . . Face!

Jack Wyrzten

**I**F there was ever a day when the world needed to hear good news, it is today! The people of the earth are confused, and fear permeates their future. The problems which face them and their governments, accompanied with the realization that they have no actual joy and peace in their hearts, make them feel insecure.

The Bible contains the only answer to this problem, for the Word of God tells us that the gospel of Christ ". . . is the power of God unto salvation to every one that believeth" (Romans 1:16). I have experienced this power of God in my own life, so I know it really works.

### NO TIME FOR GOD

Before I was saved I spent my evenings leading a dance orchestra, playing for fraternity clubs and sorority dances. In the daytime I was working in the insurance business. Along with all this, I joined the 101st Cavalry Band in Brooklyn. There I played my trombone one night a week on horseback.

With a busy life like this, I did not find very much time for God or the Bible, until one night George, a buddy of mine in the United States Army Band, handed me a gospel of Saint John. I looked at him and asked him what the idea was, for he was the last one I would ever expect to see with a Bible under his arm. He told me that he had taken the Lord Jesus as his personal Saviour, and had been wonderfully saved. I tried to hand back the gospel, assuring him that I was not the least bit interested, but he insisted that I take it home with me.

Well, I finally took it to be polite, and put it into my pocket and forgot all about the incident. While standing at the railroad station on my way home, I put my hand into my pocket and found the gospel of Saint John. I took it out and read, "Gospel of Saint John." I thought it would have been bad enough if it had said "Gospel of John," but "Gospel of Saint John," mind you . . . Saint John! Somehow that Saint business seemed to burn me up. I thought,

"Boy, what a sissy, what a Holy Joe I would be carrying around a gospel of Saint John." So I tore it to pieces and threw it off the railroad station platform.

### CONTINUAL REJECTION

That is what I thought of God's Word a few years back. Little did I realize that night as I stood brazenly tearing God's Word to pieces, that it would be only a few months until this very Book would tear me to pieces, and I would see myself as a sinner, lost and needing the Saviour of whom that gospel told.

It was a cold winter's night in January when I tore up the gospel of John. The following Monday night at band rehearsal I met George again. The first question he asked was, "Jack, how are you getting along with the gospel of John I gave you last week?"

"Gospel of John? What gospel? Oh, you mean that little red book!"

"Yes, have you read it?" he asked.

"Read it? Why, George, I threw it away before I got home."

"You did?" he replied. "Well, here's another one."

"Oh," I said. "Now look here, George, let's not go into that again." Still, week after week George kept handing me tracts and gospels; the more he handed me the more I threw away.

### CHRIST IN ARMY LIFE

Six months passed, and we went off to army camp together. I thought, "Surely this fellow George will forget all about his old religion in this man's army with all the drinking, gambling, cursing, etc." I knew that the summer before he had committed every sin right down the line—every one that a soldier could commit.

The first day that we were at army camp, I heard several of the fellows using the name of the Lord in vain, dragging it down into the gutter. I saw George speak to one of them, and he said, "Listen, fellow, the name you are dragging down is the name that is taking me up to heaven." That hit me!

I also knew that a Christian would read his Bible and get down on his knees to pray before going to bed. So I thought, "Surely George will never read his Bible and pray with these fellows around!"

Taps sounded—lights out—and George had not read his Bible or prayed. We all lay there on our cots thinking that he was scared to do it. But wait a minute! He reached into his barracks bag, grabbed hold of his Bible and flashlight, and there he sat on the edge of his cot! I can see him yet. After having read for a while, he got down on his knees for prayer. We would curse at him, throw shoes or anything else,



but he stayed there until he was through. He was a man!

After watching this fellow in that army camp for two full weeks, twenty-four hours a day, and noting the marvelous change in his life, I decided he had something that I didn't have. Whatever it was I wanted it!

#### NECESSITY FOR REPENTANCE

That summer after we came back from the army camp, I got hold of a gospel of John and started to read it through. The following fall the band got together again. My buddy, George, invited me to a little meeting over in Brooklyn where the gospel would be preached, so I went along with him.

At that meeting several people got to their feet, one after another, and told what Christ meant to them. This was all new to me, for outside of George's testimony, I'd never heard anything like it before. But that night God, in His grace, brought me under deep conviction. I got mad. I didn't like the way the preacher talked about sin, righteousness, and the judgment to come. He spoke about a real heaven and a real hell, also about the second coming of the Lord Jesus Christ. He spoke to us straight from the shoulder and told us that the only hope of heaven was in the new birth.

#### ABOUT FACE

I didn't like it and left the meeting mad. That night at home, as I lay on my bed in the darkness of my room, it seemed as though all the blackness of eternity loomed up before me. I realized for the first time in my life that I, too, was a sinner, but that Jesus Christ, God's Son, died and shed His blood on the Cross of Calvary for me. Somehow I slipped out of bed, got down on my knees and admitted to God above that my life had been stained, marred, and blackened with sin. I asked Him right there and then to save me for Jesus' sake.

I don't remember just how or what I prayed that night, but I know that I passed from death unto life, from the power of Satan unto God. My eyes were opened and forgiveness of sins became my portion. That night Jesus Christ became real to me. What He did for me, beloved, He can and will do for you if you will only "Behold the lamb of God, which taketh away the sin of the world" (John 1:29).

We talk about atomic power! Well, the gospel of Christ is far more powerful than that. It is the power of God that can salvage and reclaim ruined, helpless, lost, sinful men and women who will but believe on the Lord Jesus Christ and be saved for all eternity. For our "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Notice 1 Timothy 1:15 where Paul

## At Pineywoods Encampment Grounds

# Activities

H. Ray Berry, Camp Director

**I**T was a wonderful day when on the morning of August 11 boys and girls, men and women began making their way to Pineywoods Encampment Grounds at Woodlake, Texas, for the Tenth Annual Encampment of Free Will Baptists and the Texas State League Conference. Enthusiasm was running high, and it gained momentum as they began arriving at the camp grounds greeting old friends and making new ones. Our hearts rejoiced as we watched them arriving, and very soon each one of the officers and teachers had registered. Those who worked so faithfully to make the camp a glory to the Lord are listed below:

Assistant director, Rev. Everette D. Hellard; song director, Mr. Paul Breedlove; evangelist, Rev. Bobby Jackson; president of league convention, Mr. Mike Fears; secretary of league convention, Miss Jane Jones; camp nurses, Rev. and Mrs. Everett D. Hellard; registrar, Mrs. H. Ray Berry; assistant registrar, Mrs. Gaston Clary; senior teacher, Rev. H. Z. Cox; intermediate teacher, Rev. Malcolm C. Fry; junior teachers, Mrs. W. O. Withers, Mrs. Sig Henry, Mrs. John Brezeale, Mrs. H. Z. Cox and Mrs. Luke Lunsford; primary teachers, Mrs. Dale Burden and Mrs. Marvin Stine; beginner teacher, Mrs. Herbert Richards; studies in prayer, Rev. Dale Burden; stewardship, Rev. Bobby Jackson; head girls' counselor, Mrs. Jake Fears; assistant girls' counselors, Mrs. Lunsford, Mrs. Wence, Mrs. Morris, Mrs. Clary, Mrs. Richards and Mrs. Goode; head boys' counselor, Rev. Gaston Clary; assistant boys' counselors, Mr. Fears, Mr. Johnson and Mr. Guinchard; chairman of recreation activities, Mr. Mike Fears; intermediate sword drill director, Mrs. Carlton Hibbitts; junior sword drill director, Mrs. W. O. Withers (and assistants); daily newspaper, Miss Marilyn Graham; morning Scripture, Rev. C. B. Thompson.

With a splendid group of workers like

says, "... Christ Jesus came into the world to save sinners; ..." and Romans 5:6: "... Christ died for the ungodly." But Galatians 2:20 says: "Christ ... gave himself for me." It is a wonderful thing to be able to say that Christ died for me. Can you say that?—*American Tract Society.*

this and the fact that the Holy Spirit took charge and brought revival the second day of this wonderful week is testimony enough that the Lord's way breaks down all anxiety.

We give thanks to our Lord and Saviour Jesus Christ for the following results which we are able to enumerate:

1. We had our largest enrollment so far for the week—179.

2. There were 82 visitors during the week, and we appreciate them very much. We hope some of them will be in camp next year as workers and students.

3. There were 14 conversions: 28 went forward in rededication; 12 announced calls to the ministry; and some 150 indicated by standing that if the Lord called them to any service, they were willing to go.

4. Another district was represented with a good size group this year. We were most happy to have the West Fork District Association represented in this encampment. Rev. Cox of Dallas is the assistant camp director for next year.

The enthusiasm which prevailed in this encampment was such as to lead us to believe that we will have a still larger camp next year. The encampment will be held next year from August 10 through August 15 at Pineywoods Encampment Grounds, Woodlake, Texas, with the Rev. Bobby Jackson as the camp evangelist, backed up by Mrs. Jackson, Stephen and Phillip.

We give all glory and praise to our Lord in the name of His Son for this week of blessing to many souls.

## Ashine In Me

Dorothy Conant Stroud

Though I may be too small to go  
To mission fields, God's love to show,  
Still, there are things that I can do  
To say I love my Saviour too.

I can be kind to all I meet,  
And try to keep my temper sweet;  
I can be truthful every day,  
And set aside a time to pray.

I'll give my tithe and never shirk,  
And do my own fair share of work;  
I think that Jesus then will see  
His gift of love ashine in me!



# NEWS NOTES

## Revival Services at Maranatha Church, Greenville, N. C.

The Maranatha Free Will Baptist Church, Greenville, North Carolina, began a series of revival services on September 8 which will continue through September 13. The Rev. Wilbert Everton of Snow Hill, North Carolina, is the evangelist who is bringing the messages during the meeting.

The Rev. LaRue Davis, pastor of the church, urges everyone who can do so to support this meeting in this new church with their presence, their prayers and otherwise.

Services are being held each evening during the meeting.

## An Important Announcement to Central Conference Churches of N. C.

The Rev. Charles Keith, treasurer of the Mission Board of the Central Conference of North Carolina, has now moved into the new parsonage of the Washington Free Will Baptist Church, Washington, North Carolina. This moving has necessitated the change of his address; therefore, all who send offerings to the mission board should send them henceforth to his new address which is Rev. Charles Keith, 208 East Ninth Street, Washington, North Carolina.

Mr. Keith wishes to take this opportunity to thank the churches for their interest in the mission program of the conference and to urge that more and larger offerings be sent for this project which is producing such splendid results for the cause of Christ as Free Will Baptists interpret it.

## Youth for Christ Rally At Mt. Zion Church

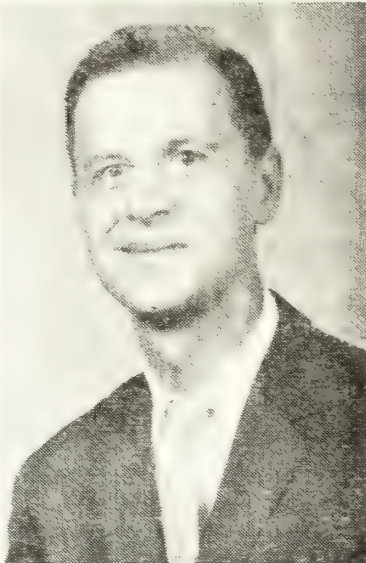
The Youth for Christ Rally of the Second Western District will meet with Mt. Zion Free Will Baptist Church near Nashville, North Carolina, on Saturday night, September 13, 1958. All young people are urged to attend.

## Lucama, N. C., Church To Observe Home-Coming

The Free Will Baptist Church, Route 1, Lucama, North Carolina, will observe its annual home-coming on Sunday, September 14. A cordial invitation is extended to all former pastors, members and friends.

The pastor of the church is the Rev. Boyd Shook. He states: "There will be a song service in the afternoon and we invite all singers to come and participate in this service."

## Revival at Rocky Pass Church, Marion, N. C.



Rev. O. P. Stokes

The Rev. O. P. Stokes, pastor of the First Free Will Baptist Church of Bristol, Virginia, just concluded a series of revival services at the Rocky Pass Free Will Baptist Church at Marion, North Carolina. The following report is submitted by the pastor, the Rev. K. L. Frisbee:

"I want to share with all of God's people some of the joy and gladness that we have experienced in the last few days of revival. The Lord has blessed us with 21 decisions for Christ. Our church has grown from an average of 35 in Sunday school six years ago to 155. We also have a new church building just five years old. Much has been accomplished in revivals such as the Lord has just given us.

"The Rev. O. P. Stokes is an outstanding pastor and evangelist who knows the problems of pastors and churches. He believes you must reach the church before you can reach the lost. His messages were pointed and inspiring, and God blessed his ministry among our people.

"As pastor of Rocky Pass Church, I highly recommend him to any church or pastor."

Interested ministers or churches may contact Mr. Stokes at the following address: Rev. O. P. Stokes, 903 Harding Avenue, Johnson City, Tennessee.

## Coming Events

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnston County.

## Revival Services at Peace Church, Pinetops, N. C.

A series of revival services will begin at the Peace Free Will Baptist Church Pinetops, North Carolina, on the fourth Sunday night in September, 1958. The Rev. Hubert Burress, pastor of the church, will be in charge of the services; the Rev. L. B. Manning of Fountain, North Carolina, will bring the messages from night to night. The public is cordially invited to attend these services.

## N. C. Superannuation Report for August

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention, the Rev. Wilbert Everton, for the month of August, 1958:

Balance on Hand, August 1	\$3,734.30
<b>Receipts</b>	
Albemarle Conference	\$ 22.15
Blue Ridge Association	19.21
Cape Fear Conference	15.00
Central Conference	87.27
Eastern Conference	33.69
Western Conference	75.50

Total Receipts	252.82
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Total to Account For	\$3,987.12
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### Disbursements

Ministers' Monthly	
Checks	\$177.50
Operating Expenses	67.00
Paid to National Board	18.58

Total Disbursements	263.08
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Balance on Hand, August 31	\$3,724.04
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## Ordination Service at Trinity Temple Church

The reporter of Trinity Temple Church, Nancy Hancock, submits the following information concerning the church and a recent ordination service. The Rev. Melvin Bingham is pastor of the church:

"Trinity Temple Church of Tulsa, Oklahoma, is still on the map, slowly but surely going forward for the Lord.

"One of our young men, Everett Ray Keiffer, who is leaving us again this week end to re-enter our Bible College in Nashville, Tennessee, was ordained for the ministry of the gospel in our service last Sunday, August 24. His grandfather who is pastor of our church gave the charge using Paul's charge to Timothy and Dr. Charles G. Finney's 64 point charge to ministers. The ordination was led by Everett Ray's dad, E. W. Keiffer, who is also a Free Will Baptist minister. Everett Ray comes of a line of Free Will Baptist preachers of five generations.

"After the ordination service this young



man gave us a short sermonette, entitled 'My New Suit of Clothes'; Scripture used, Zechariah 3:1-4 and Ephesians 6:11-17. We are thankful that God has taken two young men from our little church to enter our Bible College to better qualify themselves for His ministry. The other one is the Rev. Paul Inbody.

"Monday night of this week we met for our first officer's and teacher's meeting of the new fiscal year. Five of our workers qualified for the Master Worker's Certificate put out to the state Sunday school board. Two qualified for all the seals. We hope that someday we can reach the Standard of Excellence. One of our greatest needs is more room.

"We are planning to have a Worker's Institute in the near future.

"We covet your prayers for our small but humble little church."

### **Rev. L. B. Manning In Revival Services**

The Rev. L. B. Manning of Fountain, North Carolina, will bring the messages in a series of revival services at the Hickory Grove Free Will Baptist Church, Pitt County, North Carolina, beginning the third Sunday night in September, 1958. Services will begin each evening at 7:30.

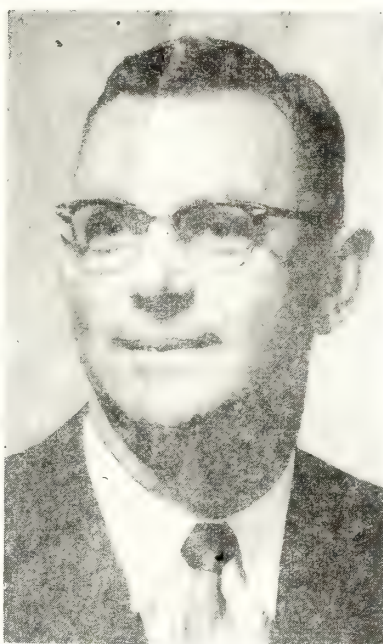
The Rev. Willis Wilson, pastor of the church, will be looking forward to seeing as many people attend these services as can possibly do so.

### **Free Will Baptist Rally Day In Mount Olive, N. C.**

September 14th will be Free Will Baptist Rally Day in the city of Mount Olive, North Carolina. The services will be held in the auditorium of the Mount Olive Junior College beginning at three o'clock in the afternoon. All Free Will Baptist ministers and members living within one hundred miles of Mount Olive should make arrangements to attend. If you reside in the area of the Eastern, Western, Cape Fear or the Central Conferences you can drive to Mount Olive and attend this history making Free Will Baptist Rally Day.

There will be many interesting things taking place on the program. There will be an old-fashioned spiritual get-together. There will be hymn singing and praying. There will be special singing and testimonials to thrill your soul. There will be speeches and introduction of special Free Will Baptist personalities. There will be the unfolding of plans to organize a new Free Will Baptist church in the city of Mount Olive. The church is to be organized as soon as feasible. The faculty members of Mount Olive College have requested it and the North Carolina State Free Will Baptist Mission Board has joined in the request. The Rev. R. P. Harris has been se-

### **Revival Announcement for Greenville, N. C., Church**



Rev. H. A. Pitts

The Rev. H. A. Pitts of Winfield, Alabama, will be the evangelist for revival services at the Greenville, North Carolina, Free Will Baptist Church, September 15-26. Services will be held daily at 7:30 p. m.

Mr. Pitts will be heard on "Morning Devotions" from Radio Station WGTC on September 16-20 at 9:35-9:50 a. m., and also from Television Station WNCT on September 22-26 at 7:30 a. m.

The Rev. R. B. Crawford, pastor of the Greenville Church, urges the public to be present to hear Mr. Pitts a man whom he says is "spirit filled and an able Bible preacher." Mr. Crawford also urges everyone to pray faithfully for the revival.

cured to direct this work.

A very important feature of the program will be the address by the Rev. and Mrs. Arthur Billows, our own missionaries to Old Mexico.

All Free Will Baptists desiring to unite with the new church will be given the opportunity to let it be known and all whose names are submitted for this purpose will become charter members of the new church.

### **Rev. J. C. Lynn To Conduct Revival**

The Rev. J. C. Lynn of Ayden, North Carolina, will be the speaker for a series of revival services at Johnsonville Free Will Baptist Church, Johnsonville, South Carolina, September 17-26.

Rev. Carol Alexander is pastor of the church, and extends a cordial invitation to everyone to attend.

### **Rock Spring Church Announces Revival**

The Rev. Paul Lee will begin his pastorate at Rock Springs Free Will Baptist Church, Bailey, North Carolina, on Sunday, September 7, 1958. Revival services will begin on Sunday night, September 21, with the Rev. Earl Glenn, pastor of the First Free Will Baptist Church of Wilson, as the visiting evangelist. Services will begin each night at 7:45. Everyone in the Bailey community and the surrounding area is invited and urged to attend the revival.

### **Are All the Children In?**

I think oftentimes as the night draws nigh,  
Of an old home on the hill,  
Of a yard all wide and blossom-starred  
Where the children played at will.  
And when the night at last came down  
Hushing the merry din,  
Mother would look around and ask,  
"Are all the children in?"

'Tis many and many a year since then,  
And the old house on the hill  
No longer echoes to childish feet.  
And the yard is still, so still;  
But I see it all as the shadows creep,  
And though many the year have been  
Since then, I can still hear mother ask,  
"Are all the children in?"

I wonder if when the shadows fall,  
On the last short early day,  
When we say good-by to the world outside,  
All tired with our childish play  
When we step out in the other land,  
Where mother so long has been,  
Will we hear her ask, just as of old—  
"Are all the children in?"

—Selected.

On a stormy Monday morning after reading and prayer, I ventured to ask Mr. Moody wherein his power lay. (It seemed that every man with whom he spoke on the subject of salvation and becoming a Christian was swept right into the Kingdom. Oh, how I craved this blessing and power!) After putting the question to him, he said:

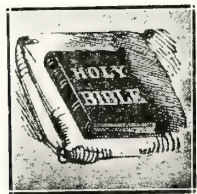
"Billhorn, I will tell you this much: I made a promise to God, and the rule of my life is, that I would speak to at least one man every day about his soul's salvation."

"I said, 'But, Mr. Moody, the opportunity does not always present itself.'"

"He quickly replied, 'It will if you keep in touch with God and keep your eyes open for the opportunity.'"—The Reaper.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

QUESTION: I was brought up in a Free Will Baptist home where I attended a Free Will Baptist church and its auxiliaries regularly until I went away to school. The church services in the church that I attended while in this school were so different from those I had attended and enjoyed from my earliest recollection that when Sunday was over I hardly felt that I had been to church. I was left with a hunger for something that I had been used to and did not get, with a kind of an empty, unsatisfied feeling. The real test came, however, when I participated in the first communion service. They did not use unleavened bread as we had at home and worse than this the services were concluded with no one even mentioning the feet washing services. It is needless to say to any of my Free Will Baptist friends that with each passing service at this church I counted my time in school as being another week less before I should return to my home and best of all to my church where they believed in and practiced following Christ in each step of the entire communion services. I would have real fellowship with those of like mind and come into that closeness with my Saviour that I had long since learned to enjoy and look forward to. But to my utter amazement and disappointment I met with a different situation for the pastor that I had known and appreciated for his conservative beliefs and practices had been replaced by a young popular preacher of our denomination. In this first service I heard Free Will Baptist teaching that sounded strange indeed to these ears of mine. He said that it would be perfectly all right and would violate no Free Will Baptist principles if a minister so wished, for him to have a communion service in which only the bread or only the cup were taken or that both might be taken and the feet washing left off. Then he said that to have a feet washing service without the taking of the bread and the cup would be just as well. I would like to have your opinion of this.—A *Confused Free Will Baptist*.

ANSWER: I agree with you, and I also think that this preacher is the one who is confused. As I see it, this young man is both out of place and out of line with the traditional Free Will Baptist view;

therefore he needs to do one of two things, adjust his thinking, his preaching and his church polity with the Free Will Baptist or go to some denomination that views things as he does or organize him a group that is sympathetic to such things. So far as I know the field is wide open for any cult or sect and the laws of our country tolerant. Perhaps the leaders in our denomination who are greedy for numbers and growing reports are those most responsible for the degraded, unstable, compromised condition our denomination is now suffering. I have never had the respect for a glowing report of larger numbers and a tremendous increase in the treasury and other physical features as some seem to. Of course we look forward from time to time to having God bless our efforts in the souls that have been saved and in the means by which to propagate the gospel so that this increase of souls won to Christ may be made possible.

If we keep moving the *land marks* that we call doctrine or church polity outward so as to include each denomination or group of professed Christians having part of their beliefs in common with ours it would not be long until our compromised position would include all Christendom. We who are Free Will Baptist that accept the traditional view of our forefathers wish to be identified by the features that set them apart as Free Will Baptist and therefore put such principle before increased numbers in membership or financial gains. There seems to be a modern group of smooth workers who are controlled by a desire for numbers and a glowing economic report. Your young pastor may have been influenced by these.

When I first became a Free Will Baptist I knew or heard of nothing among them that suggested any other form of procedure than that when the gospel was preached it was expected of those who heard that some would be saved. Some among them if not all sought membership in a Free Will Baptist church. Those who did were to be baptized by immersion. After the baptism they became members of the local church. All members of the church took of the communion at least four times a year. This consisted in the unleavened bread, then the cup or fruit of the vine,

and finally the washing of the saint's feet. All the teachers in our Free Will Baptist Seminary at Ayden believed and taught this order in the communion service. Of course we had Methodist and Missionary Baptist as well as those who belonged to the Disciples of Christ among the students who did not fully agree with us, but accepted our peculiarities as features that distinguished us as Free Will Baptists. It is also true that now and then some of our members disagreed with our view and as a result took membership with some of these other denominations. I wish those who disagree with us now would go to the denomination they like better when they honestly see the teaching of some other denomination being more in line with their thinking than are the Free Will Baptists, rather than to do as some are doing—remain in but only to sow discord and stir up strife. Such as this is what the devil has used by which to generate doubt. This doubt often leads to scepticism, a major cause for the atheistic condition found in so many Protestant churches of today. Such as this has opened the way for modernism and other off-color teaching which has given us a worldly church rather than the kind our forefathers enjoyed. A few days ago I read an article in a Christian magazine in which the writer, a well-known Christian educator, was discussing the hard-hit Christian schools. He pointed out some sobering facts that confront such schools and raised the question "Will these schools succumb to the pressure?" Then he pointed out the fact that they need not do this even in the midst of unprecedented pressure from the world including that from the state. He further pointed out the fact that such submission on the part of these schools was less likely to come in a single decision or in stand than the gradual giving way to pressure.

"There is more danger . . . that a Christian college will drift off course than make definite decisions to do so. My study of American colleges leads me to the conclusion that deviation from Christian persuasion and principle always begins at the top, that is, the spiritual decay starts in the trustees and administration; and not in the student body." As I look back denominational-wise, I find myself in my first years training at our seminary in Ayden, North Carolina, I recall how jealously meticulously professors Pittman, Walters, Flowers and Spencer guarded our Free Will Baptist heritage as something sacred. I also recall how both students and faculty accepted without question their teachings and attitude in this, but when the school was closed a number of years and the students went in every direction seeking training in the schools of other denominations

(continued on page twelve)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### THE SIN OF PRIDE

*"The pride of thine heart hath deceived thee, . . ." (Obadiah 3).*

Pride is a sin in the sight of God. The Bible confirms this statement from its beginning to the very end. Experiences of men, both in history and those we have observed, confirm it. Many, who otherwise could have been great powers for God and for good in the church and community, have limited themselves in their opportunities for service. Matthew Henry says, "Those that think well of themselves are apt to fancy that others think well of them too; but when they come to make trial of them, they find themselves mistaken, and thus their pride deceives them and by it slays them. God can easily lay those low that have magnified and exalted themselves, and will find out a way to do it, for he resists the proud; and we often see those small and greatly despised who once looked very big and were greatly caressed and admired."

The damning sin of the devil, who was once on angel in heaven, was pride, for by it he fell. He had forgotten, or did not believe what God said, "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Paul, in giving instructions to young Timothy concerning preachers, said, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil" (1 Timothy 3:6). In his comments on this verse he says, "He must not be a novice, not one newly brought to the Christian religion, or not one who is but meanly instructed in it, who knows no more of religion than the surface of it, for such a one is apt to be lifted up with pride; the more ignorant men are the more they are: *Lest being lifted up with pride, he fell into the condemnation of the devil.* The devils fell through pride, which is a good reason why we should take heed of pride, because it is a sin that turned angels into devils."

In Isaiah 14:12-15 we read the awful account of the beginning of Satan as the arch enemy of both God and man, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart,

I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." Such display of pride! Such boasts of self-exaltation! Had he forgotten the power of the Almighty God? Do these boasts, and this self-esteem remind us of things we see and hear in this age? Beware, thou proud one! Beware, thou boaster! These things bring those who possess and practice them to a bad and sad end! God's Word says so.

Have we been praying, "Lord, keep humble?" Instead we should pray, "Lord, make me Thy humble servant." Someone has truly said, "A truly humble man is wholly unconscious of his humility. If you *think* you are humble you are still proud."

Just as surely as the Bible teaches that there is sin in the world, it teaches that pride is a great and damning sin. Any kind of pride, and there are many kinds, will block the progress of the Kingdom of God. This is a sin that will keep men and women out of a saving relationship with God. Pride is a sin that God hates. Don't, then, be guilty of it.

*"... the pride of life, is not of the Father, but is of the world"* (1 John 2:16).

(Concluded Next Week)

## THE MAIL BOX

### NOTE OF THANKS

"I would like to express my heartfelt thanks to my many friends, woman's auxiliaries and churches that remembered me on my birthday, August 22. At this time I am able to be up, but I still have to rest in the afternoon. Again I want to thank each and every one of you for your gifts and cards. May God richly bless each of you. I solicit your prayers."—Rev. B. F. Ringgold Sr., Route 5, Box 97, New Bern, North Carolina.

### EXPRESSION OF APPRECIATION

"Please accept my sincere appreciation for your prayers, flowers, cards and letters during my recent illness. They were a great help. God bless every one of you."—Rev. Floyd B. Cherry, Route 3, Box 325, Greenville, North Carolina.

### REQUEST FOR PRAYER

"Some of my near friends have just recently learned of my illness, and there may be others who have not heard. On March 4, 1958, I had a heavy stroke; however, I am improving slowly and am able to be up and around a little. I request the prayers of all praying people that the Lord may bless me to soon be able to take my place again in the work of the church if it is His will."—Mrs. R. L. Swain, Columbia, North Carolina.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Green Thomas Harvey

Suddenly on the morning of August 8, 1958, our Lord and Saviour decided to call Mr. G. T. Harvey from this earth unto his heavenly domain. His family and many friends, of whom the writer was probably the closest friend, have deeply and regretfully mourned his passing from this world, but all are assured that his troubles are no more. No one bears a doubt that the Father had a special duty for G. T. to perform on the other side, and just could not spare him to this world another minute.

G. T. was the son of the Rev. and Mrs. C. J. Harvey. He was born in Wilcox County, near Pineview, Georgia, August 2, 1911. His death came just six days after his forty-seventh birthday. He joined the Antioch Free Will Baptist Church when a small boy. In later years he moved to Mitchell County and reasserted his faith by joining the Greenwood Free Will Baptist Church where he was ordained a deacon under the Rev. K. V. Shutes.

G. T. was preceeded in death by his sister, Mrs. Ella Harvey Goff, who died on May 21, 1951, and is buried in Worth County, near Isabella at Providence Primitive Baptist Church burial grounds.

Besides his father and mother, G. T. is survived by his wife, Mrs. Abbie Harvey, the former Miss Abbie Owens; two sons, Mr. Walter Harvey, of Montezuma, and Mr. Alvin Harvey of Albany, Georgia; two daughters, Mrs. Eugene Collins of Route 1, Camilla, and Miss Wilma Harvey of Greenwood; and three grandchildren.

Funeral services were held at Greenwood Free Will Baptist Church on Saturday, August 9, 1958, at 5:00 p. m. by his former pastor, the Rev. K. V. Shutes, assisted by another former pastor, the Rev. Paul Irvin and his present pastor, the Rev. Gene Irvin. Music was furnished by Mr. and Mrs. Shutes. One of the songs was "Never Grow Old," which was by all means appropriate. G. T. never grew old on this earth, and certainly never will in heaven. And even though his relatives and friends may grow old, they will never grow old enough, here or hereafter, to forget him.

Respectfully submitted,

H. L. Akridge



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Dr. Henderson Presents Gift

A \$1,500 gift to the science laboratory of Mount Olive Junior College, Mount Olive, North Carolina, by Dr. C. C. Henderson of Mount Olive has been announced by President W. Burkette Raper. The purpose of this gift, which makes a total of \$9,500 the local physician has given the college, is to add equipment and supplies to the science department.

Mount Olive Junior College now offers botany, zoology and chemistry in its science curriculum. Through the generosity of Doctor Henderson, the college has been able to maintain full standards for the accreditation of its laboratory, Mr. Raper declared.

## Loyalty Fund Report

Mount Olive Junior College  
(Through September 1, 1958)

The following is a report of Loyalty Fund gifts to Mount Olive Junior College through September 1, 1958. All gifts received by the college from August 1 through November 5 will be included in the Loyalty Fund. This is the first report to be published. We will give a report through *The Free Will Baptist* each week for the remainder of the campaign. The report each week will list the amount received during the week and the total received to date. The total amount received to date is as follows:

Free Will Baptists	\$3,405.94
Friends	1,720.00
Total to Date	\$5,125.94

### HONOR ROLL

All gifts of \$100 or more will be listed on an *Honor Roll* and published with the report each week. These gifts may be listed in the name of the church, Sunday school, auxiliary, or the individual donor; gifts may also be listed in honor or in memory of an individual.

The *Honor Roll* gifts through September 1 are listed below and are from North Carolina unless otherwise indicated.

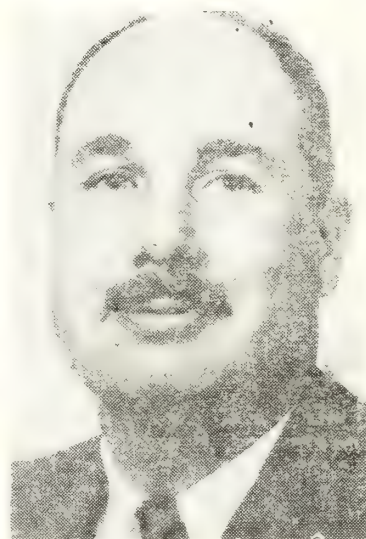
W. B. Raper	\$100.00
M. L. Johnson	100.00
Henry P. Brewer	100.00

The Reverend and Mrs. Fred S. Powers (S. C.)	250.00
Rains Cross Roads Church	100.00
Calypto Plywood Company	100.00
Bethel Church (Pamlico County)	100.00
Howell Swamp Woman's Auxiliary	250.00
Robert's Grove Woman's Auxiliary	159.77
Pleasant Grove Sunday School	106.98
First Western Sunday School Convention	100.00
Mr. and Mrs. M. V. Avery	100.00
First Western Union Meeting	100.00
First Western Union Meeting Endowment Fund	100.00
In Honor of Mrs. Bertha D. Griffin	100.00
Dr. C. C. Henderson	1,500.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson  
Campaign Director

## New Faculty Member



Mr. Lee Roy Miller

The appointment of Mr. Lee Roy Miller of Flat River, Missouri, to head the History and Social Science Department of Mount Olive Junior College, Mount Olive, North Carolina, has been announced by President W. Burkette Raper. He assumed his duties with the fall semester which began September 8.

Miller holds the B. S. degree from Kirks-

ville State Teachers College, Kirksville, Missouri, and the M. A. degree from Peabody College, Nashville, Tennessee. He has also completed one year of post-graduate work at Peabody and has had teaching experiences in Missouri and Guilford College, North Carolina.

## College Schedule Includes Night Sessions

The expansion of the schedule of Mount Olive Junior College to include regular college work at night has been announced by President W. Burkette Raper.

Beginning with the fall semester, the evening division of Mount Olive Junior College will include courses in English, United States history, French, religion, and mathematics, Raper said. The purpose of the evening division of the college is to provide educational opportunities for people in commuting distance of Mount Olive, who cannot attend college during the day. Raper emphasized that courses taught in the evening division would be by regular members of the faculty and would carry full credit toward a degree from Mount Olive Junior College or could be transferred to other colleges.

Veterans may enroll under the G. I. Bill, Raper revealed.

Classes will meet two nights per week, beginning Monday, September 15.

In announcing the evening division of the college, President Raper said, "We believe that by extending our schedule to include evening classes, many people who work or who are unable to attend the day schedule may have the opportunity of a college education. A student may enroll in one or several courses. It is our hope to be able to provide two full years of college work through our evening division. Interested students should contact the college for complete information."

"If your brother has a burden,  
Why not lend a helping hand?  
Maybe you're the one God's chosen—  
Share his load and help him stand.

"God wants us always to be ready  
With a kindly deed or two,  
When we see a needy brother,  
For there's much that we can do."

There are many things in God's beautiful outdoors whose presence or even usefulness we cannot explain but we accept their presence, believing God has created them for a purpose whether we understand the same or not. Should we be less reasonable if we do not understand every trial He allows to come into our lives?—Selected.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE CARNAL MIND

The apostle, Paul, says, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit mind the things of the Spirit" (Romans 8:5).

There is a continual warfare going on between the flesh and the Spirit in the lives of all truly born-again children of God. Again Paul says, "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not" (Romans 7:18).

Our flesh is corrupt, and because of that corrupt nature, it takes an outside force to take over our life and change that old corrupt nature completely making us new creatures. But after we have been changed from the nature of sin and made a new creature, there is a danger of the old man bobbing up and getting us sidetracked in our thinking and actions. Realizing the danger of the flesh, Paul cries out, "O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:24). Then seemingly Paul sums it all up and says, "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25).

But Paul does not stop there. He further says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:1-4).

## THAT OLD FLESH

That old flesh, the enemy of the Spirit, as we said before, is subject to bob up. I have seen preachers who boasted and who could not discuss issues without showing the old man.

## GOD'S PROVISION OF GRACE

We do not have to walk after the flesh; in fact a born-again child of God does not want to walk after the flesh. Personally, I hate the characteristics of the flesh. The flesh is the avenue through which Satan

approaches man. We do not have to yield to the flesh; however, many do and fall by the wayside, thus making shipwreck of their faith. The church at Corinth had fallen into a state of carnality. I cannot believe that they were reprobates, but certainly they were being ruled by the flesh. Carnality had gotten the best of them, but Paul considered them to be *brethren* and so stated: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ" (1 Corinthians 3:1). Note that Paul says, "... as unto babes in Christ." They were carnal babes; they were so carnal that Paul could not write unto them as spiritual.

This is a serious state for a Christian to be in; yet, it is possible and actually occurs. There is no use to deny that there is carnality in the life of many Christians. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians 3:2, 3).

These babes in Christ who were called brethren had envyings and strife; they had divisions. Now Paul says such things are carnality. Is this not a true picture of the church today? Let us get a little closer home by saying is this not true of the Free Will Baptist denomination? However not only is it true of our own denomination; it is true of every denomination that I am acquainted with. The local church is divided in many places. Many of you read about the church at Rocky Mount, North Carolina, when the minority took the property away from the majority by legal course. I heard of a church out west that split because the pastor wore tan shoes while preaching. I heard of another church that split because the song director used a tuning fork to pitch the hymns. I have known others to split and miserably fail to be a soul-winning church because they fought over preachers. This was the condition at Corinth. These Corinthian Christians fell for *preacher religion* and were condemned by Paul as being carnal.

"For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Corinthians 3:4). If Paul had been like many preachers he would have said, "I am with you fellows who are for me." He might have said, "You fellows are in the wrong who want Apollos for your pastor." But the carnality of the apostle, Paul, was nil; he was filled with the Holy Spirit. Therefore he could say, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" (1 Corinthians 3:5).

Paul always claimed the Lord as the source of power. He did not want the

credit for the success of the gospel of Christ. He wanted to hide behind the Son of God and let Christ be seen as the power, as the Saviour and Lord of believers. Thus he could say, "I have planted, Apollos watered; but God gave the increase" (1 Corinthians 3:6). Oh, how it hurts our heart to hear testimonies that put Christ into the background and the one giving the testimony out front. A great many of us like to brag about what we have done. It certainly is good and helpful to tell what Christ has done, but we are so prone to want some credit for the accomplishments brought about by our efforts that we cannot refrain from patting ourselves on the back. But because Paul was filled with the Holy Spirit and wanted God to have all the credit he could say, "So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Corinthians 3:7).

Carnality sets man up; spirituality places Christ on the throne. Paul said that the church at Corinth was divided, not he and Apollos. They were not divided, and neither one wanted to take his little clique and boast of success. Because Paul was fixed in Christ and filled with the Holy Spirit, he could write: "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour" (1 Corinthians 3:8).

## ALL THE LAW FULFILLED

A lack of love shows the *old man*. So Paul writes again about the flesh when writing to the Galatian Church and says, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the just of the flesh" (Galatians 5:13-16).

Let us remember that the church at Corinth had envyings, and may we notice that Paul classified envyings along with "... murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God" (Galatians 5:21).

Remember that Paul called the Christians at Corinth carnal, but also classifies them as brethren and even as babes in Christ. But he also says in Galatians that those who have envyings shall not inherit the Kingdom of God.

Where do you think that the carnal Christian will land if he cannot inherit the Kingdom of God? I would say that carnal-minded Christians had better get right with God before it is too late.

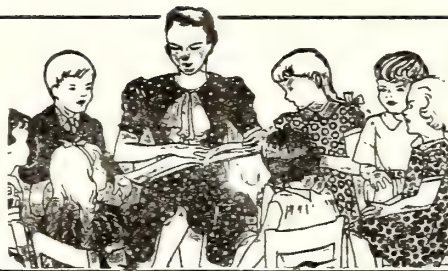
(continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The Big Award

Alice M. Brawand

**K**ATHY," whispered Patty, "what's the answer to number 4?"

Kathy shook her head "no" and continued working on her test paper. The pupils in the fourth grade of the Steele School were taking a test. It was hard for Kathy to say no and not give the answer to Patty. That would have been cheating and God doesn't like cheating.

After school Patty approached Kathy. "Why wouldn't you be good enough to give me a single answer in that test. I s'pose I failed just because you wouldn't help me."

As the girls walked home from school Kathy explained, "Patty, I like to be nice to you, but I just can't cheat during a test. Even if nobody in the whole classroom would see me, God sees. God doesn't like sin. It would be better to fail a test honestly than to get the highest grade in the class by cheating. Let's always be real close friends and play together."

That was the last time Patty ever tried to cheat, because she knew God was watching.

The fifth grade teacher of the Steele School had promised a reward at the end of the school year to the best all-round pupil. That day the teacher also saw Kathy refuse to cheat.

For months Kathy prayed that God would help her to be a good pupil for His glory. God honored Kathy's prayers.

Many times Kathy went out of her way to help other pupils with school work they didn't understand. Kathy didn't always fight and push to be first in games and in school lines. She did what Jesus would want her to do.

One day a little first-grade girl fell and skinned her knee and elbow badly. Kathy cheerfully helped the small child all the way home from school. Kathy told this little child and other children about her Saviour, the Lord Jesus.

On the last day of school the teacher stood before the class and said, "At this time I am happy to give our year reward to . . ." The teacher paused. Then she asked the class, "To whom do you think the reward should go?"

In unison the boys and girls called out,

"Kathy Simmons! Kathy Simmons!"

"It looks like we're all agreed as to who shall receive the big award. I think Kathy really deserves it," said the teacher proudly.

Kathy slowly walked up to the front of the class and received the reward—a beautiful camera! She had never owned a camera before. After school Kathy took pictures of some of her friends. She never suspected that she'd be the one to receive the reward.

People are watching your life even if you don't think they are, so always do what Jesus wants you to. Jesus will reward you some day.—*My Pleasure.*

### Two Fires

Jane Howell

**C**HUCK raced down the street to the home of his very best friend. Clyde was a real pal all the way around, except for one thing. He was the religious type. Sure, Chuck was a churchgoer and he figured that was enough for him. At least he was good and he obeyed his parents most of the time, so he could get by. He would try to convince himself that he did not have anything to worry about but he was often puzzled because Clyde was always so much happier than most of his pals.

"Oh well," he thought, "He's only been here in Oakville a couple of weeks. He'll soon get over all of that so why should I worry?"

Mrs. Cox answered his knock at the door and told him Clyde was in the back yard. Chuck rushed to the spot to find Clyde working hard.

"Hi, Clyde," he called, "What are you doing?"

"Oh, hi, Chuck. I'm pulling weeds for Mother."

"Can't you leave it for a while and go to the swimming hole with me?" Chuck asked.

"No, I'm sorry but I can't go. Mother isn't feeling too good so I am doing this for her. Do you think Jesus would be proud of me if I didn't finish but went swimming instead? I am trying to be more like Jesus

every day. Maybe when I get through I can go to the swimming hole with you."

"I suppose that will be all right but I may be at the swimming hole already. I'm glad I do not have your religion. I'm going to pull my weeds when I get back. By."

After Clyde had finished pulling the weeds he rushed over to Chuck's. When he drew near he could see the smoke coming out of the kitchen window. He ran around to the back door and went in. Someone had carelessly left a pot holder too close to the flame and it had caught fire. Now several things were burning. Clyde's first thought was to call the fire department. Then he looked to see if anyone was in the house. In the bedroom he found three-year-old Tommy. He wrapped him up in a blanket and carried him outside. There he found Chuck's mother running from the neighbors. Soon Chuck was running toward home. They had seen the smoke and feared it might be close home.

In a few minutes the firemen had the blaze under control. The fire chief commended Clyde for doing the right thing and for carrying Tommy to safety. Chuck's mother thanked him again and again.

Later that afternoon at the swimming hole Chuck said, "You know, Clyde, if you had not obeyed your mother and had gone to the swimming hole with me, I would not have had a little brother. I want to know about Jesus."

Clyde told Chuck about God and how He had sent His only begotten Son to die and live again so that we might have our sins forgiven and have everlasting life and about how Jesus cares for us. When he was through Chuck said, "I want Jesus in my heart."

Clyde and Chuck knelt down to kindle a new and different fire in Chuck's heart and the fire this time was the Lord Jesus Christ.—*My Pleasure.*

### Questions and Answers

(continued from page eight)

we began to lose this unity, forsake the authority of our forefathers and be generally divided. Now such as this young preacher with which our question is concerned is the result. If we had kept a strong school with a good faculty such as that founded at the Free Will Baptist Seminary a half century ago Satan would not have found it so easy to influence us to compromise and therefore we would never have questioned the ancient order of services.

Prayer is not only asking for what we want, it is also telling God we love Him. This is praise.—*Selected.*



# Woman's Auxiliary Department

**Mrs. ALICE E. LUPTON** (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## North Carolina Woman's Auxiliary Convention

Report for May 22, to August 27, 1958

Mrs. M. A. Woodard, Treasurer  
Balance Brought Forward \$1,687.43

Receipts	
Co-Laborer Band	\$ 229.58
Cragmont Assembly	40.00
Mt. Olive College	99.96
National Bible College	79.88
Superannuation	32.00
Home Missions	108.48
Alaskan Home Missions	76.50
General Foreign Missions	142.22
Emma R., Tommy and Baby Willey	671.00
Homes for Missionaries in Japan (National Project for This Year)	65.00
Herbert Waid, Missionary to Japan	25.00
Lonnie Sparks Fund	10.00
Daniel Merkh Fund	5.00
Josephine Stevens Fund	5.00
Laura Belle Barnard Fund	16.36
Visual Aid for Missions	11.80
Bicycles for Missionaries	203.10
Promotional Work	19.00
Per Capita Dues	5.00

Total Receipts 1,844.88

Total Receipts and Balance \$3,532.31

Disbursements	
Co-Laborer Band	\$ 229.58
Cragmont Assembly	40.00
Mount Olive College	99.96
National Bible College	79.88
Superannuation	32.00
Alaskan Missions	76.50
General Foreign Missions	142.22
Emma R., Tommy and Baby Willey	671.00
Homes for Missionaries in Japan	65.00
Herbert Waid, Missionary to Japan	25.00
Lonnie Sparks, Merkh, Stevens, Barnard	36.36
Visual Aid Equipment	11.80
Bicycles for Missionaries	203.10
Total Disbursed	
by Departments	\$1,712.40
Operating Expenses	
Mrs. Carl Dudley, Phone Calls	\$ 4.06

Juanita Dunn, Y.P.A. Medals	4.94
Anna Phillips Loan Fund Secretarial Supplies	5.25
Mrs. A. R. Warrick, Secretarial Supplies	8.68
Expense for Executive Committee Meeting	57.90
Balance on Life Membership Award	14.00
Treasurer, Three Months	45.00
Total Operating	
Expense for Quarter	\$ 139.83
Transferred from State Convention Treasury to Anna Phillips Loan Fund, by Executive Committee	\$ 500.00
Appropriated by Executive Committee for Alaskan Mission Building Fund	500.00
Paid Out by Departments	1,712.40
Paid Out for Operating Expenses	139.83
Total Paid Out	\$2,852.23
Balance on Deposit, August 27, 1958	\$ 680.08

Washington, N. C.—The Woman's Auxiliary of Fellowship Church held its regular monthly meeting on Tuesday night, August 12, 1958. The meeting was called to order by Mrs. Aycock, president, who led in the singing of "The Kingdom Is Coming." Prayer was led by Miss Ellen Sanford, and devotions were presented by Mrs. Aycock, taken from the second Psalm. The secretary read the minutes of the last meeting which were approved as read. Mrs. Gray then gave the treasurer's report which was accepted as read. Mrs. Barringer, chairman of publicity, gave her report. Miss Sanford discussed manuals for the youth work of the church. Mrs. Aycock stressed that each member was requested to have prayer for five minutes each day for the auxiliary. A motion was made and carried to give Mrs. Gray the authority to use the money of the treasury as needed.

The meeting was turned over to Mrs. Deaver, program-prayer chairman, who introduced the program. Those participating in the program were Mrs. Deaver, Mrs. Barringer, Mrs. Hubert Cox and Miss

Cathy Cox. Mrs. Aycock then introduced our foreign missionaries. Mrs. Gray dismissed the group with prayer. There were eight present, one new member and one visitor.

## UNTO ONE OF THE LEAST OF THESE

W. Burkette Raper, President  
Mount Olive Junior College

**W**OULD you like to render a service unto one of God's children who needs your help? If so, read the following letter.

North Carolina State Board of Public Welfare  
Raleigh, North Carolina  
President W. Burkette Raper  
Mount Olive Junior College  
Mount Olive, North Carolina  
Dear President Raper:

One of the public welfare programs is Aid to Dependent Children. This program provides for a grant to needy children who have been deprived of parental support for a variety of reasons, ranging from death to desertion. Even though the average grant is less than \$18 per month per child, it is the primary factor in keeping many families together. Under Federal law the grant is terminated when the child reaches 18 years of age.

In spite of their financial handicaps, we have three to five hundred boys and girls from Aid to Dependent Children families being graduated from high school each year in North Carolina. Since the boys and girls have had to overcome great handicaps to remain in school, they represent a selected group. The majority are in the upper half of their class and many in the upper one third. They are generally of high moral character and active in school and community programs.

It is unfortunate that so far, graduation from high school has represented the end of formal education for practically all of these children. Some of them have been offered scholarships valued at from \$200 to \$400 but, with no resources of their own to supplement these scholarships, are unable to accept them. We have been able to get some assistance for a few children from local civic clubs and church groups which enables them to continue their schooling provided they can obtain part-time work.

We are bringing this to your attention because we feel that you will share our concern over these human resources which are not being fully utilized. We have a committee here in the State Board of Public Welfare to study this problem and to attempt to find at least a partial solution. The committee is composed of representatives from our divisions of Child Welfare, Re-

(continued on page sixteen)



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## Among the Missionaries

### BILLOWS IN NORTH CAROLINA

At this time Rev. and Mrs. Arthur Billows are in North Carolina engaged in itinerant work under the direction of Rev. James A. Evans. They have recently been in East Tennessee and in Missouri. We appreciate the wonderful way they have been received everywhere. They will be on the missionary program, and be commissioned at the Wednesday night service, October 5. They plan to begin their work in Monterrey, Mexico, soon after November 1. We have been swamped with calls for their services and regret that they cannot get to every church that wants them before leaving the states. Rev. George Dunbar of Chuckey, Tennessee, writes, "I believe the Billows are the most consecrated couple I have ever met."

### MISS JANET HEATH IN ALASKA

The Lord has been faithful in calling a helper to the much overworked missionaries in Alaska. Miss Heath, a member of our church at Cove City, North Carolina, has joined Rev. and Mrs. Whaley, with the idea of teaching in the public schools and assisting in the general missionary work. She was recently an employee of Moody Bible Institute in Chicago. Brother Whaley writes, "Our chapel has been enlarged to seat approximately 50 people." He also states that Brother Marvin How-

ard from Richmond, Virginia, is visiting the work in Alaska at this time. We praise our blessed Lord for the great work being done in Alaska.

### MOLLY BARKER ARRIVES IN MEXICO

Molly writes, "Words can never adequately express my first impressions of this great mission field. The need in Mexico for the gospel is so great." Miss Barker is living with our senior missionary, Miss Bessie Yeley, at Nogales. These dear women are worthy of your continued prayers and support in a practical way.

### REV. AND MRS. POSTLEWAITE RETURN TO WASHINGTON

It was a pleasure to have fellowship with Brother and Sister Postlewaite at the National Association meeting in St. Louis. They have now returned to their work in East Wenatchee, Washington. This month will mark the beginning of their fourth year as missionaries. While at home they visited churches in Missouri and Oklahoma, where they were well received and many churches pledged to help with their support this year. Brother Postlewaite writes: "The people, both in Missouri and Oklahoma received us so wonderfully, we would like to say a big thank you. We feel we can be better missionaries this year after seeing so many who are interested in our work."

### REV. AND MRS. JUAN LOPEZ SEE GROWTH IN THEIR WORK

The native missionaries in central Mexico write that their work continues to grow and that they are grateful for the support and prayers of the Free Will Baptist people in the States. Your home mission money goes a long way in this land south of the border, and helps us reach many Spanish people for the Lord.

### REV. AND MRS. INBODY CONTINUE WORK AT CLARKSVILLE

The Inbody's are in a building program at Clarksville, Tennessee, at this time. His term of service with our board has expired but he remains on the same field of service. We are grateful for the work this couple are doing and desire your prayer for them.

### MELITINO AND SIRADELIA AT MISSIONARY CONFERENCE

Rev. and Mrs. Melitino Martinez, our missionaries in Miami, will appear on the program of the annual missionary conference October 6-5. The conference will again be held at the Free Will Baptist Bible College Chapel in Nashville, Tennessee. Mr. Martinez is pastor of the Spanish Free Will Baptist Church of Miami.

### REV. AND MRS. TIMMONS RESIGN

Rev. and Mrs. James E. Timmons have resigned from the work with National Home Missions Board. This couple were with us in Mexican work for several years. They will continue to work in Texas for some time. Mr. Timmons writes that he feels led to go into California to work with the Mexican people there.

### NOTE THEME OF MISSIONARY CONFERENCE

The ninth annual missionary conference (continued on page sixteen)

## Missionaries on the Field

Write them often, please.

NAME AND ADDRESS	FIELD	BIRTHDAY
Miss Bessie Yeley P. O. Box 550 Nogales, Arizona	Old Mexico	November 26
Rev. and Mrs. Arthur Billows 3801 Richland Avenue Nashville 5, Tennessee	Central Old Mexico	September 15 Mrs. Billows July 26 Rev. Billows
Miss Molly Barker P. O. Box 550 Nogales, Arizona	Old Mexico	December 19
Rev. and Mrs. James Timmons 105 Laredo Street Laredo, Texas Four Children	Old Mexico	July 6 Mrs. Timmons May 1 Rev. Timmons

Rev. and Mrs. Juan Lopez Logo del Pascuaro 1216 Oriente Col Independencia Monterrey, N. L., Mexico Five Children	Mexico	September 28 Mrs. Lopez June 24 Rev. Lopez
Rev. and Mrs. N. Melitino Martinez 447 S. W. 6th Street Miami, Florida (One Child)	First Spanish F.W.B. Church	September 27 Mrs. Martinez September 15 Rev. Martinez
Rev. and Mrs. Johnny Postlewaite 645 Highline Drive East Wenatchee, Washington Three Children	Northwest United States	October 25 Mrs. Postlewaite April 5 Rev. Postlewaite
Rev. and Mrs. Paul Inbody 27-A Summit Heights Clarksville, Tennessee (Two Children)	Central United States	June 10 Mrs. Inbody April 6 Rev. Inbody
Rev. and Mrs. D. Lee Whaley P. O. Box 277 Anchorage, Alaska (Two Children)	Alaska	January 8 Mrs. Whaley November 7 Rev. Whaley



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



God saying, "Son, give me thine heart!" Warningly, God's Word says, "My spirit shall not always strive with man" (Genesis 6:3). "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

3. A king sent for his jester one day, and presented him with a stick. He said, "Take this stick and keep it until you find a bigger fool than yourself." Lying on his deathbed, the king again sent for his jester. "I am going away," the king said. "Whither?" asked the jester. "To another country," replied the king. "What provision has your majesty made for this journey and for living in the country whither thou goest?" the jester asked. "None," was the king's reply. The jester handed the king the stick. "Take it," he said. "I have found a bigger fool than myself, for I only trifle with the things of time while you have trifled with things of eternity!"—Selected.

4. The preaching of Jesus to the poor opened an entirely new chapter in the history of mankind. The Greeks ignored the poor and often reduced them to the state of slavery. Rome left them out of their affairs except as slaves and servants. In many lands the poor lived without hope of a better situation for themselves or their posterity. Jesus was the first great leader who included them in His interest. The learned leaders of the past had left them totally out of their programs. Jesus never turned a deaf ear to their need; and when He began His mission officially in Nazareth, He addressed them first. But the poor to whom He preached were not necessarily poor economically. They may have been ultrarich in material goods, but they were poor, blind, naked and miserable before God. True paupers are those who are without salvation and act, live, and treat others, through selfishness and greed as though God were not. Such a person is poor beyond comprehension.—*The Advanced Quarterly* (F.W.B.).

Read Luke 16:19-31 and then decide who was the poorer of these two men.

5. The Spirit of the Lord rested on Jesus, and must ever be the basis of service of this kind. Without that spiritual endowment, all is in vain. Material gifts can never be a substitute for the spiritual gift. "Silver and gold have I none," said Peter, "but such as I have . . . give I thee . . ." (Acts 3:6). That was not to overlook material things, but to place the supreme gift of spiritual life as the greatest of man's needs. Grace, too, intervenes. Christian morality is based on mercy, and philanthropy and gifts stem from grace. It is grace which led to caring for widows, the poor, the healing of the broken-hearted, for sight for the blind and deliverance of the captives. All this flowed from divine love.

## Justice for People in Need

Lesson for September 21

Lesson: Isaiah 58:6-8; Luke 4:16-22; Hebrews 13:1-5.

Golden Text: 1 John 3:17.

### I. INTRODUCTION

Jesus' custom of regularly going to church on the Sabbath is an example for all Christians. But on the occasion of this verse, He had been away from where He had been brought up and upon the first Sabbath back home, He went to worship in His home church. This should suggest a splendid example to those church members who move away and only occasionally come back to the old community. It is sad to note that some of them come back on special seasons and vacations and visit every place and all friends, but neglect to go to their home church to worship. Note also that Jesus took an active part in the worship on that day. This too was His custom, that is, as His custom was, he went to worship and He read the Word to the congregation.—*The Bible Teacher* (F.W.B.).

Just why did the Nazareth congregation go home in a rage after hearing a strictly Bible sermon?

### II. HINTS THAT HELP

1. God has a purpose for everything He has instituted, but there is a danger that we might miss the point (Isaiah 58:6, 7).

2. The light and blessing of the Lord is sure to follow if we help the poor and needy according to His orders (Vs. 8).

3. Although He knew what the result would be, Jesus nevertheless gave His testimony in Nazareth (Luke 4:16).

4. It pays to be so familiar with the Bible as to be able to find any desired passage quickly (Vs. 17).

5. Jesus had the anointing of the Spirit for the fulfillment of His ministry, and the same blessing may be ours (Vs. 18).

6. This is the acceptable year of the Lord or the preaching of His saving grace to all men (Vs. 19).

7. The proper and reverent reading of God's Word may arouse a great interest on the part of the listeners (Vs. 20).

8. The messenger whom God has sent should not be afraid to point out the exact

meaning of God's Word regardless of how it might be received (Vs. 21).

9. When Jesus preached, the people were made aware of the grace that flowed from His lips (Vs. 22).

10. It is not enough to be familiar with Christian doctrine; knowledge should be followed by practice (Hebrews 13:1-5).—*The Bible Expositor*.

11. The Jew had come to consider himself God's pet, while he regarded the Gentiles as dogs. So when Jesus mentioned two Gentiles whom God had favored the Jews of Nazareth really went insane with rage. Was churchgoing a blessing to such people?

### III. ADDITIONAL TRUTHS

1. May we note from Vs. 18 the purpose of Jesus' ministry:

1) To preach the gospel to the poor. The poor in spirit include those who have received the gospel, for they open their hearts to Christ's presence and will.

2) To heal the brokenhearted—those whose hearts are filled with sorrow and despair. He came to restore the hearts of those to a state of joy and happiness.

3) To preach deliverance to the captives—those captive to the bondage of sin and the demon possessed. Through the grace of Jesus Christ sinners may be loosed from the bondage of guilt and corruption; and thus delivered from their captive condition.

4) To restore sight to the blind—the physically blind and the spiritually blind. He restored the sight to blind Bartimaeus and others, but the greatest restoration was that spiritual sight which He gives today for all who believe on Him as their personal Saviour.

5) To set at liberty those who are bruised.—*The Bible Student* (F.W.B.).

2. To preach the acceptable year of the Lord. Of this day of God's grace, the Bible says, "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). Soon will come "the day of vengeance of our God" (Isaiah 61:2), when the One who is often "despised and rejected" will come as Lord of lords, and King of kings, "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thessalonians 1:8). The moment freighted with gravest of consequences for the soul is when it hears the voice of



## MISSIONS

(continued from page fourteen)

will have as the theme: "Send out thy light and thy truth" (Psalm 43:3).

### APPLICATIONS CONTINUE TO COME

Applications continue to reach our office from all over the denomination. Young men and women asking to be sent to all parts of North America. We urge you to pray that we may be able to send many workers into the white harvest field.

### BUDGET WILL BE MET

For the first time it now appears that the National Home Missions Budget will be met for 1958. The budget is \$53,100. With all our people putting forth an extra effort in November which is National Home Missions month it will be met! Remember November 23 is National Home Missions Sunday. Thanksgiving offerings will be given from our churches over the denomination. Pastors, please do your best. We are counting on you.

### PROMOTIONAL SECRETARY IN REVIVAL

Rev. Homer E. Willis recently closed a week's missionary revival at Winfield, Alabama. There were eleven decisions, with seven taking membership with the church. Rev. Harold Pitts is the pastor. Total offerings for missions were \$171.41.

### LETTERS FROM THE FIELD

"The Loyalty Sunday School Class of Pleasant Grove Church, near Pikeville, North Carolina, sends this donation of five dollars to be sent to Mr. and Mrs. Lee Whaley. We regret we cannot send more, but our class only has twenty members, ages 15-17, and we do not have much money. We hope to send another offering soon to help another missionary."—Miss Sue Horne, Pikeville, North Carolina.

"I am enclosing a money order for five dollars from one of the ladies' circles of Horse Branch Church, where I am a member. We want this amount sent to the Whaley family in Alaska."—Mrs. B. M. Thomas, Lynchburg, South Carolina.

"I am enclosing \$1.50 for the mission. May God bless you."—Rev. B. G. Morris, Cairo, Illinois.

"This is to inform you that I have started a new church here in Klamath Falls, Oregon. Please send me some revival bumper strips. We need the prayers of all God's people."—Rev. Virgil Florence.

For more information about the National Home Missionary work write: Home Missions Department, 3801 Richland Avenue, Nashville 5, Tennessee.

## Bible School Offerings for National Home Missions

Midway Church, Moultrie, Georgia .....	\$ 7.00
Horse Branch Church, Turbeville, South Carolina .....	19.06
Owens Chapel Church, Elm City, North Carolina .....	60.08
Arapahoe Church, Arapahoe, North Carolina .....	35.00
Mrs. Bernice Contrell (Woman's Auxiliary), Myrtle, Missouri .....	16.90
First Church, Monett, Missouri .....	15.00
Manchester Church, Manchester, Tennessee .....	10.65
Low Ground Church, Greentop, Missouri .....	19.86
Wooddale Church, Knoxville, Tennessee .....	34.76
New Hope Church, Pleasant View, Tennessee .....	20.75
Rev. Homer Young, Cushing, Oklahoma .....	9.25
Hyde Park Church, Norfolk, Virginia .....	35.00
First Church, Thomaston, Georgia .....	34.05
Pleasant View Church, Kell, Illinois .....	8.76
Texas State Association .....	61.74
First Church, Dallas, Texas .....	20.00

This is only a partial list of the vacation Bible school offerings which have been given for home missionary work. Another list will be given when all offerings are in our office. We thank all who have helped us in this way.

## Notes and Quotes

(continued from page eleven)

May we refer you again to the words of the Lord as we did last week: "Touch not mine anointed, and do my prophets no harm" (Psalm 105:15). We had better not talk about a brother in an unbecoming way. Envy will produce wrong talk, even slander.

The best thoughts are those which come from the heart.

## UNTO ONE OF THE LEAST OF THESE

(continued from page thirteen)

search, Public Assistance, and Community Services. The State Department of Public Instruction is also represented on the committee. This committee has accumulated pertinent information about some 300 students, all from Aid to Dependent Children families, who were graduated from high school this year. We have been able to find enough assistance for some of them to continue their training, but the majority will be unable for financial reasons to go on either to college or trade school. We are sure there are many resources within the State for assisting this group that are unknown to the committee. We will be most appreciative if you will assist us by bringing to our attention any source of help that you may know of, either within your own institution or elsewhere. Moreover, we are in a position to suggest individual 1958 graduates for particular financial aids not yet awarded.

We shall greatly appreciate any help you can give us in this matter.

Sincerely,  
Ellen Winston  
Commissioner

I have brought this letter to your attention because I believe that the Free Will Baptists of North Carolina would like to provide an opportunity for one of the above students to obtain an education in a Christian college. At Mount Olive Junior College we are doing everything possible to assist worthy and needy students, but our funds for this purpose are all committed.

I personally plan to make a contribution to help one of the students mentioned in the above letter to attend Mount Olive Junior College. I feel that many of you who read this letter would also like to make a gift. No doubt, your Sunday school, auxiliary or league would also like to share in this work. This is an opportunity which God has given to us to minister to one of His children. We shall need \$500 for each student whom we help. Send your contribution to Mount Olive Junior College and earmark it "Aid to Dependent Children."

We are not what we think we are, but what we think, we are.

"God is not only the ideal, but the incentive and enabling power for perfection."—Selected.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 17, 1955

DURHAM UNIVERSITY LIBRARY

SEP 17 1955

DURHAM, N. C.



## PROSPECT CHURCH CELEBRATES 112TH ANNIVERSARY

The Prospect Free Will Baptist Church, Route 3, Dunn, North Carolina, was organized in 1843—thus the church will celebrate its annual home-coming and its 112th anniversary on Sunday, September 21. The Rev. S. A. Smith will speak on this special day at the 11:00 o'clock worship service following the Sunday school which begins at 9:45. Dinner will be served picnic style on the church grounds.

During the afternoon a special program will be presented by the children of the Free Will Baptist Children's Home, Middlesex, North Carolina. The staff and the children of the home will be present.

The pastor of Prospect Church is the Rev. E. C. Taylor of Buies Creek.



# EDITORIAL

## THE AMAZING GOSPEL

C. H. Overman

Suppose the power of the gospel would truly become active in the churches of America today! We have been told by some of our Christian leaders that the nation (and world) is experiencing a spirit of revival. This may be true to a degree, but can we honestly say that the power of the gospel of Jesus Christ is greatly manifest in this our day?

According to the statistics, church attendance is now at an all-time high. More money has been spent by all denominations on building improvements than any period in the history of Christianity: but is this a definite step toward a spiritual revival? Surely these things are important, but they alone do not show the power of the gospel in the salvation of lost souls.

### GOSPEL ACTIVITY WILL AROUSE

Perhaps the greatest single contributor to the spreading of the gospel was the apostle, Paul. As a missionary he was faithful in following the heavenly vision. As an evangelist he faithfully built up spiritual churches. As a preacher and pastor he proclaimed the plan of salvation in the power of the Spirit, and souls were saved!

In Acts 19, Paul visited the city of Ephesus and found certain disciples. After he had baptized them the Holy Ghost came upon them and they prophesied. Paul stayed in Ephesus for two years. "... so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. And God wrought special miracles by the hands of Paul" (Vv. 10, 11). Paul had become an instrument of great power in proclaiming the gospel, but his ministry of salvation was not a bed of roses: for the gospel activity which was manifest in Ephesus began to arouse the people. May we note:

(1) Unusual things were taking place. Special miracles were being performed before their very eyes. According to Verse 12, the sick were miraculously healed through the use of handkerchiefs and aprons which were brought from Paul to the sick. Please keep in mind that these were special miracles.

(2) The people were turning from their evil practices. "Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver" (Vs. 19). This transformation in Ephesus is explained in the next verse: "So mightily grew the word of God and prevailed" (Vs. 20). Many were aroused to respond in answer to salvation: so great was the response that they destroyed their evil customs and practices.

(3) To others the gospel posed a threat to their personal welfare. "For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen: Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians" (Vv. 24-28).

Demetrius and the other silversmiths could see no further than their own selfish gain. The whole city was filled with confusion, and these men were responsible; for they rebelled against the gospel. Their uproar, however, could not stop the message of salvation.

### CAN IT HAPPEN IN OUR DAY?

Is it possible for the gospel to arouse people in our day as in the days of Paul? Certainly we are serving the same God and have the same, personal Saviour. To be sure, the plan of salvation has not changed: but people have changed. For instance, our nation has become immune to the power of the gospel—it would require more effort to arouse, but it is possible if we but meet the requirements of personal surrender to the gospel. We do not have a goddess, Diana, but we do have many objects of our worship.

It has been proven in many revivals, both great and small that when the gospel becomes active in individuals' lives, strange things begin to happen. At least it is strange in the eyes of the world. Nothing seems so strange as the change which comes into the life of one soul who finds Christ as Saviour. Gods of material things are destroyed. The power of the Holy Spirit in regeneration burns out the dross and consumes the evil passions.

Such a manifestation of gospel power as came to Ephesus would result in unusual events. The brewing industry would go out of business, and like the silversmiths, they would perhaps cause an uproar too. Vile books and magazines would be taken from the newsstands and heaped in great piles and burned. There would be a closing of gambling houses and casinos throughout our land. Barrooms and beerhouses would become vacant and empty and the best part of it all would be the flooding and over filling of our churches. People would come seeking salvation. How wonderful it would be if such an event would take place in this age of space! It would be the greatest news in the world.

Yes, it is possible in our day but we must pray:

"Lord, as of old at Pentecost  
Thou didst Thy power display,  
With cleansing, purifying flame  
Descend on us today.

"Lord, send the old-time power, the Pentecostal power!  
Thy floodgates of blessing on us throw open wide!  
Lord, send the old-time power, the Pentecostal power,  
That sinners be converted and Thy name glorified!

—Charlotte G. Homer.

Volume 75

Number 36

## THE FREE WILL BAPTIST

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# FREE WILL BAPTISTS TURN GROUND for NEW BUILDING

**I**T is with great joy that we announce the beginning of the building program of the Hope Free Will Baptist Church of Scotland Neck, North Carolina. With thanksgiving in our hearts to God we would like to acknowledge the great work which the Central Conference mission program has done, with the assistance of the Rev. Frank Davenport, in this work.

The following news article concerning this church appeared in the local paper:

With an exhortation to *unwavering faith* Nathan Eason, pastor of Hope Free Will Baptist Church, turned the first spade full of dirt officially beginning construction of new church building here Sunday.

The ground breaking took place at the site of the forthcoming new edifice in a field near the intersection of Eighth and Chestnut Streets. About 50 members of the congregation witnessed the ceremony which was a highlight of a home-coming day observance which also included dinner in the grounds of the present church. About 100 were present for the morning program.

Using as his text 1 Chronicles 22:6-19, Mr. Eason cited David's instruction to Solomon and the Israelites regarding the erection of the temple at Jerusalem that if the faith of the people would not waver, God would provide the necessary materials for the building. This God did, through David, who was a man of war, but it was the task of the people to do the actual building, the minister said.

"Even today," he continued, "as we begin this building program, God will provide for us as He provided for Solomon through his father, David, the materials for building the temple. So let us never waver in our faith as we begin this building program."

Actual laying out of the building and laying of the foundation is expected to get under way within the next two or three weeks. The envisioned structure will be of cement block and will house a sanctuary, seating about 250, and an education department of eight classrooms. Completion is hoped for by next spring.

On Monday night of the week, the Men's Fellowship Club of the church met and de-

cided to sponsor a funds drive for the church which will encourage a minimum donation of 20 cents from every member. Friends of the church outside of the membership also will be contacted and asked to donate. Jarrett Bunch, president of the fellowship club, heads a building fund committee which also includes Gene Harrell and Edgar Edmonds.

Mrs. Ed Moore, Roanoke Street, has donated \$1,000 for the building fund.

Deacons presented the budget at the quarterly conference of the Hope Free Will Baptist Church. A total budget of \$5,027 for the year beginning September 1 was approved.

Teachers of the Sunday school were re-elected as follows: Mrs. Ed Moore, Mrs. Percy Braddy, Mrs. Vernon Hardy, Mrs. Laverne Stallings, Mrs. Nathan Eason, Mrs. Sadie Dodd, Mrs. Harvey Baker, Mrs. Simon Dickens, Mrs. Junior Latham, the Rev. Nathan Eason and Bill Harris.

Re-elected superintendent of the Sunday school was Bill Harris; assistant superintendent (continued on page sixteen)

## New Church Begun



Mr. Nathan Eason, pastor of Hope Free Will Baptist Church, shown above with spade in hand officiated at the ground breaking for a new church building at Eighth

and Chestnut Streets in Scotland Neck, North Carolina. Officers and trustees of the church looking on are: left to right, Mrs. Sadie Dodd, financial secretary; Mr.

Billy Harris, deacon; Mrs. Bessie Strickland, clerk; Mr. Simon Dickens, deacon; Mrs. Allie Moore, treasurer; Mr. Junior Latham, deacon.



# Freedom

Edward J. Curtan

## My Start In Life

**B**ORN late in 1927, my life had been one of sin, disgrace, crime, sorrow and misery from its very beginning. For years I could be found sitting at a bar consuming alcohol with regularity, a practice which eventually led me to crimes of cheating, stealing, robbing, assault and infidelity. I was a common drunkard, a thief, a con-man of the worst nature, cheating innocent men and women. Like many men, I boasted of my ability to get-by, being too smart for the law to catch up with me. During this same time, I never resisted the opportunity to curse the Maker of heaven and earth. It was no surprise when I found myself facing the courts, receiving a long prison sentence due to a lengthy police record.

## The Big Change

Then an event took place which was destined to change not only my life, but the lives of many others. While leaving the court room for prison, an officer of the court handed me a copy of the Gospel of St. John, begging me to take time to read it. Within a very short time he paid me a personal call in my cell of solitary confinement, to which I had been assigned, since I was labeled *dangerous and unmanageable*. He brought me a small booklet of the prophet, Isaiah, requesting that I read and study this, along with the Gospel of John, and urging me to pray for forgiveness.

One evening, I found myself reading this wonderful book of Isaiah by the light of a huge neon sign shining through my cell window from across the street. It was then I read for the first time: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: . . . All we like sheep have gone astray; we have turned every one to his own way: . . ." (Isaiah 53: 5-6). Before I knew it, I had fallen to the

hard cement floor in the cold and dingy cell, seeking forgiveness. I remained on my knees until early the next morning, hardly realizing that I had grown numb as I poured out the story of my past to Jesus Christ and begged His forgiveness.

What a glorious day! What a blessed joy and love came into my heart that night, a love which has defeated all enemies of evil and affliction. For it was in that dark and cold cell that Jesus Christ reached down into the filth of a lawless life and raised me body, soul, and mind out of sin into a glorious new birth of blessed salvation. It was then that I cried out for forgiveness, repenting of my sins, laying all such sin on Jesus who died on Calvary for me, and begging Him to guide me to a new and better way of life.

For the next 2½ years I remained in prison, yet the days were the happiest I had ever lived. They were days of joy and peace, even though I was confined behind prison walls. Despite ridicule and opposition from other inmates, I found unfailing power with which to meet and defeat all evil. Here God called me to His service, to teach His gospel and preach His message of salvation to the lost and dying world of pitiful, saddened fellow souls all around me. I became active in church, Sunday school, prayer and testimony meetings, often visiting the cells, preaching to them the love and care of the Saviour of Glory.

## A Free Man

Today, thank God, I am a free man, in active service for my Lord, endeavoring to bring to the Lord Jesus Christ men and women who are discarded by society and incarcerated in prisons and jails.

When Christ is with us, there can be no prison, no jungle of sin, for He is ever ready to come when we call upon Him in sorrow, trouble and despair. "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18).

Some prisoners may be physically free after terminating their sentences, thus paying their debt to society, but they shall never be free spiritually, if they continue in sin.

But praise God for other prisoners, already set free even while in confinement, for they received glorious spiritual freedom when they came to Jesus on bended knees with hearts full of sincere repentance and humble prayer.

Do not jail yourself for life within a prison of despair, sadness, confusion, worry and pain. Instead, seek for the key which can be used to obtain spiritual freedom, to open the doors of your confinement in sin and set you free for evermore. This key is Jesus Christ, deliverer of all who seek Him in sincerity and truth. Do not fool yourself into believing that you can free yourself, or that you will some day find freedom. Man cannot gain complete deliverance unless that Judge of all releases him with the master key.

## A Message for You

Hearken to one who knows the power of the saving grace of Jesus Christ, one who has been lifted by love out of the mire of sin and set upon the Rock of Ages, washed white from stain of countless iniquities. Call upon Him to help you, to forgive you, and to save you for evermore. God turns no man aside, not even when in the deepest sin and filth, not even those in the strongest of prisons for the worst crimes. He reached down to save me; He will reach down for you. Won't you join me, a humble lost sheep who found his way to the Master's fold? Won't you seek the guidance and inspiration of the Holy Spirit, and know with thousand-fold assurance that you can be born again, set free forever from the prison of sin in which you must now abide?

Look to Jesus, and accept His wonderful life-giving promise "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isaiah 32:7).

The same glorious Jesus who forgave me and set me free in prison, will grant forgiveness to you who repent, who plead for mercy and pardon in the prayer of the lost sinner: "God have mercy on me, a sinner, and save me for Jesus' sake." ". . . if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Your sentence can become one of eternal life in Christ Jesus, as did mine, when you meet the precious Saviour face to face. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all tribulation. . . ." (2 Corinthians 1:3, 4).

—American Tract Society.

Small faith will take you to heaven but great faith will bring heaven to you.



# Freedom Yet Discipline

George W. Smyth

Judge of the Children's Court,  
Westchester County, New York

I would wish for a child from the moment of its birth:

1. Regular hours of rest and sleep, plenty of fresh air and sunshine, good ventilation and wholesome food.

2. A mother with a good knowledge of sound habit training; one who is consistent in her handling of the child; who is loving yet firm; who will take the time to explain; who is willing and anxious to make the child her first and most important responsibility.

3. A home in which religion is the cornerstone, not merely lip service.

4. Parents who truly love each other and live together in mutual respect.

5. A father who feels his responsibility to participate in the training of the child—not just the one who supplies the cash, and leaves all the responsibility to the mother.

6. Parents who are themselves well dis-

ciplined. No greater mistake can be made than to try to discipline children in temper, yelling and screaming at them or pushing them around.

7. Parents who actually set the example through their own personal conduct of the standards they profess to want for their children—not parents who preach one thing and do another.

8. Parents who are interested in their children's activities; who try to find out what their natural interests and activities are; who try to help them to find opportunities for developing those aptitudes; who encourage the children to discuss their problems with them.

9. Parents who will encourage children to accept responsibility and allow them to share in family planning with the family group. —*Light*.

## BACK TO 'JEREMIAH'S JUNCTION'

Edwin Raymond Anderson

**T**OUCH this old globe of groaning earth at almost any point, and there would be the response of trouble, the reaction of great wrong. There is hardly a spot that may be called free, scarcely an avenue that is not aware of the agony of the wound of mounting tension, disturbing, disrupting, destroying.

Officials at the state department and at world-wide diplomatic listening posts have become increasingly aware of late of the difficulties which shadow the international lines. Near East and Far, the blight of the Algerian Desert, the restless stirrings of the great America to the south—these are points of national concern. Much of the melange may be scored to the schemings of the Soviets; but there are other troubles the threads of which are woven and interwoven into the thousand-and-one terrible tangles.

It may well be said that our world is a teeming, throbbing trouble spot. But it has not often been said nor sufficiently indicated that there is another trouble spot closer to personal home and which ought to be given concern's top priority. It is the spot, the sore spot of the human heart; the heart which is restless because it is stranger

to the saving, healing, binding grace of the Great Physician. For as nations are but the composite of the individual, so must the individual, each for himself, come to the realistic facing of the *inner man* in order that personal correction be established. A man who is wrong becomes, in the sum total, the mass of men, nation-wide who become warped and wicked.

It is time to get back to Jeremiah's junction and take the right road: "The heart is deceitful above all things, and desperately wicked: . . ." (Jeremiah 17:9), added thereunto by Jesus' searching word, ". . . from within, out of the heart of men, . . . All these evil things come from within and defile the man" (Mark 7:21, 23). This is the right road when one realizes the root poison, and thus give the greater heed to the emphatic gospel appeal, "My son, give me thine heart, . . ." (Proverbs 23:26). Men speak of *times out of joint* but no, 'tis rather, *heart out of harmony with heaven*. Full return to the one Redeemer must be fully realized.—*Copyright E. R. A., 1958.*

The most inflammable wood is the chip on the shoulder.

## CHURCH MEMBERS

A lot of church members are like wheelbarrows—no good unless pushed.

Some are like canoes—they need to be paddled.

Others are like kites—if you don't keep a string on them they will fly away.

Some are like kittens—they are more contented when petted.

A lot are like footballs— you can't tell which way they'll bounce next.

A lot are like lights—they keep going on and off.

Others let the Holy Spirit lead them. They show their faith by their good works and faithful services.—*Bethany Church Bulletin, Winterville, N. C.*

## THE MAIL BOX

### FULL TIME FOR THE LORD

"Hugo Free Will Baptist Church, Route 1, Grifton, North Carolina, and White Oak Grove Free Will Baptist Church near LaGrange, North Carolina, have consolidated to extend a call to me to full-time pastoral work. This call has been an answer to many prayers by my good wife and myself to do more for Him who has blessed us with so much.

"In the past I have had to do secular work in order to preach the gospel and have been unable to accept revivals or become active in the denominational work in which workers are needed. God's blessings are upon all churches that have realized the importance of God's messengers and are endeavoring to supply their financial and material needs. The new-found freedom from secular cares has allowed me the opportunity to serve our Lord and the spiritual needs of those who call on me."—*Rev. Robert M. Fader, 1604 Waverly Avenue, Kinston, North Carolina.*

### NOTE OF APPRECIATION

"We would like to express our appreciation to our many friends for their thoughts of us on our seventy-ninth birthday. We conducted a church service at our home church, Mt. Tabor, on fifth Sunday at 11:00 a. m. There was good attendance, and they gave us a very nice offering. We have also received many cards and gifts from auxiliaries and friends.

"We are very grateful to all who remembered us. We thank each one and pray the blessings of the Lord upon each one. We thank the Lord for blessing us with good health and living these many years."—*Rev. T. F. Davenport, Creswell, North Carolina.*

### PRAISES PAPER

"I enjoy reading everything in our wonderful paper, *The Free Will Baptist*. It keeps me informed about our colleges, missionaries, orphanage and also our union meetings, conference, revivals and auxiliary work. I don't know where else we could get so much for so little. I am trying to get the members of our church to subscribe for one year. I have succeeded in getting a few subscriptions and I am going to try to get some more."—*Mrs. R. E. Hart, Route 3, Snow Hill, North Carolina.*



# NEWS NOTES

## **Ephesus Church Announces Revival**

The Rev. Ralph Osborne of Asheville, North Carolina, is the evangelist for a series of revival services at the Ephesus Free Will Baptist Church, Blount's Creek, North Carolina, September 15-20.

The pastor of the church, the Rev. D. W. Cleve Jr., extends a cordial invitation to everyone to attend these revival services.

## **Free Will Baptist Church Organized in Jerome, Idaho**

The Jerome, Idaho, Free Will Baptist Church was reorganized on July 20 by the Rev. Ernest Hayhurst of the Old Mount Zion Association of Arkansas, the Rev. Fred Marler of the Central Association of California, and Mr. John S. Marler, a deacon of Jerome. The church has ten charter members and two more have been added; there is good prospect for others. The pastor of the church is the Rev. Fred Marler.

A fifth Sunday fellowship meeting was held at the church on August 31 with the Free Will Baptist churches of Buhl and Burley, Idaho, taking part and also the United Baptist Church of Filer, Idaho.

This newly reorganized church requests the prayers of all Christians for its success.

## **Revival and Home-Coming At Smith's New Home Church**

Home-coming will be observed at Smith's New Home Free Will Baptist Church near Deep Run, North Carolina, on the fourth Sunday in September. Sunday school will convene at 10:00 a. m. followed by the morning worship hour at 11:00 a. m. Dinner will be served immediately following church. Singspiration services will be held in the afternoon. Everyone is invited to attend.

Revival services will begin on Sunday night following the home-coming celebration at 7:45. A former pastor, the Rev. C. M. Coates of Smithfield, will be the evangelist. Everyone is invited to attend this revival.

## **Report from White River Quarterly Conference of Arkansas**

The White River Quarterly Conference of Free Will Baptists in Northeast Arkansas convened with the Allen Chapel Church August 29, 50, with a delegation of 7 ministers, 13 deacons, 6 church clerks, 29 delegates and other officers of the meeting totaling 57 in all. All but 2 of the 15 churches belonging were represented, the

absent churches being Oak Grove of Eaton and Coffman Church of Portia.

The clerk, Elder Austin Mullin, states, "It was a wonderful gathering, and all present were greatly blessed during the services. We feel that our conference is really beginning to grow, and we desire your prayers that we may continue to grow in the work that God has placed in our hands. A love offering was taken for Brother Herman Lewis, who is a veteran of the Cross, having been active in organizing several churches in this state, also in California and Washington. His wife has been in ill health for several years and is now unable to walk or wait upon herself in any way. A motion was passed recommending that each church within this meeting, send Brother Lewis a love offering each month through this crisis, in order to help him carry on his ministry. Remember us all in your prayers."

## **Palmetto Church Announces Home-Coming**

The Palmetto Free Will Baptist Church near Vanceboro, North Carolina, will observe its annual home-coming on Sunday, September 21.

The pastor, the Rev. E. E. Edwards, extends a cordial invitation to all friends and former pastors to attend.

## **Pearsall Chapel Church Observes Home-Coming**

The Pearsall Chapel Church, Beulaville, North Carolina, observed its annual home-coming on September 14, 1958. Special services were planned for both morning and afternoon. Lunch was served on the church grounds.

The church experienced a very successful Bible school this summer. The attendance average was 55. The church reports that the workers and the students received many blessings during the week.

## **Rev. M. E. Godwin Accepts Pastorate**

The Rev. M. E. Godwin has accepted the pastorate of Sarecta Free Will Baptist Church, Kenansville, North Carolina. Beginning September 1 the services of the church were changed from first and third

## **Coming Events**

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnson County.

Sundays to second and fourth Sundays.

The church will observe its annual home-coming on fourth Sunday, September 28, with the new pastor, Mr. Godwin, in charge. There will be Sunday school at 10:00 a. m. and morning worship at 11:00 a. m. A picnic lunch will be spread during the noon hour. All singers are urged to come and participate in a song service which will follow. All members, former members, former pastors and friends are invited to attend.

Revival services will be held the week of October 6-12 with the Rev. Clifton Rice as the evangelist. Services will begin each evening at 7:50. Everyone has a cordial invitation to attend these services.

## **New Church at High Point, N. C.**

The Executive Board of the Piedmont Association of North Carolina organized a Free Will Baptist church in High Point, North Carolina, on Saturday, September 6. There were 35 members in the church and 60 enrolled in Sunday school. The Rev. Walter Carter presided at the meeting.

The name of this new church is Woodbine Free Will Baptist Church. The pastor is the Rev. James Flannery of Route 6, Winston-Salem, North Carolina.

## **Ormondsville Church Announces Revival and Home-Coming**

The Rev. J. B. Starnes of Deep Run, North Carolina, will be the evangelist for revival services to be held at Ormondsville, North Carolina, Free Will Baptist Church, September 22-27, 1958. Services will begin each evening at 7:45. The pastor, the Rev. Clifton Rice, will assist Mr. Starnes in the meeting.

At the close of the revival the annual home-coming of the church will be observed, Sunday, September 28. The pastor will bring the message for this service. A picnic lunch will be served in the recreation building at the noon hour. A service of singing is being planned for the afternoon.

A cordial invitation is extended to everyone to attend both the revival and the home-coming.

## **N. C. Fifth Eastern District Meets at New Haven Church**

All officers of the Free Will Baptist Convention of the Fifth Eastern District were re-elected at the district convention held at the New Haven Church near Ernul, North Carolina. Walter R. Sandlin of New Bern is beginning his seventh year as president. Mrs. Alice E. Lupton of New Bern was recognized as the Sunday school teacher with the longest record of continuous teaching.



The Bible College at Nashville, Tennessee, was represented at the Sunday meeting by Mrs. Julia Ann Gaskins; the Mount Olive Junior College by Elbert Prescott; the Children's Home by Rev. Willie Stilley; foreign missions by George T. Toler; Eastern Conference missions by Rev. Graham Lane; Cragmont Assembly by Mrs. Elbert Prescott; superannuation by Herman Ireland; the Free Will Baptist Press by Mrs. Artie Gaskins, and the State Sunday School Convention by Rev. Herman Hersey. All spoke well of the work and urged their hearers to continue support.

The guest speaker was Rev. Herman Hersey, president of the state convention. He had much praise for the work being done in this district, and he stressed the importance of the Sunday school teacher, stating that the teacher has a better chance to bring boys and girls to the Lord than any one in the church. Not even the pastor, he said, has a better chance to win the lost to Christ. Teachers, he added, should feel that they are called by the Lord to teach the Word just as much as the pastor. He urged preparation for teaching and suggested that the pastor should train the officers and teachers in his school.

During the afternoon session Rev. Burkette Raper praised the people of the district for the fine way in which they are supporting the Mount Olive Junior College of which he is president. He urged that they not only send their money, but that they and their boys and girls, all of whom are entitled to a college education. The Mount Olive College will see that no one is turned away for lack of the fee if that is possible, he said.

Some thirty teachers present were asked to name the Sunday school they represented and the number of years in which they had taught. Their records ranged from 6 months to 67 years. Mrs. Alice E. Lupton of St. Mary's Church in New Bern was presented a book entitled "The School of Calvary." It was inscribed by the convention president in recognition of her faithfulness in 67 years of teaching in the New Bern Sunday school.

A resolution by the convention pledged support to the Free Will Baptist Press of Ayden, North Carolina. Records of the convention showed eight pastors who were members, two visiting pastors, and eight Sunday school superintendents present. At the next convention, it was decided, will be with the Croatan Church on November 9, 1958.

The resolution to support the Press was worded as follows:

"We, the Sunday School Convention of the Fifth Eastern District, resolve to support the Free Will Baptist Press, Ayden, North Carolina, in the publication of our

literature and all other Free Will Baptist work it is affiliated with."

### **Progress Report from West Clinton Church**

The West Clinton Free Will Baptist Church of Clinton, North Carolina, reports that it has had a very prosperous year. There were recently 10 candidates for baptism. There were 14 converts during the church year. The Rev. C. M. Coats is pastor of the church.

### **Free Will Baptist Press Stockholders Meet**

The annual Free Will Baptist Press Stockholders' Meeting was held in the conference room of the Press building on Tuesday, September 9, 1958. At this meeting the annual auditor's report was reviewed and approved.

Other business included the electing of the Board of Directors of the Press by the stockholders. Re-elected for the new year were the Rev. R. N. Hinnant, the Rev. D. W. Hansley, the Rev. J. W. Alford, the Rev. W. L. Jernigan, the Rev. Hubert Burgess and Mr. Owen Thomas. The Rev. J. C. Griffin was replaced by the Rev. N. Bruce Barrow.

### **Home-Coming Services at Hickory Grove Church**

On Sunday, September 21, the Hickory Grove Free Will Baptist Church, Pitt County, North Carolina, will observe its annual home-coming. The church is looking forward to a wonderful service and reunion with many friends who have been away for some time.

The church would like to take this opportunity to invite all friends of the church and former pastors to attend. Immediately following the morning service, dinner will be served on the grounds. Everyone is invited to remain after the service for the dinner.

### **24th Annual Session of Northeast Mississippi Association**

The Twenty-Fourth Annual Session of the Northeast Mississippi Association of Free Will Baptists will convene with Pearce's Chapel Church on October 2, 3, 1958. Every church in the association is urged to send a full delegation to this session. The program for the two-day meeting has been planned as follows:

#### *Thursday Morning*

- 9:45—Devotions, Rev. Wilburn Beasley
- 10:00—Welcome, Rev. M. L. Hollis
- 10:05—Response, Rev. M. H. Hollis
- 10:10—Business Session, Moderator Presiding
- Reading of Letters and Seating of Delegates

—Welcome to Visitors

—Appointment of Committee on Committees

10:55—Moderator's Message, Rev. Paul Kettman

11:10—Recess

11:25—Report of Committee on Committees

11:30—Sermon, Rev. Flenoy Clark

12:00—Lunch

#### *Thursday Afternoon*

1:00—Devotions, Rev. Wayne Yarbrough

1:15—Business Session, Moderator Presiding

—Report of Credentials Committee

—Ministers' Reports

—Report of Resolutions Committee

—Report of Woman's Auxiliary

2:00—Report from Bible College

2:25—Recess

2:40—Reports Children's Homes of Alabama and Tennessee, Rev. A. L. Lambert and Mr. H. C. Burgess

3:10—Report of Host Committee, Rev. Hollis

#### *Thursday Evening*

6:45—Song and Praise Service, Led by Rev. G. Lee

7:20—Songs by the Happy Harmonettes

7:30—Evening Message, Rev. Homer Willis

#### *Friday Morning*

8:45—Devotions, Rev. W. O. Knight

9:00—Business Session, Moderator Presiding

—Committee Reports

10:15—Recess

10:30—Closing Business Session

—Naming Corresponding Delegates

—Host for 1959 Session

—Election of Officers

—Report of Obituary Committee

11:30—Closing Message, Rev. L. D. Gibson

12:00—Lunch

### **Fall Revival and Home-Coming At Daniel's Chapel Church**

The Rev. C. L. Patrick of Walstonburg, North Carolina, will be the evangelist for the fall revival at Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina. The revival will begin Sunday night, September 21, continuing through Saturday night, September 27. These services will begin at 7:45 each evening. There will be congregational singing, children's choruses, solos and quartets.

Sunday, September 28, is home-coming day at Daniel's Chapel. The Rev. S. A. Smith, the superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, and a former pastor of the church, will bring the home-coming message at the 11:00 o'clock service. Following the morning service, lunch will be served on the

(continued on page sixteen)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Did God command the Israelites anywhere in the Old Testament to hate their enemies? In conjunction with this question, please explain, "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy" Matthew 5:43.—*Perl Jones, Smithfield, Mississippi.*

**ANSWER:** You can find nowhere in the Bible "Thou shalt hate thine enemies." Neither is it to be inferred as being opposite to love your neighbors. We sometimes find the word hate used in the Old Testament to express the attitude God's people exercise toward their enemies, but only in the sense that their enemies were the enemies of God and of God's loving kindness, mercy and truth. In this sense, the Israelites were the haters of the Perizzites, the Hivites, the Jebusites, the Amorites, the Canaanites, and the Girgashites, the people living in the promised land before they came, as seen in Deuteronomy 7:1, whom they were commanded of the Lord to utterly destroy as the executioners of God's justice and judgment.

It is quite unfortunate that many of Israel's spiritual leaders extended this principle of the hatred of iniquity to indulgence in private hatred and enmity, and thus distorting it and stereotyping hatred. It was this kind of rabbinic teaching our Lord Jesus Christ was quoting as being out of line with the purpose and practice of His Kingdom. Entwined with this was the narrow and false interpretation in Israel of the word neighbor, which included only the immediate relatives and close friends; while all in the outside world were regarded as natural enemies (which in a sense was halfway true). It would be quite in line with ancient rabbinic log as well as interpretation to infer the opposite for a so-called enemy to what was commanded toward neighbors and friends. However, the law gave no sanction to this kind of inference. Instead, they had expressed laws that required just the opposite practice. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him" (Exodus

23:4, 5): "Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a stranger in his land" (Deuteronomy 23:7).

**QUESTION:** Can the heathen be condemned if they have never heard the gospel? If not, why should we take the gospel to them when the rejection of it leaves them worse off than if they had not heard.—*George Gregg, Kinston, North Carolina.*

**ANSWER:** They are already condemned according to "Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are with excuse" (Romans 1:19, 20). The first chapter of Romans makes it clear that all heathen who have not heard are not without the witness to God. The second chapter of Romans tells us that these are also without excuse, and lays down the principle upon which God will judge such as have never heard the gospel. It is as certain that the heathen is in sin as any fact that can be mentioned, both sin, darkness and death. "Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb" (Romans 4:18, 19).

Indeed, there can be no living rational creature for whom such a stupendous event as the atoning death of Christ Jesus our Lord can be invalid or not an urgent imperative necessity. Nothing less effective would have driven Paul and the legions that followed him into the cruel hostile world to seek out the heathen and endeavor to win them to Christ.

The plain fact of the New Testament shows that there is no salvation nor spiritual life for the heathen without the appropriation of Christ the Saviour who tasted death for each and everyone of us. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the

grace of God should taste death for every man" (Hebrews 2:9). However, the chief thing for us Christians to consider is not whether the unevangelized heathen will or will not be lost eternally or judged in some other way; but our duty, in obedience to Christ's great and final commission, is to take the gospel and proclaim it in a understandable language to them, regardless of consequence. In the light of this we may safely leave the rest in the hands of a perfectly righteous judge.

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Melvin Speight

(This article is printed in memory of Mr. Melvin Speight who departed this life on September 29, 1957, and whose birth day was September 3.)

#### MY DAD

He was just a simple man  
With hair of blonde and cheeks of tan—  
Not very large, but his ambitions were great  
No matter the occasion, he never was late

Since I was just a little tot,  
He always appealed to me an awful lot.  
If I was happy, glad or sad  
He always was the best friend I had.

But one day a shock came to us all;  
The doctor said my daddy would hear the  
Lord call.  
We tried harder than ever to please him  
then.  
Sometimes I think he sensed it but would  
only grin.

Too soon the Lord of heaven called you  
know;  
Although it grieved our hearts we knew he  
must go.  
Our neighbors and friends were very sweet  
But something is missing—our home is not  
complete.

We miss him so and it makes us very sad  
Because this man was our own dear loving  
dad.

In memory of my daddy,  
Sandra Speight

"Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet  
To lead men in His way.

"He has no tongue but our tongue  
To tell men how He died;  
He has no help but our help  
To bring them to His side."





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### THE SIN OF PRIDE

(Continued from Last Week)

"For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isaiah 2:12).

"And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible" (Isaiah 13:11).

These two verses from Isaiah confirm the text I quoted at the close of the article of two weeks ago, "... God resisteth the proud, ..." (James 4:6).

In the following passages pride is listed right along with the most horrible things the Bible condemns: Mark 7:14-23; Romans 1:28-32; 2 Timothy 3:2-4. A careful study of these passages will convince all of the exceeding sinfulness of pride in the sight of God.

In his book, *The 7 Deadly Sins*, Dr. Billy Graham says, "The first of the seven deadly sins is pride. ... Pride is thus the mental and moral condition that precedes almost all other sins. All sin is selfishness in some form or other, and pride consists essentially in undue self-esteem, delighting in the thought of one's own superiority over his fellows.

"Pride may take various forms, but it all emanates from the haughty human heart. Some take pride in their looks, others in their race, others in their business, others in their social life. In other words, pride may be spiritual, intellectual, material or social. The most repugnant of these four is spiritual pride. This pride of the spirit was the sin that caused Lucifer, the devil, to fall. This is where sin actually began.

"Yes, the Bible teaches that pride is sin. Any kind of pride is a stumbling block to the Kingdom of God. The greatest sin that will keep men and women from the Kingdom of God is the sin of pride. Pride is the sin that God seemingly hates most.

"What can you do about it? Confess your pride. Humble yourself in the sight of God. Come to the Cross of Jesus Christ, and 'Let this mind be in you, which was also in Christ Jesus' (Philippians 2:5). No man will ever get to the Kingdom proudly. No man can walk up to God with pride in

his heart and be received. You can only come to God when you humble yourself, acknowledge your sin and receive Jesus Christ as your Saviour."

To close these studies on the effects of pride on the lives of most of us I want to give a few thoughts from Charles Simcon's *Expository Outlines on the Whole Bible* which deserve careful and prayerful consideration:

"God resisteth the proud—

"He does so: He abhors the very persons of the proud: He perfectly scorns them; and knows them afar off, as objects whom He disdains to look upon.

"He will not hear any prayer that they may offer up. See the Pharisee and the

Publican, ... for 'the publican went down to his house justified rather than the other': and this is declared to be the universal rule of God's procedure; for that 'Every one who exalteth himself shall be abased; but he, and he only, that humbleth himself, shall be exalted.'

"Nor will God communicate to such persons any spiritual blessing.

"But this is not all; for He will surely fight against them to bring them down. Nebuchadnezzar from his own experience attested that 'those who walk in pride, God is able to abase.'"

"... pride and arrogancy ... do I hate" (Proverbs 8:13).

## Cragmont Assembly, Inc.

### BOARD OF DIRECTORS:

Rev. J. A. Evans, *President*  
Mr. Fountain Taylor, *V.-President*  
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Route One

Black Mountain, N. C.

### SPONSORING BODIES:

N. C. State Convention  
N. C. State S. S. Convention  
N. C. State League Convention  
N. C. State Woman's Auxiliary Convention

## August News

With the passing of August, Cragmont conference season and dates closed. There were two Sunday school youth conferences, the woman's auxiliary conference, and the Fountain Taylor family week. The conferences were splendid and the fellowship inspirational. One new conference was added during the month. It was the Piedmont Association Youth Conference, co-sponsored by the North Carolina State Sunday School Convention.

Rather than use the time and space allotted for the August news in describing the August activities, we feel that our friends and readers would prefer a brief report of the summer's activities. This report covers June, July and August only. We give the figures herewith as they appear in our records.

### Registration

Seven Scheduled Conferences	408
Guests and Visitors	305
<b>Total Registered</b>	<b>713</b>

### Money Received

Cragmont Conferences	\$5,438.25
Guests and Visitors	859.71
From the Field (All Other Sources)	868.55
<b>Total Receipts</b>	<b>\$7,166.51</b>

### Expenditures

Groceries	\$1,649.54
Salaries and Labor	1,810.91
Utilities (Fuel, Power and Light, Phone)	308.44

Plumbing	154.40
Camper's Insurance	230.32
Laundry	152.07
Note and Interest	1,060.00
Miscellaneous (Various Operational Items)	193.42
<b>Total Expenditures</b>	<b>5,559.10</b>

Receipts Above Operation and Payment of Note \$1,607.41

It must be remembered that some August accounts are paid out of September receipts, just as some May accounts are paid out of June receipts.

Although two conferences registered several less than last year, the season was better and more encouraging in many respects than in any previous year. We can estimate financial results by figures recorded, but heaven only can determine the value of spiritual accomplishments.

" 'Tis not enough to say,  
'I'm sorry and repent,'  
And then go on from day to day,  
Just as I always went.

"Repentance is to leave  
The sins I've loved before,  
And show that I'm in earnest,  
By doing them no more."

The deepest problem is not to add years to our life, but to add life to our years.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS  
**W. BURKETTE RAPER, President**  
 Mount Olive Junior College  
 Mount Olive, North Carolina

• **L. C. JOHNSON, President**  
 Free Will Baptist Bible College  
 Nashville, Tennessee

## Preliminary Registration Reaches 100

Preliminary registration at Mount Olive Junior College for the fall semester, while yet incomplete, has reached 100, President Raper announces.

A convocation last Sunday at 4:00 p. m. with the sermon being delivered by Dr. Bruce E. Whitaker, president of Chowan College, Murfreesboro, North Carolina, marked the official opening of the fifth academic year.

Registration for the college evening division was held on Monday. Mount Olive Junior College is now offering regular college courses at night for full credit; these courses include Bible, English, French, history and mathematics; and are available on a schedule of two nights per week.

Registration for the regular day and evening courses will be open through Tuesday, September 23.

## Loyalty Fund Report

### MOUNT OLIVE JUNIOR COLLEGE

#### September 2—September 8

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of September 2 through September 8. The total amount received to date is as follows:

Total Previously Reported	\$5,125.94
Received This Week From:	
Free Will Baptists	\$1,920.56
Friends	308.34

Total for the Week 2,228.90

Total to Date \$7,353.84

All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

#### HONOR ROLL

All gifts of \$100 or more are listed on an *Honor Roll* and are published with the report each week. The *Honor Roll* gifts for this week are listed below and are from

North Carolina unless otherwise indicated	
J. Henry Harris	\$100.00
In Honor of Clyde J. Banks	\$100.00
In Memory of Elder C. J. Harris	\$100.00
N. C. State Convention	\$162.35
N. L. Tadlock	\$100.00
Calypso Plywood Company	\$100.00
Henderson-Martin Family	\$100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson  
 Campaign Director

## New Registration Record Set at Bible College

The registration of 185 students at the opening of the fall semester has set a new record for Free Will Baptist Bible College of Nashville, Tennessee, according to Dean Charles A. Thigpen.

The college, now in its 17th year, expects the registration to run more than 200 with new students to enter the second semester. By adding the summer school students not re-enrolling for the fall term, the registration so far this year numbers 196.

(continued on page sixteen)

## Mount Olive Junior College Faculty



The fifth academic year of Mount Olive Junior College began last week with a preliminary meeting of the faculty in the college library. President W. Burkette Raper, standing, and Dean Michael Pelt, seated at the left end of the table, presided.

Starting with Mr. Pelt and reading from left are: Business manager, M. L. Johnson; Walter Carson, mathematics; Mrs. W. H. Potts, English; Mrs. Robert Martin, science; Mrs. L. M. Hart, commercial; Miss Leah McGlohon, English; and Mrs. Edgar Ricks,

registrar. On Mr. Pelt's right are Eugene Mauney, music; Mrs. Charles Councill, librarian; Robert Moye, physical education; M. J. Perret, foreign languages; and Lee Roy Miller, social science.



# NOTES — AND — QUOTES

By J. C. Griffin



## THE WAY TO HEAVEN

In John 3:3 it is recorded that Jesus said, "... verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Jesus was speaking to Nicodemus, a ruler of the Jews. Nicodemus was an educated man. He was a man of ability. He understood the law. Nicodemus, if he were living today, there is no doubt, but what he could join any church, and pretty soon be ordained as a deacon and placed on the official board of the church. No doubt there are people on the board of deacons of churches that know not nearly as much as Nicodemus knew about the Bible and salvation.

Nicodemus recognized Jesus as a Teacher, and confessed that God was with Him. He called Christ *Rabbi*. But Nicodemus was not born again. Christ knew and let it be known that teaching was not sufficient to get a man born again and into the portals of glory. There are thousands of Sunday school teachers that never teach people how to be saved. Children have been promoted year after year, who finally become disgusted with what they have heard and drop out of Sunday school and go on to sin that hardens them more and more against the Word of Truth, because they were not won to the Lord while they were juniors and intermediates. However, many stick to the Sunday school and church and take officers and leaders, and even take the ministry and go into the pulpit to tell people how to be saved and how to live when they have not been born again. Recently I heard of a minister that preached for seven years before he ever knew the Lord Jesus Christ as a personal Saviour. A lot of professed Christians do not know how to tell a lost sinner how to be saved. You do not have to know a great deal about theology. You do not have to have a degree from some college; however, I have known those who seemingly thought that they knew exactly how to do it in a better way than the fellow who had not had many advantages in life.

When the jailer at Philippi asked Paul and Silas that great and most important question, "... sirs, what must I do to be saved?" (Acts 16:30) they did not begin to go over a lot of Scripture, from one message to another, trying to explain what

salvation is. They just made a simple statement, saying, "... believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house" (Acts 16:31-34).

At sunset on that night Paul and Silas were prisoners under the roof of a jail. Before sunrise Paul and Silas were the guests of this Philippian jailer. No doubt this jailer put those stripes on the back of these servants of God or oversaw the job, but now he washed those stripes. That is real repentance. You see he wanted to undo the thing that he had done. He wanted to make comfort where there was suffering. No doubt he thought evil of Paul and Silas in the evening of that day, but next morning he was in love with them. He was not only in love with these men, but he was in love with the Lord Jesus Christ. His life was completely changed. The jailer and his family rejoiced, but I am sure that Paul and Silas were doubly happy. They had won a lost family to the Lord Jesus. I am sure that they were glad they were put in jail. Their stripes and imprisonment turned out to be a great evangelistic meeting when a number of people were saved. Yes, Paul and Silas could count it all joy. Paul said afterwards, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). Paul was ready to die in order to save a lost soul. His entire life was of physical hardship. Even there was a thorn given to his flesh, and God would not remove it even though he prayed for the removal. But God did say unto him, "My grace is sufficient," and that was enough for Paul. He went on with that thorn tormenting his flesh and afterwards we hear him saying, "I am in a strait betwixt two, having a desire to depart and be with the Lord," but let it be known that he was willing to stay and suffer that he might win souls to Christ. When he was at the end of the way, we hear him say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

If Paul were here today and you were to ask him, "What must I do to be saved?" I believe that he would give the same answer that he gave to the Philippian jailer. Also if the apostle, John, were here he would say as he did while on earth, "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (1 John 5:1). That is, if you have been born again, you love every born-again child of God.

Love is a sign that we have been born again. John says, "We know that we have passed from death unto life because we love the brethren." Notice that John says *brethren*. We are to love all men sufficiently to pray for them and to try to help them to be saved. In other words we must love as Christ loved—that is, have a sacrificial love. Jesus said, "... as my Father hath sent me, even so send I you" (John 20:21). God sent Jesus because He loved the world. Jesus came out of love to tell the love of God and to lay down His life for sinners. Jesus was as willing to give His life as God the Father was to give His Son. We must be as willing to go and bear witness, tell the story of Jesus, and pray for the lost. As the Father and the Son were willing to give, so must we be willing out of a heart of love to give ourselves to lead the lost to Christ. *We know that we have passed from death unto life because we love the brethren.* This is a special love—a love that rejoices in full fellowship as expressed by John when he said, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and His Son Jesus Christ (1 John 1:3). If we are saved we want fellowship with those who are saved. We love such fellowship.

The way to heaven is the way of love. God the Father so loved that he gave *his only begotten Son that whosoever believeth in him should not perish but have everlasting life.*

Jesus Christ so loved that He gave His life that God's love might work in us eternal life; and we must love, if we are born again, to show the world the way to heaven.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

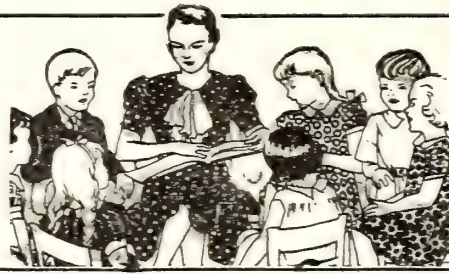
God bless you, and may we who are saved never be guilty of bragging on our ability and what we have done, but by love show people the simple way to reach heaven by the way of love. May we leave out the *I* and let Jesus be seen as the *Way, the Truth, and the Life.* Amen.



# STORIES

FOR OUR

## BOYS and GIRLS



### THE TWINS' ANSWERED PRAYER

Beulah M. Bowden

**J**ASPER and Opal were twins—the children of Mr. and Mrs. Parks. Their father had been brought up in a Christian home but had never given his heart to Jesus. Their mother was the daughter of an infidel and was very skeptical herself. She was a society lady who had rather neglected the children. They were now twelve and a half years old and for the past five years had been allowed to go to Sunday school.

Mrs. Parks had never attended Sunday school herself and didn't know much about what they did there. But she had heard that there was picture coloring and singing and frequent afternoon class parties. If the teachers liked to entertain the children it would relieve Mrs. Parks of much responsibility.

Fortunately, this Sunday school had earnest soul winners as teachers, and in five years Jasper and Opal had learned a lot of Bible, although they never talked about it at home. They had often been almost on the point of surrendering their lives to God, but their mother's scorn of Christianity had made them delay.

But suddenly they were brought to face the issues of eternity. Their father had been in the hospital for two days following an auto accident. The twins were on their way to school when the doctor's car stopped beside them. "Get in," he ordered. "Your father wants to see you. I'll bring you back and explain to your teacher."

At the hospital their father said, "Last night I took Jesus as my Saviour. Oh, how I wish I had done it when I was your age. God has forgiven me, but how I wish my life had been lived for Him who died for me. Promise me that you will get your Sunday school teachers to explain how you can become Christians."

"Oh, Dad, we know!" exclaimed Jasper.

Mr. Parks looked surprised. "Tell me, son."

"Well, it's this way: God had said, 'The soul that sinneth, it shall die.' But we 'all have sinned.' So we were all doomed to perish. But Jesus was sorry for us and died in our place so that if we accept Him as our Saviour we can live forever."

"I love John 3:16," volunteered Opal, and she quoted the verse. Then, after a pause. "I say, Jasper, why don't we do it right now?"

"Let's" replied the boy and slipped to his knees by his father's bedside. Very simply he prayed, "Lord Jesus, I've done lots of bad things. I'm sorry. Please forgive me because I know you died for my sins, and I take you as my Saviour. Amen."

Then Opal prayed, "Dear Lord, I give myself to you right now. Take me for Your child and I'll serve You all my life."

The children's faces were beaming. Their father's eyes were filled with glad tears. They had a few minutes sweet converse together. Then, as the doctor came to take them away Mr. Parks pleaded, "Promise me that you will pray for your mother every day till she finds the Saviour." They promised.

The twins had just arrived from school at noon when word came over the phone that Mr. Parks had had an unexpected sinking spell from which he did not recover. Mrs. Parks collapsed at the news, and the children were kept too busy ministering to her to think connectedly of much else. At length, she roused herself to say, "Don't you realize that you will never see your father again!—Never!!"

"Oh, but we shall, Mother," declared Jasper. "God will make him live again. What are those verses we learned, Opal?"

"Thy dead men shall live (again)" Isaiah 26:19), quoted Opal. "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"Come to whom?" demanded their mother.

"Why, to Jesus."

"Well, your father had nothing to do with that Man who died more than nineteen hundred years ago."

"But, Mother, Jesus rose and went to heaven, and our daddy gave his heart to Him before he died."

"Whatever are you talking about? How do you know?"

"He told us himself."

"How could he? You never saw him

after he was injured."

"I guess we never had a chance to tell you about it," said Opal. "You tell her Jasper."

This the boy proceeded to do, ending with the statement, "And we both gave our hearts to Jesus right then and there and we are expecting to meet our daddy again and live with him forever in God's New Jerusalem."

A knock at the door prevented the scornful remark their mother was about to make.

One afternoon Mrs. Parks heard Opal say to her brother, "You know what you promised Daddy?"

"Oh yes, and I do it every day."

"Why can't we do it together?" she asked. "Tonight in my room?"

"What could they mean?"

After they were supposed to have gone to bed that night Mrs. Parks remembered. She tiptoed up to Opal's door and listening heard them most earnestly praying that their mother might come to love the Lord Jesus and find comfort in believing the promises of God.

The next morning while the children were at school their mother ran onto Opal's New Testament and noted many marked passages. Why had she never tried to find out for herself what was in that Book. She sat down and read it for hours without stopping. She read till two o'clock in the morning. Then she fell upon her knees. In the Bible she had found the Saviour.

The children's joy knew no bounds when at the breakfast table they were told that God had answered their prayers and given their mother peace in believing God's Word and trusting in Jesus.—My Pleasure

### Three Things

Three things to govern: temper, tongue and conduct.

Three things to cultivate: courage, affection and gentleness.

Three things to commend: thrift, industry and promptness.

Three things to despise: cruelty, arrogance and ingratitude.

Three things to wish for: health, friendship and contentment.

Three things to work for: security, independence and happiness.

Three things to admire: dignity, gracefulness and honesty.

Three things to give: aid to the needy, comfort to the sad and appreciation to the worthy.—Selected.

To say one has no time for God is like saying one has no time for breathing.



# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 108 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## West Florida Liberty District Woman's Auxiliary Convention Meets

The West Florida Liberty District Woman's Auxiliary Convention met in annual session with Poplar Head Church near Chipley, Florida, on Saturday, August 23, 1958.

The morning session began with congregational singing led by the Rev. W. E. George, followed by an inspiring devotional by Mrs. Corine George, who read Psalm 16. The welcome address was given by Mrs. Effie Squires with the response by Mrs. Etha Mae Owen.

Rev. Wayne Hicks gave an interesting report on the ladies' week at the Florida camp. Various committees were appointed by the president, Mrs. Marie Owens. Next in the program was a short play presented by the young people of Poplar Head church which was thoroughly enjoyed by all present.

After a short recess Rev. George led the congregation in several songs followed by the morning message delivered by the Rev. W. B. Hughes, whose remarks were based on the Scripture recorded in 2 Peter 3:9. At noon a splendid lunch was served by the ladies of Poplar Head Church.

The convention reassembled at 1:30 with Rev. George leading the congregation in several hymns, followed by a devotion by Rev. Wayne Hicks who used Matthew 13:19 as his Scripture. The prayer was by Rev. George.

Minutes of the last convention were read and adopted. The following gave the committee reports which were read and accepted:

Enlistment, Mrs. Corine George; personal service, Mrs. Bertie Baxter; youth auxiliary, Mrs. Joyce Kirkland; study course, Mrs. Ibra Ussery; report on W.N.A.C., Rev. Paul Long; report of credentials committee, Mrs. Cleo Cook; report of finance committee, Mrs. Vera Owens; report of nominating committee, Mrs. Joyce Kirkland.

The following officers were elected for the ensuing year: President, Mrs. Etha Mae Owens; vice-president, Mrs. Corine George; secretary, Mrs. Oma Owen; assistant secretary, Mrs. Cleo Cook; treasurer, Mrs. Vera Owens; study course chairman, Mrs. Ibra Ussery; personal service chairman, Mrs. Paul Long; field secretary, Mrs.

Bertie Baxter; stewardship chairman, Mrs. Estelle Crawford; youth chairman, Mrs. Azeal Justice; corresponding secretary, Mrs. D. W. Poole.

The First Free Will Baptist Church of Bonifay was chosen as the site for the convention in 1959.

Delegates elected to the state convention, meeting with Mt. Carmel Church at Perry, Florida, were as follows: Mrs. Bertie Baxter, Mrs. Oma Owen, Mrs. Pearl Barrier, Mrs. Liza Shiver, Mrs. W. B. Hughes and Mrs. D. W. Poole.

Mrs. D. W. Poole  
Corresponding Secretary

## N. C. Eastern Woman's Auxiliary Convention

The North Carolina Eastern Woman's Auxiliary Convention will convene with Wintergreen Church, Craven County, on September 25, 1958. The theme will be "Lengthen Thy Cords and Strengthen Thy Stakes" taken from Isaiah 54:2. The following program has been planned:

### Morning Session

- 9:30—Registration
- 10:00—Hymn, "Throw Out the Life Line"  
—Devotions, "Let Us Lengthen Our Cords of Service," Mrs. Annie Heath
- Prayer
- Greetings, Mrs. Clem Weathington
- Response, Mrs. Gene Outland
- Greetings to Ministers, Officers and Delegates, Mrs. Harold Mallard, President
- Hymn, "Lead On, O King Eternal"
- 10:30—Playlet, "A Simple Matter of Arithmetic," Jacksonville Auxiliary  
—Choruses
- 11:00—News from Children's Home, Superintendent S. A. Smith  
—Appointment of Committees  
—Special Music, Mrs. L. E. Ballard
- 11:30—Message, "How May We Lengthen Our Cords in Regards to Missions?" Rev. Alton Hines  
—Lunch

### Afternoon Session

- 1:00—Hymn  
—Prayer  
—In Remembrance, Mrs. Henry VanKulyve
- 1:25—"Lengthen Thy Cords in Direction of Christian Education," Rev. R.

N. Hinnant

- News from Cragmont Assembly, Mrs. L. E. Ballard
- Hymn
- News from the National, Mrs. Cecil Campbell
- News from the State, Mrs. J. K. Rhodes
- Reports
- Business
- Adjournment

Morehead City, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its monthly meeting on Tuesday night, September 2, at the church. The meeting was opened with group singing prior to Scripture reading and then prayer. Those taking part in the program were Mrs. Bullard, Miss Mary Ellen Rice and Mrs. Howard. Mrs. Bruce Rice was in charge of the program.

Officers for the new year beginning October 1 were elected as follows: President, Mrs. Bobbie Mason; vice-president, Mrs. Violet Morris; secretary, Mrs. Drucilla Robinson; treasurer, Mrs. Ruby Barker; program chairman, Mrs. Wilma Bullard; youth chairman, Mrs. Ruth Dudley; enlistment chairman, Mrs. Marie McElmon; study course chairman, Mrs. Letha Marks; orphanage chairman, Mrs. Maggie Davis; benevolence chairman, Mrs. Bruce Rice; corresponding secretary, Mrs. Mary Lee Moore.

The group was dismissed with prayer.

## Dressing Modestly

A virtuous mother will dress herself and her daughters, after the manner of the holy women of old whose adorning was not that outward adorning of plaiting of hair, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

Many styles of dressing today are not good sense, much less modest. Any mother who sanctions her daughters' dressing, if it is after the manner of many women of our land today, is not a sensible mother and much less is she a spiritual mother who is trying to teach her daughters to be virtuous and modest. Mothers, beware! You may be leading your daughters to ruin.—Selected.

Running up steps and running down people are both conducive to heart trouble.

The trouble with stretching the truth is that it often snaps back.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Day of Prayer for Home Missions

Dear Fellow Worker:

Since you are vitally interested in the National Home Mission work, I am inviting you to join the personnel at the mission office in a day of fasting and prayer.

Our president has proclaimed October 1 a day of prayer for our nation, so we have chosen that date as our prayer day.

We ask that you pray for:

1. All our missionaries and their families.  
2. The director, office employees, and board members.

3. That our 1958 budget will be met. The goal is \$53,100.00. The balance that we should pray about is \$26,632.86 with only four months to go, this means we must pray for an income of \$6,658.22 per month.

4. Pray for the Missionary Conference, especially the speakers.

5. Give thanks to God that He has blessed our work so greatly in the past months.

6. Pray for our pastors as they lead their churches in home mission giving.

7. Since November is National Home Mission Month, pray that God will bless the many efforts being made to advance the gospel in North America.

8. Pray that National Home Mission Day (November 23) will see all records broken in missionary giving.

Yours for Christ and missions,  
Homer E. Willis,  
Director-Treasurer

## National Home Missions Financial Report

August, 1958

Balance Brought Forward,  
August 1 \$1,028.29

Receipts

Arkansas	\$ 101.19
Alabama	242.98
Arizona	51.71
California	29.48
Florida	53.04
Georgia	78.04
Idaho	.00
Illinois	55.06
Kansas	12.00
Kentucky	52.32
Michigan	40.00

Missouri	744.89
Mississippi	29.86
New Mexico	15.92
North Carolina	682.27
Ohio	23.00
Oklahoma	241.14
Oregon	.00
South Carolina	53.40
Tennessee	933.17
Texas	255.55
Virginia	134.07
Washington	.00
West Virginia	8.00
Other Income	537.42

Total Receipts 4,374.51

Total to Account For \$5,402.80

Disbursements

Missionaries' Salaries and Expenses	\$1,675.21
Other Salaries and Promotional Expenses	615.00
Postage	36.57
Materials for Resale	19.98
Telephone and Telegraph (Two Months)	16.06

Total Disbursements 2,362.82

Balance \$3,039.98

Balance in Accounts

General Fund	\$ 243.82
Designated Funds	2,796.16
	\$3,039.98

## State Quotas for National Home Missions

State	Quota	Amount Given	Balance
Arkansas	\$2,000	\$ 895.46	\$1,104.54
Alabama	1,500	670.34	829.66
Arizona	300	187.60	112.40
California	2,500	348.27	2,151.73
Florida	1,500	637.45	862.55
Georgia	2,000	782.69	1,217.31
Idaho	300	7.55	292.45
Illinois	2,500	839.34	1,660.66
Kansas	300	29.00	271.00
Kentucky	1,500	514.12	985.88
Michigan	4,000	1,119.39	2,880.61
Missouri	3,500	2,625.98	874.02
Mississippi	1,500	240.25	1,259.75
New Mexico	200	206.17	
North Carolina	4,500	5,385.93	

Ohio	2,500	427.57	2,072.43
Oklahoma	3,500	1,701.89	1,798.11
Oregon	200	164.15	35.85
South Carolina	2,000	680.38	1,319.62
Tennessee	3,500	4,710.86	
Texas	2,500	1,288.43	1,211.57
Virginia	2,000	1,103.24	896.76
Washington	500	147.79	352.21
West Virginia	2,000	37.15	1,962.85
Other Income	6,300	1,716.14	4,583.86

## Lift Up Your Eyes - Look on the Field of Brazil

Tonight there lies a modern Lazarus at our gate. He has an old battered, weather-beaten hat on his head, shabby clothes that look as though they haven't been washed in a long time, if ever, and hard caloused bare feet poking out the ends of his trouser legs. He is drunk. In fact, he is very drunk and has about passed out. No doubt he will spend the night right there until he sobers up in the early hours of tomorrow morning. We have seen him before as he labors all day on the vacant lots next to our house cutting grass for hay or wandering aimlessly up and down the street. He lives a lonely and desolate life. Most important of all, he will live an even worse life in eternity unless he can be reached with the gospel.

In a sense this derelict is like both the Lazaruses mentioned in the Bible. First, he is like Lazarus, the brother of Martha and Mary, whom the Lord Jesus raised from the dead as we read in John 12:1. Here lies a man who is dead in trespasses and sins, who is walking "... according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Ephesians 2:1, 2). But he is only one of many here in Brazil who are in the same pitiful condition—lost and without hope, except they hear about Christ who is the only One able to save them. This man is under the power and influence of alcohol, but there are others who lead a life of gambling, or like our neighbors across the street—operate a house of prostitution. Concerning the latter, reports on the number of men who are unfaithful run as high as 80-90% here. It is easy to see from such a picture as this that the Catholic Church here does not exert a strong moral influence on the populace. There is really only one hope—a personal experience of salvation in our Lord Jesus Christ.

Secondly, this man is like the Lazarus who lay at the gate of a certain rich man. The Bible says he was full of sores . . . moreover the dogs came and licked his sores. A dog has come to lie down by this

(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Justice and Judgment

(Lesson for September 28)

LESSON: Matthew 25:31-46.

GOLDEN TEXT: Psalm 1:6.

### I. INTRODUCTION

We come now to the final lesson on the Principles of Social Justice, and the last one for this quarter. It is hoped that the student has become aware of God's mercy and justice through this study.

There is quite a difference among Bible scholars as to the interpretation of this passage of Scripture. Some believe that it has reference to the judgment of the living nations which shall take place when Christ establishes His millennial kingdom upon the earth: "That is to say, nations will be admitted to the inheritance of the kingdom upon the basis of their attitude toward His people during the preliminary period. And there before His throne He will receive all men of character whose attitude toward Himself has been defined by their attitude toward the brethren, not after the flesh, but by that closer affinity of loyalty to the will of God."—*G. Campbell Morgan*. Such an interpretation separates this judgment from the great White Throne judgment in Revelation 20:11.

Others believe that it is the great assize or final judgment. The plain and simple truth of the lesson, however, is not to determine the time of God's Kingdom or judgment, but to teach that the followers of Christ who overlook their responsibilities toward their fellow men are held accountable to God for their failure in this regard, and a day of judgment will come which "... shall try every man's work of what sort it is" (1 Corinthians 3:13).

—*The Bible Student* (F. W. B.).

### II. HINTS THAT HELP

1. The Son of man once came in humility and great poverty; He will come again in great power and glory (Matthew 25:31).

2. Self-determination of nations will disappear when they shall all stand before the Judge of all nations (Vs. 32).

3. Sheep and goats may be similar in appearance, but a real shepherd cannot be fooled (Vv. 32, 33).

4. The Lord Jesus Christ is Son of man,

Judge, Shepherd, and will also be King (Vv. 31-34).

5. Men sometimes are good mixers, and acclaimed as such, but the Son of man is a good separator (Vs. 32).

6. The great Kingdom has been long in preparation, and now the heirs are being prepared for it (Vs. 34).

7. The King's brethren may be in need, and if we serve them it will be counted as service done to Him (Vv. 35-40).

8. The destiny of all nations is in the hands of the Ruler of all nations, even though many do not acknowledge Him now (Vv. 34, 41).

9. National mercies will receive national rewards; national sins will receive national judgment (Vs. 46).

10. There will be no appeal from the final verdict of the King (Vs. 46).

—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. *The Judgment in Matthew.* In the Gospel of Matthew the teaching of Jesus concerning a coming day of judgment looms large. We are told that it will be more tolerable for Sodom, Gomorrah, Tyre, Sidon, or the queen of the South in the day of judgment than for those who heard and saw Christ and yet rejected Him. Look up Matthew 10:15; 11:22, 24; 12:42. In that day men will give an account for every idle word that they shall speak (12:36). A coming separation of good and bad is taught in the parable of the tares (18:30) and the parable of the net (13:49). The parable of the talents in our lesson and the parable of the faithful and unfaithful servants (24:45-51) teach that when Christ returns He will make a reckoning with His servants. In Chapter 16:27 we have the explicit statement, "The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Our lesson expands upon this statement and gives us a graphic portrayal of the judgment.—*Selected*.

2. The older classes will all agree that no prominent statesman today dares to predict what is going to happen on this earth in the next few years, for everything is too uncertain. Three months ago, one of America's most distinguished newscasters declared, "There will be war between Israel and Egypt within the next ten weeks," but this did not develop; it may yet, but

he was wrong on the time element. Christ made a number of predictions—some of them, of events to take place within a few days after His pronouncement, as the denial of Simon Peter and His own death and resurrection; others to occur within about forty years, as the destruction of Jerusalem; and still others yet to occur. His predictions included events which would not take place for at least nineteen hundred years. We are about to consider today His longest prophetic utterance. — *Peloubet's Select Notes*.

3. *There are two natures which divide men into two different groups:* (1) Those who have a compassionate nature implanted in them, as a gift to believers in Christ make up one group; (2) a heartless nature is implanted in those composing the other group, implanted by the devil and his angels.

*These two classes of people have separate destinies:* (1) The blessed ones are introduced into the glories of God's eternal presence; (2) the cursed ones are directed to an eternity for which they have prepared themselves—that of hell—a place for the devil and his angels.—*The Bible Teacher* (F. W. B.).

4. *Depart from me, ye cursed, into everlasting fire.* Hell is a reality. Some ministers soft-pedal the doctrine of hell, seldom alluding to it, for reasons of popularity. They do not want to be offensive to those who reject Bible references to the coming punishment to Christ rejecters! A faculty member of one of the leading Christian colleges of the land told me that he had been a teacher in the Christian college for more than a decade, and during that time he had never heard a message in chapel on the subject of hell and the eternal lostness of the unsaved! Some years ago, the *Wall Street Journal* said editorially that the reason we are having so much hell on the streets is traceable to the fact that few ministers ever allude to the subject.—*Selected*.

5. A street preacher in London was preaching to a crowd that had gathered around him. It was at the time of the Shamrock races, and every one was talking of the event. A ruffian on the edge of the crowd thought he would have a little fun, so he called out, "Mr Preacher! What do you know about the Shamrock?" The preacher never paused, but went right on. A second time the disturber called in, but still the preacher paid no heed. Finally, the third time, not to be silenced, the ruffian called again, "Mr. Preacher! I'm asking you what you know about the Shamrock!" This time the preacher paused. The crowd became very still. Pointing upward with one hand, he said, so every one could hear him, "On Christ the solid Rock I stand; all other rocks are—sham rocks!" —*Selected*.



## NEWS NOTES

(continued from page seven)

grounds. There will be afternoon services consisting of devotions at 1:30 followed by an afternoon of singing by choirs, quartets and soloists. A history of the church will be given by Brother Charlie Pittman.

The Rev. Melvin K. Everington, pastor of the church, extends a cordial invitation to all former pastors and to the general public to attend all these services.

### Little Rock Church to Observe Home-Coming

The Little Rock Free Will Baptist Church of Lucama, North Carolina, will observe its annual home-coming on Sunday, September 21, 1958. The Rev. J. A. Evans will be the speaker for the day. Mr. Evans was a member of the Little Rock Church when he entered the ministry.

The church has recently added an annex consisting of five rooms, two baths and a study. The sanctuary of the church has also been remodeled and equipped with new pews and pulpit furniture, piano and baptistry. The total cost of the remodeling of the church ran from \$18,000 to \$20,000. The Sunday school has also been departmentalized.

### Terry Shutes Home from Hospital

Little Terry Shutes, son of the Rev. and Mrs. K. V. Shutes, 323 East Street, Thomaston, Georgia, is home from the hospital but is still seriously ill. His father sends this information for the benefit of those who are praying for Terry's recovery all over the denomination. He also sends his sincere appreciation and gratefulness for all the prayers which have been offered for Terry, and urges that all interested persons continue praying for him.

Although Terry is at home, he is still under constant supervision of the doctor and must go, once each week, for observation and examination.

### Home-Coming and Revival At Piney Grove Church

The annual home-coming of Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, will be observed on Sunday, September 28. All former pastors, members and friends of the church are cordially invited to be present. A picnic dinner will be served on the church grounds.

On Sunday evening, September 28, at 7:30, the Rev. C. L. Patrick will open a series of evangelist services which will continue through October 4. Mr. Patrick will be assisted by the pastor, the Rev. Willis Wilson. The church welcomes you to attend these services.

### New Church Underway In Nashville, Tennessee

The Horton Heights Free Will Baptist Church, Nashville, Tennessee, has launched a building program. The new church will be completed the first of October, according to the report of the contractor. The building will contain rooms for twelve classes and a temporary auditorium which will seat about 150 persons. The building, which is the first of three units, is constructed of Norman brick veneer.

According to the pastor, the Rev. C. F. Bowen, the church is composed of approximately 55 members. Next year's budget is set at \$10,000. During the past eleven months the church has raised about \$9,000.

### Revival Services At Bethany Church

Revival services are being conducted at Bethany Free Will Baptist Church, Winterville, North Carolina. Services began September 14 and will continue through the 20. The Rev. Wilbert Everton, pastor of Hull Road Free Will Baptist Church, Snow Hill, North Carolina, is the speaker for this revival. The Rev. Walter Reynolds is pastor of the church, and states: "The friendly people of Bethany Church extend to you this cordial invitation to attend the revival."

### Free Will Baptists Turn Ground for New Building

(continued from page three)

intendent is Simon Dickens. Secretary of Sunday school, re-elected was Mrs. Toby Hux; and Mrs. Carl W. Manning was re-elected assistant secretary.

Officers re-elected for the church were: Treasurer, Mrs. Ed Moore; financial secretary, Mrs. Sadie Dodd; clerk, Mrs. Lewis Strickland. I. J. Hudson and Jarrett Bunch were elected to the board of trustees. Percy Braddy was elected to the board of deacons.

The members of this church would like

for all Christians to continue to pray for them as they begin this great task for the Lord.

### New Registration Record Set at Bible College

(continued from page ten)

The current student body comes from 19 states and 2 foreign countries. North Carolina leads the states with 50 students enrolled. New students number 91 with returning students at 94. Men students outnumber the women 124 to 61.

The present student body of 185 includes 21 institute students, those who are enrolled for the two-year Bible course.

### Lift Up Your Eyes—Look on the Field of Brazil

(continued from page fourteen)

poor wretched man at our gate. When he did I just could not help thinking of the Lazarus whom Jesus told about in Luke 16:19-31. Jesus said he was full of sores and that statement made me see how this man at our gate is also full of the sores of sin. There is the ugly oozing of alcohol, the offensive smell of moral decay, and most of all there is the soul-destroying cancer of unbelief. Why hasn't this man believed? Is it because he has in the past refused to accept Christ or is it that he hasn't yet heard about Him who is able to heal his soul? I do not know.

There are many here in Brazil who yet have not heard about our Saviour. The challenge is great and the opportunities are great, but the laborers are few. Won't you pray that the Lord of the harvest will send forth reapers into the field of Brazil? The rich man who fared sumptuously every day was able to feed Lazarus. I am wondering if we who have the Bread of Life will supply that Bread to the lost and dying of Brazil. "Say not ye, there are yet four months, and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Rev. Ken Engleton  
Campinas, Brazil

•  
"A ship in harbor is safe, but that is not what ships are built for."—Selected.



# <sup>BS</sup> the Free Will Baptist

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AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 24, 1958



## MALACHI'S CHAPEL CHURCH PROUD OF NEW PARSONAGE

The Malachi's Chapel Free Will Baptist Church, Columbia, North Carolina, proudly presents the above picture of its new parsonage which is valued at \$18,000. The parsonage was constructed while the church was without a pastor and had been without a pastor for several years. However the church exercised its faith and believed that if they did their part, God would do the rest. And just as He always does, God supplied their need of a pastor, rewarding them for their faith in Him. (See the feature in this issue, entitled "An Era of Church Progressiveness Begins at Malachi's Chapel Church," for a more complete story.)



# EDITORIAL

## AND HE PREACHED JESUS

C. H. Overman

One of the most interesting stories in the beginning of the early Church is the story of Philip and the Ethiopian eunuch. It is an amazing account of complete obedience to the Spirit of God on the part of Philip who had been experiencing a great revival in Samaria. May we note this wonderful account as recorded in the book of Acts. "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship" (Acts 8:26, 27).

From the standpoint of personal interest and visible results, Philip had every reason to want to remain in Samaria, but his aim and desire was to please God. Then too, he could have very easily stopped and questioned the motive of leaving a great revival and traveling to desert country, not knowing what was awaiting; but instead he arose and went as God was leading.

As he arrived in the desert country, his purpose there became quite evident; for he saw an Ethiopian, a ruler, returning to his country.

### THE ETHIOPIAN'S NEED

There was something, however, that was unusual about this man, for he was *sitting in his chariot reading from the prophet, Isaiah*. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readeest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?" (Vv. 28-34). May we consider the following about the Ethiopian:

(1) His visit to Jerusalem had failed to meet the hunger of his lost soul. This was true in spite of the fact that Jerusalem was the center of the religious world and he had been to worship also. Attending Christian institutions and places of worship do not have sufficient merit within themselves to save the lost, but they may serve, and do serve, as inducements. It is probable that the Ethiopian had received such inducements while he was in Jerusalem, even to the extent of reading from the book of Isaiah.

(2) He was seeking an answer to the problem within himself. We may rest assured that the earnest seeker will find, for God will in some way reveal the truth unto them. In this case He sent Philip.

(3) He readily admitted his personal need and lack of understanding. Because of his need of enlightenment, he was anxious for someone's help. He desired that Philip explain the passage of Scripture to him, so Philip joined him in the chariot. The passage which he read was speaking of Christ, and this he could not understand. "Who was the prophet speaking about? Was it of himself or some other man?" he asked.

### THE ETERNAL VALUE OF PREACHING

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Vv. 35-39). Now may we note Philip's preaching:

(1) He preached Jesus. There was no other message for him to preach. God had so worked in the heart of the eunuch that he was ready to receive Jesus in his heart. Philip did not preach about himself or what he had been doing, as some might have done; but about the Son of God. He must have told about His virgin birth, His miracles of healing, His sinless life, His resurrection and His ascension.

(2) He was tactful with his message and approach. When he saw the eunuch reading from Isaiah he simply asked, "Understandest what thou readeest?" With such an approach, the way was opened to witness for Christ without any adverse effects upon the eunuch. Many times the unsaved are driven away from the convicting power of the Holy Spirit because of the soul-winner's abrupt and untactful approach.

(3) Philip's preaching of Jesus brought salvation to the Ethiopian. It is quite evident that he easily understood the message, for he immediately wanted to be baptized. Philip then proceeded to explain that baptism was based upon complete faith in Christ, and the Ethiopian acknowledged that he believed with all his heart. So Philip then baptized him and he went on his way rejoicing. It is not certain as to the full effect which the Ethiopian had as a Christian witness in his own country, but it is believed by some Bible scholars that many Christians were gained as a result. However, after several centuries it was overcome by paganism. Only eternity will reveal the results of one man's faithfulness in witnessing for Christ. How the world needs more faithful witnesses today and also more willing and anxious souls to receive the message of the gospel.

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## THE FREE WILL BAPTIST

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**I** HAD just turned the corner when I spotted him, the familiar figure in law's blue. As I drew near, the figure of Officer Ted, who lives across the street from my home, grew larger in view. A glance at the watch showed the hands answering to the time of quarter of five. No doubt Ted had just finished his day watch and was waiting there for the home-ward bus.

Slowing down and drawing curb-side, I gave a squeeze on the horn-ring and called out, "On your way home, Ted? Have a trip on this bus!"

"Thanks, Ed," he replied with a wisp of a sigh. "The Walnut bus seems to be

"It helps at times," I grinned in sympathy.

"Well, you might be interested in it, anyway . . . one of those things that happen once in a while to get a break on the job." He nodded to himself, settled back and told me the story of old Cyril.

He was one of the old vagrants of the town; picked up last evening on the south and seamier, side of our town. He had a big, hulking overcoat wrapped around his small body, when they brought him in—and that just didn't fit for this time of year. A sweater, maybe, but not an overcoat. Well, after booking Cyril—least that's what he answered to—they led him

you read about. But it was a funny thing in a way, as the boys told it . . . that fellow hanging on to it for all he was worth . . ."

The last crossing and the final street, with the familiar sights. "At least it proves one thing," he remarked, getting ready for his stop, "you never can tell what you see. Old Cyril didn't look like much on the outside, but he was pretty good on the inside . . . about \$2,000 worth of good, I'd say. And—that's more than I've got at this time!"

I curbed—and the thought came to me. "Ted, think about it this way. A lot of people have a great deal on the outside, but are bankrupt deep inside, where it really counts, after all. Sort of opposite from your man—if you know what I mean . . ."

There he stood at the curb, closing the car door, looking in at me with a peculiar expression. "No, I don't . . . just what do you mean?"

I was about to reply when a shout in double cut through the air. There was a frame of light as a door opened and two children came running down the walk, and Ted turned to catch his two children with their regular evening greeting of love. "That's the end of that," I said to myself; an opportunity to slip in a word, and it had so quickly slipped away.

Or so I thought. But the Lord arranges all things, and that interruption had really come at the right time. A phone call about an hour and a half later proved that.

"I've really been wondering about that remark of yours, Ed, when you dropped me off," Ted explained the nature of his call. "All during supper I ran it around in my mind—made me feel sort of uncomfortable. I've got to get it straight. Can I come over for a spell?"

There we sat in the quiet of the evening. "It's just as I told you before, Ted. People have so much on the outside that seems so right, but inside where it really counts in the long run, they are bankrupt, no peace, no rest, no hope for eternity . . ." I paused, seeing that *slow-coming-of-light* in his eyes. I felt that he knew. He was thinking of old Cyril with his outside rags and inside riches and then he was thinking about himself—his real self, deep inside.

That is the way our blessed Lord works things out when He lays hold upon someone. From an old vagabond picked up in the night to an officer in blue who came out of the night of his own wandering into the riches of so *great salvation*—yes, indeed! Ted was really *arrested* by the Holy Spirit that night! It was a great thing to behold!

And the first thing he said as a babe in Christ was this—"Ed, I've got a special interest in old Cyril now, and I'm going to look after him, the best way I can. I owe him a whole lot in a very special way!"—*Gospel Herald*.

# The Case of Cyril

Edwin Raymond Anderson

getting later all the time. Not much fun in waiting. . . ."

I said nothing for a moment, allowing him to settle into a comfortable position. He looked tired, but then a police job never was next door to a snap. I welcomed the opportunity of the pickup, trusting it would open a door for the putting in of a good word for the great Lord. Ted was just like too many others—good chap, level on man's line of figuring and doing, but still a long, long way from understanding what, *all have sinned* really meant.

The streets slipped by, the shadows lengthened, and we had passed the thick of the traffic. There were the quieter streets and a few more of them, by now, and we would be on the home turn. As yet I had found no opening.

"But that was a funny thing in a way . . ." Ted suddenly remarked, out of nowhere, as it were, and the tiredness was lost in a bit of a laugh. Then he glanced at me—"Oh, I'm sorry, Ed, sort of talking to myself, I guess. . . ."

to the pen and started to peg his belongings, beginning with that overcoat. But the old man hung onto it for all his dear life—it took three of the boys to pry it loose!

"And no wonder, Ed, no wonder at all," Ted explained, "they went through the pockets and didn't find much of anything. But the lining of that coat! well, now, that was something else. Inside, they found that Cyril had sewed away about \$2,000! That's right, Ed—\$2,000! The boys took a long look at that, and then took another look at old Cyril. Where did he come into that kind of money? And why was he dragging it around that way in a big, hulking overcoat?"

He paused in the telling, looking at the streets. It was quite dark at this time, but we knew that three more crossings, and home would be there . . . "And news about it—about the money, I mean?"

Ted shook his head. "Nothing so far—nothing in the report. But I wouldn't be at all surprised if it were the old man's own money—you know, one of them misers



# The Art of Personal Dealing

Senior-Captain Norman S. Marshall

**O**NE of the highest ambitions of the Christian is to win others for Christ. If he is to fulfill his mission and serve his Lord, he must reproduce himself. To accept Christ's grace and refuse to share it with others is the height of ingratitude and soon leads to spiritual poverty.

Let us, then, consider the art of personal dealing.

## Purpose

The urgent reason for *fishing* is to aid the sinner toward an acceptance of Christ through repentance and faith or to aid the Christian in seeking and embracing the full salvation of Christ through the Holy Spirit. Our aim is to lead men and women from darkness into light, from hell to heaven, from eternal damnation to everlasting life.

In the act of personal dealing we are instruments of great importance, but, of course, of far less importance than the Holy Spirit. For unless the *Divine Convictor* has dealt with a soul, we deal in vain. Therefore we need guidance in seeking out the convicted one. *We are not to save—we are only to lead others to the Saviour.*

Let us remember that the matter of personal dealing is a most delicate one. The subject of our dealing will be *most sensitive*. *No one accepts public condemnation easily. There may be resentment as a reaction.* You can easily drive people away while *fishing*. It is necessary to be led of God's Holy Spirit.

## Person

It is less demanding to lead a meeting or to preach than it is to practice the art of personal dealing.

What are the requirements? You must be a man of God. If you are not, do not trouble others about their souls—God can't use you; you become a stumbling block.

You must be a person of sensitive insight and feeling; a man of deep sympathy and understanding. How does the person feel with whom you are dealing? What's going

through his mind and soul? Are you drawing him or driving him? There's a difference. There is a time to deal and a time to cease. Some never know when to quit. *It is God who convicts—you only encourage.* Know your place—*don't take God's place. That's fatal.*

Are you a confidant? Don't tell everyone what was told you in sacred trust.

Do you know your Bible? The path of Scripture is the safest to tread when dealing.

## Prayer

To pray before you start dealing is as necessary as anything in your Christian ministry. It is in prayer that you put yourself in God's hands. You are to be His instrument. You must be infilled of His Spirit to the extent that others realize and feel that infilling. There must be a divine compulsion in your dealing. Ask God to direct you to the right person, to say the right things, to understand human experiences.

## Procedure

Approach people in an open and friendly way. Do not pre-judge or condemn a person. You do not know all of his problems. Inquire about his spiritual experience—his relationship with God—in a way that leads him to believe that you are genuinely interested, and not just meddling in a "holier than thou" manner. Study the reaction that you are getting during your first few seconds with him.

If he seems convicted, use Scripture and gentle reasoning during your dealing. Let him do most of the talking—you can tell more about him by listening. Be firm and forthright in the kindest manner while advising him. "Mushy friendliness" will confuse and belittle the issues and delay the decision.

If, on the other hand, he shows impatience and resentment, quickly leave him with a last word of kindness—not condemnation.

By all means offer to go to the "mercy seat" with your prospect. The idea of step-

ping out toward the place of prayer is frightening to many. Further, you should continue your ministry of encouragement at the altar.

## Persuasion

The best tool of persuasion is not so much what you say as it is what you are. The presence of the Holy Spirit can be felt. Remember that it is He that does the convicting. Give your own experience. Let your prospect know that you have been through the "fire of conviction" too. Don't nag—don't pull—don't plead in a repetitious way. Be careful about "ganging up" on a soul. That may ruin your chances. Be careful about making any public statement about a soul resisting the wooing of the Spirit. That may help—more likely it will harm.

## Penitent - Form

Regardless of what name we give to the place of decision—altar, mourner's bench, penitent-form, mercy seat, it is in reality a place of prayer. We should advertise it as such. It is a place to be easily sought and frequently visited. Not only a place for the vile, but for the righteous as well. Let's make it natural for our people to come to the mercy seat.

While dealing with someone at the mercy seat, kneel with him. Explain definitely what it is he is to do while he is there; use the Scripture to enlighten him; then pray with him. Remember that the experience through which he is going is between himself and God. Give him time alone while he is kneeling before his God. Many times God's Holy Spirit deals best without aid.

## Pleasure

For the Christian there is no sweeter pleasure than that which comes through having a part in leading someone to Christ. That is our meat and drink. It is our *spiritual salary*. The Christian who seeks to lead souls to Christ—in the meeting or alongside the workbench—soon becomes a man of prayer, a spiritual advisor, a friend of God.

How many souls have you attempted to lead to Christ in recent months?—*American Tract Society.*

•  
"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

Some folk get rid of their religion by letting it run out of their mouths.

Mourning over present troubles makes us forget past blessings.

There is a great difference between an awkward pause and a meaningful silence.



# The Empty Bag

Hilda Richmond

**J**AMES CARTER and Olive Roberts were assigned to help sort things sent in by the Sunday school while others were bringing them in and still others were making deliveries. The older young people were mostly busy with larger tasks so the boys and girls in the early teens had been drafted for the lighter tasks. "Why do we put the things of some people in Miss Tracy's Sunday school room and the rest out here?" asked Olive after they had worked for an hour or so. "I notice that you have two separate lists, Miss Grace."

"I've noticed that too," said James, mopping the big beads of perspiration from his brow. "Food and clothes are food and clothes, I'd say, so I can't figure out why some people's donations are placed here and others there."

"I wonder if you two could keep a little secret," said the smiling young Sunday school teacher. "I think thirteen is a good age to begin to reason out things and I'm glad you asked the question."

They promised and Miss Grace went on talking as she opened a gunny sack that looked as if it was partly filled with potatoes. The string was knotted and the bag dirty and only half filled. "You know that adage of good old Ben Franklin's that you learned in the sixth grade, 'An empty bag cannot stand upright,' do you not? Well, some people who give to the poor are so unreliable, and so stingy that we have learned to make a distinction and save ourselves much trouble. Look at those potatoes! We know before we open the sack that they will have to be sorted and most of them be thrown out, so we set them aside for more time. With this fire in town the need is urgent and we have no time to waste."

"What would you think of that!" said James as the bag was finally opened and the little, mean potatoes, the half-spoiled and those hacked to pieces by the hoe were disclosed. "Say, this reminds me of the way some of the fellows play in a game. They can't be trusted to deliver the goods at all. They are empty bags, all right, but I never thought of it in that way." By night the immediate needs of those families who had lost their homes in the fire were attended to. Big and little workers set to work to sort the remaining articles. "Do you have to pay the garbage man to haul these things away?" said Olive looking at the worthless and torn garments, and all the other things people

had sent in that day, still waiting to be gone over. "And think of the lovely things we had in the other room! Why, the canned goods and the dresses and the shoes were good enough for anyone. I know I'm going to be careful what I give away in the future. I'm glad my last year's coat was in good condition."

"Full bags and empty bags!" said James. "When we learned that quotation it didn't mean a thing to me, but I see it all now."

"That lecturer we had last week said that young people's minds begin to open in a wonderful way about the twelfth year," said Olive, "and I didn't know what that meant, but I've learned something today that I'll never forget. One can be a full bag or an empty one, not only in giving but in everything. I'm going to try to be a full one so I can stand upright and not drop into a limpsy heap like that old gunny sack with those worthless potatoes. Oh, James, what a wonderful thing life is, isn't it?"

"I don't think it would be much to an empty bag," said James, "but to a full one it must be something glorious."—*Sparkling Waters*.

## Books That Are Better

from

THE FREE WILL BAPTIST PRESS,  
AYDEN, N. C.

*The Pastor in Profile*, by Adolph Bedsole, Baker, 1958, 266 Pages, \$2.95.

We are delighted to recommend this book as one which every minister should have. No experienced minister can read it without having some of his own mistakes, failures and shortcomings brought to mind; nor can he escape being a wiser and more useful servant of God if he faces facts concerning himself and determines to follow the counsel given by the author.

In addition to the keen insight into the personal problems of the pastor which the author displays, he portrays a remarkable concept of congregational church government, pointing out the dangers which threaten this most democratic method of administering the Lord's affairs.

The book will be of particular value to the young minister who will strive to profit by the sound advice which the author gives.

He will be spared many of the heartaches which others have been forced to endure if he will put in practice the suggestions found herein.

The thirteen chapter titles are as follows:

1. The Young Preacher
2. The Preacher and His Education
3. The Preacher and His Denomination
4. The Preacher and His Preaching
5. The Preacher and His Word
6. Ministerial Laziness
7. The Preacher and His Politics
8. The Preacher Changing Pastors
9. Jezebel and Judas on the Trail of a Preacher
10. The Preacher and His Money
11. The Preacher as a Faultfinder
12. The Preacher and His Nerves
13. The Preacher and His Inner Sanctum

Following are a few quotations:

"Be patient when people go to sleep while you are preaching; you might go to sleep if you had to listen to your own sermons!"

"'College and seminary do not make a preacher.' No, they don't, nor do stupidity and ignorance! I heard of one preacher who in a prayer thanked God for his ignorance; no doubt his people thanked God for grace to endure his preaching."

"Centralization of power and designation of authority is another dangerous trend in many denominations. . . . The churches and denominations are willing to sacrifice democracy for efficiency. . . . It is a recognized fact that dictator material exists in the world of religion as well as in the world of politics. There are men who crave authority and power. They are willing to accept responsibility in order that they may be powerful. . . . There will always be enough men who love this kind of thing to make it an ever present danger."

"I don't know whether or not the Lord is going to hold it against people if they refuse to come to hear us rattle a spoon in an empty dish. Bless their hearts, I wonder if some of our wives would come to hear us preach if they were not married to us."

"Neither slang nor coarse language should find its way into the mouth of the messenger from heaven. A dear lady came by the church one day and talked briefly about a preacher she had heard using such words as 'buzzard puke' in his message. We need to keep our tongues out of the gutter too."

". . . It is much easier to deliver a sermon than to go out and personally lead a soul to Christ. The evangelism of some preachers is limited to the pulpit. It is a disgraceful commentary on the ministry to know that, each year, 5,000 to 6,000 churches in one of the largest denominations of our country do not report a single conversion!"



# NEWS NOTES

## Spring Hill Church Reports Home-Coming

Home-coming was held at Spring Hill Free Will Baptist Church located four miles west of Goldsboro, North Carolina, on the Raleigh Highway, September 21, 1958. Services began at 10:45 a. m. The Rev. M. L. Johnson of Mount Olive Junior College delivered the morning message.

A picnic lunch was held from 12:30 to 1:30. The devotions, after lunch, were brought by the pastor, the Rev. J. Vernon Barbour, of Route 1, Clayton. Special singing was featured in the afternoon with several different groups of singers participating.

Revival services began at the church on Sunday night, September 21, with the Rev. Chester Phillips of the Smithfield Free Will Baptist Church doing the preaching.

## Revival in Session At Fremont Chapel Church

Revival services began at the Fremont Chapel Free Will Baptist Church, Fremont, North Carolina, on Sunday, September 21, and will continue through October 5. The Rev. Wilbert Everton of Snow Hill, a former pastor, is the evangelist for this revival meeting. Everyone is asked to attend and to be much in prayer for the remainder of these services.

The church reporter states: "The Rev. W. E. Renfrow is our pastor, a man who preaches the Word with the Spirit of God. Mr. Renfrow came to our church in September, 1957, and since then our church has made very much progress in the Lord."

## Welcome Home Church To Go on Full Time

The Welcome Home Free Will Baptist Church of Bettie, North Carolina, is happy to announce that it went on a full-time schedule beginning Sunday, September 7, 1958. A called meeting was held Saturday, September 6, and officers and teachers for the coming were elected as follows:

Sunday school superintendent, Nelson Gillikin; assistant superintendent, Luther Salter; secretary, Dorothea Lawrence; assistant secretary, Mona Fay Arthur; publicity chairman, Beulah Salter; clerk of church, Kathleen Mason; Card Class or beginners, Drexell Bryant; junior class, Robert Needs; intermediates, Jane Styron; ladies' Bible class, Kathleen Mason; men's Bible class, Rev. Graham Baker.

League officers—General superintendent,

Robert Needs; assistant superintendent, Nelson Gillikin; group captains, Emily, Lela Golden, Jean Styron, Drexell Bryant; secretary-treasurer, Emily Needs; quiz mistress, Beulah Salter.

Senior deacons, George Lawrence, Wilson Golden, Ralph Wilkins; junior deacons, Robert Needs and Nelson Gillikin.

Beginning Sunday, September 13, the officers and teachers began meeting each month. The church schedule is as follows: Sunday school, 10:00 a. m.; morning service, 11:00 a. m.; league, 6:30 p. m.; evening service, 7:30 p. m.; prayer services, each Thursday at 7:30 p. m. The Rev. Graham Baker of Greenville, North Carolina, is the pastor.

## Albemarle Yearly Conference To Meet at Sound Side Church

The Albemarle Yearly Conference will be held at Sound Side Free Will Baptist Church on October 9, 1958. The church is located at Columbia, North Carolina. All those in the district are urged to attend, and visitors will be welcome.

## Evangelistic Campaign In Marianna, Florida

An evangelistic campaign was held in the courthouse in Marianna, Florida, from August 25 through September 5, 1958. Although this was a campaign which featured messages in the field of evangelistic work in the gospel ministry, an invitation was extended to all who would come. The services began each evening at 7:30.

The evangelist for these services, the Rev. Arnold Woodlief, states: "The results of the revival were not what they could have been and should have been. The attendance was not good at all. However there were a few of God's servants who wanted to be present but they were busy doing service for Him elsewhere."

## Rev. J. C. Lynn to Conduct Otters' Creek Revival

The Rev. J. C. Lynn, pastor of the Elm Grove Free Will Baptist Church near Ayden, North Carolina, will be the evangelist for a revival at Otters' Creek Free Will Baptist Church September 29 through Oc-

## Coming Events

October 1—National Day of Prayer.

October 1—North Carolina Western District Woman's Auxiliary Convention, Holly Springs Church, Johnston County.

tober 4. The Otters' Creek Church is located just off Highway 258 between Fountain and Macclesfield, North Carolina.

The pastor, the Rev. C. D. Hamilton, and the members of Otters' Creek Church invite the public to attend these services and to pray for the revival.

## Union Meeting Report from N. C. Eastern Conference

The Fifth Eastern Union Meeting of the Eastern Conference of North Carolina convened with New Haven Church on Saturday before the fifth Sunday in August, 1958. The theme for the union was "Fruit-Bearing Christians."

The moderator welcomed the ministers, delegates and visitors to the session. There were 20 ordained ministers present and 4 licensed ministers. Thirty-five churches responded to the roll call. The Rev. Burkette Raper, president of Mount Olive Junior College, was present for the meeting. A message entitled "Why No Fruit Bearing" was brought by the Rev. John Grimsley. After the appointment of the various committees, prayer was offered by the Rev. James Lupton. Following a message, "Evidence of Fruit Bearing," by the Rev. J. C. Griffin, lunch was spread in the yard.

The afternoon song and prayer service was conducted by the Rev. T. O. Terry. Scripture and testimony time was conducted by Mr. Tommie Hughes. A message, "The Cost of Fruit Bearing," was brought by the Rev. Graham Lane. Mr. Raper brought greetings from Mount Olive Junior College and thanked the union for the support given the college in the past and asked the union to continue its support of the college in both finance and prayers. The Rev. Albert Rollins brought greetings from the Bible College at Nashville, Tennessee. The Rev. Robert Edwards gave a report on the Alaskan mission field and the Whaley's. The Rev. Graham Lane gave a report on the Eastern Conference Mission Board and stated that there was \$532.22 in the treasury. Delegates to the state convention were appointed.

The following officers were elected for the coming year: Rev. Henry Armstrong, moderator; Rev. Alton Lee Hines, assistant moderator; Mr. Rom W. Mallard, secretary-treasurer; Mrs. Rom Mallard, reading clerk; Rev. E. E. Edwards and Rev. J. C. Griffin, representatives of the Press; Mr. Rom Mallard, representative at church finance meetings; Rev. Cecil Campbell, Rev. Graham Lane and Rev. Albert Rollins, program committee; Mr. James Lupton, Mr. E. M. Prescott and Mr. John Grimsley, temperance committee.

The finance committee gave the following report: On hand last union, \$ .28; received this union, \$220.01; offering for



Children's Home, \$63.84; total receipts, \$284.13; disbursed for Children's Home, \$63.84; for Children's Home from union funds, \$61.16; Mount Olive Junior College, \$35.00; Bible College, \$35.00; Eastern Conference Mission Board, \$20.00; Alaskan missions (Whaleys), \$50.00; superannuation, \$10.00; clerk, \$7.50; left on hand, \$1.63.

A motion was made and carried that an offering be taken to take care of the donation to the state convention, \$10.00 being the specified amount for the convention. The rest of the offering was to be given the Wilmington mission in the amount of \$11.00.

The next session of the union will convene with Croatan Church, Craven County.

### Everett's Chapel Church Announces Home-Coming

Everett's Chapel Free Will Baptist Church, Clayton, North Carolina, will observe its annual home-coming on Sunday, September 28. A cordial invitation is extended to all former pastors, members and friends. The 11:00 o'clock sermon will be brought by the Rev. Wiley Ferrell.

There will be a song service in the afternoon. All singers are invited to attend and participate in this service.

### Sidney Church To Observe Home-Coming

The Sidney Free Will Baptist Church, Route 3, Belhaven, North Carolina, will observe its annual home-coming on Sunday, September 28. A cordial invitation is extended to all former pastors, members and friends.

The pastor, Rev. Daniel Gaskins, states: "We are looking forward to a great time in the Lord as our friends and former members return home to worship with us on this occasion."

### National Superannuation Report for August

The following is the August report of the National Superannuation Board of Free Will Baptists as submitted by Mrs. K. V. Shutes, secretary-treasurer.

Cash on Hand, August 1, 1958 \$1,706.15

#### Receipts

#### Cooperative Plan of Support:

Alabama	\$ 4.28
Arkansas	7.19
California	6.99
Florida	.20
Georgia	10.68
Illinois	12.02
Kentucky	2.12
Missouri	19.54
North Carolina	2.44
New Mexico	2.83
Oklahoma	11.39
Tennessee	19.08
North Carolina (Designated)	17.60

#### From States:

Alabama	42.52
Georgia	1.25
Michigan	21.19
Mississippi	1.00
Missouri	36.13
North Carolina	129.06
South Carolina	4.62
Virginia	4.04
From Premiums on Policies	99.72
Woman's National Auxiliary Convention	.75

Total Receipts \$ 456.64

Total to Account For \$2,162.79

#### Disbursements

Ministers' Life & Casualty	
Union	\$107.61
Secretarial Service	60.00
Postage	4.00

Total Disbursements \$ 171.61

Balance in Treasury, August 31, 1958 \$1,991.18

### Musical Messengers Schedule Meetings for Next Summer

Changes will be seen in the Musical Messengers evangelistic group next year, according to an announcement by James Earl Coward of the group's Ayden, North Carolina, headquarters.

Jerry Ballard, president and director of the Musical Messengers since the team's origin in 1955, will take a leave of absence from the group. The leave is to place Ballard in position to accept pastoral duties for the coming year.

The leave is termed *indefinite* with Mr. Ballard's future return dependent upon "God's direct leading and the group's continuation."

Pianist Dave Cochrane will move into the baritone spot on the quartet vacated by Ballard and the quartet will continue next season. The quartet's name and mailing address will remain the same: Box 333, Ayden, North Carolina. Mr. Ballard's mailing address will be Box 83, Selma, North Carolina.

Scheduling of meetings for the summer of 1959 is now underway. Several meetings are already proposed with others expected. Pastors or authorized persons desiring the group next year should contact the team immediately.

Wedding bells rang for two team members during the month of August. The first ones were for James Earl Coward who wed the former Miss Sylvia Carroll of Greenville, North Carolina, on August 17. Jerry Ballard was united in matrimony to the former Miss Winifred Underwood of Smithfield, North Carolina, on August 31.

Orders are still being received at the

team's Ayden office for the quartet's new 45 r.p.m. record with "It Took A Miracle" on the front side backed by "Not My Will."

### New Sandy Hill Church Host to Youth Rally

The Youth for Christ Rally of the Second Western District will meet with the New Sandy Hill Free Will Baptist Church, Wilson County, North Carolina, on Saturday night, September 27, 1958, at 8:00 o'clock. The Rev. Norman Adams will be the speaker. Everyone is invited to attend this rally.

### Revival Services At Northeast Church

Revival services will be held at Northeast Free Will Baptist Church, Mount Olive, North Carolina, September 28—October 4. The Rev. Noah Brown, Morehead City, North Carolina, will be the evangelist. Mr. Walter Sutton is assistant pastor of the church. Everyone is invited to attend these services.

### Long Ridge Church Announces Revival

The Rev. Willie Renfrow of Kenly, North Carolina, will be the evangelist for revival services at Long Ridge Free Will Baptist Church, Duplin County, North Carolina, beginning October 5 and continuing through October 11. A cordial invitation is extended everyone to attend.

### Revival Scheduled At Piney Grove Church

The Piney Grove Free Will Baptist Church, Duplin County, North Carolina, announces that its fall revival will be held October 6-11. The Rev. Walter Carter of Rockingham will be the evangelist. The pastor, the Rev. O. B. Taylor, extends an invitation to everyone to attend the services.

### Tee's Chapel Church Calls New Pastor

Tee's Chapel Free Will Baptist Church of Route 2, Smithfield, North Carolina, began its new church year with the Rev. Albert T. Coates as pastor. Mr. Coates succeeds the Rev. Boyd Shook of Kenly, North Carolina.

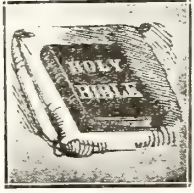
Mr. Coates has pastored the Selma Free Will Baptist Church for the past four years. Under his ministry, the church advanced from half time to full time, built an educational building valued at \$30,000, and the membership increased from 99 to 151.

Mr. Coates is the son of Mr. J. B. Coates and the late Lula Smith Coates of Route 3, Smithfield, North Carolina. He is a graduate of Smithfield High School. He was

(continued on page sixteen)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** What are we to understand by these passages of Scripture: "Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifice unto me? saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Isaiah 1:10-16); "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not" (Isaiah 66:3, 4). Do they mean that God did not want these sacrifices?—*Ella Mitchell, Youngstown, Ohio.*

**Answer:** These passages mean that this kind of offering, which presented in the spirit an attitude that was expressed by the offerers, was both an insult and an abomination to God. These kind of sacrifices being offered as they were, produced exactly the opposite effect on both those who pretended to worship and Him whom they were supposed to be worshiping in spirit and in truth. Those who worshiped were due to come in a spirit of humility and contrition of heart acknowledging sin's guilt, its penalty, and the gracious provision God

was making in the acceptance of a substitute. These, would be worshipers, were only coming in an expression of formalism, closely akin to worldly church members who drag themselves out of bed on Sunday morning and go unwillingly in a sense of duty to sit through the Sunday services and then feel that they have met their religious obligation for a week. This outward show the Israelites were making was meant to impress other people of genuine piety; they hoped that their friends would interpret the act as indicated. Christ said of such to His apostles, "Except your righteousness exceed the righteousness of the scribes and Pharisees ye cannot see the kingdom of God." "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men" (Isaiah 29:13); "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness" (Ezekiel 33:31).

The contexts show how full of wickedness these hypocritical worshipers were. They were full of wickedness and beneath this veneer of outward formalism, they often used such formalism as a pharisaical robe or cloak to justify and cover their constant practice of defraud and other immoral acts of wickedness. This has always been the danger of formalism. I almost dread entering some Free Will Baptist churches today that I got pleasure in attending in my boyhood days. They are cold, lifeless and formal; whereas, in bygone years, they were simple and spirit filled.

In any case, these, like all other such passages, must be considered in the light of the institution of the law of sacrifice which occupies so large a place in the Mosaic Law in the book of Leviticus. Sacrifices were, without doubt, the very center and core of the legislation set forth in the Pentateuch by Moses. There is no inherent value in the sacrificing of animals. "For it is not possible that the blood of bulls and of goats should take away sins" (Hebrews 10:4).

But the faithful and humble of those bygone days needed to understand that such a form of worship was a temporary expedient pointing to and substituting for the true sacrifice of infinite value which should appear in the future to fulfill the type "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); "By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered once sacrifice for sins for ever, sat down on the right hand of God" (Hebrews 10:10-12); "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Vv. 19, 20); "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Peter 1:18-20).

That passage of Scripture in the Old Testament that speaks of a time yet to come declares that *mine house shall be called a house of prayer for all my people*. "Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar for mine house shall be called an house of prayer for all people" (Isaiah 56:7).

The following passages also bear testimony to the requirements of sacrifice. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years" (Malachi 3:3, 4); "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Verse 8). The Jewish prayer book of today has in it many prayers for the restoration of the ancient sacrifices which are described as obligatory

"So let our lives and lips express  
The holy gospel we profess.  
So let our words and actions shine  
To show the doctrine all divine."

—Choice Gleanings





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### LIVING FOR CHRIST

*"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died, and rose again" (2 Corinthians 5:15).*

It will be a good thing to read, in connection with this text, 1 Peter 4:1-5.

For the past four weeks I have written on the subjects of "Pride" and "The Sin of Pride." I tried to point out that pride will hinder our Christian lives. During the next few days I expect to write on subjects which will be calculated to help us in our efforts not only to live for Him but that will help us to grow in grace and in the knowledge of Him who died for us.

That we should live for Christ and not for ourselves or that the glory of Christ should be the great object aimed at in all our endeavors, and promoted by our existence, should be beyond question. Too, that we ought to live for Christ, and not for ourselves, seems too evident to justify any argument in its support, and to intelligent, pious minds, none is necessary; but we know that people generally are not properly impressed and influenced by this great truth.

When the glory of Christ is placed before us, as the end of all our living, and when we are told that we should live for Him and not for ourselves, some may erroneously conclude that this requires the abandonment of all their personal interests, but the error lies in supposing an inconsistency which does not exist.

A person may live unto Christ, as required by the text before us—that is, the glory of Christ may be the ultimate object sought, and everything else pursued regarded as *inferior* to this, and made subservient to it. Living to one's self, in the sense of the text, is to make personal gratification or interests the *highest* motive, the ultimate end. Thus in every pursuit, there should be the looking beyond self, to the glory of Christ, as the end of all our living.

This is what this verse requires, and what is meant by living *not unto ourselves, but unto him which died, and rose again*. This is what *may* be done, and what *ought* to be done, universally. Observation shows that the irreligious and carnal have no higher end in view than their own interests.

This is the ultimate point of their wishes, plans and efforts. The fault is not in attending to their businesses and promoting their interests, but in making these the final end. The Christian's every vocation should have as its ultimate aim the glorifying of Christ.

But I will here caution against an error into which our frail nature may lead us, unless we are much on our guard; and that is, confining our efforts for Christ to such things as make for our own interests, regarding nothing as our duty in which is not discerned some personal benefit. I believe it is true that in living for Christ we benefit ourselves, but there may be too much looking for this personal benefit, and of making it the measure of our obedience to Him. This would be emphatically living unto ourselves—the very thing forbidden in the text—because personal interests would evidently be the ruling motive. Those who can see nothing but present physical things, when personal benefits are referred to, will be particularly liable to the error against which I am trying to warn.

So let us not be too much influenced by the personal benefits of these duties. Let us lose sight of ourselves. Let the cause and glory of Christ sometimes call us out beyond our own narrow bounds, that we may attempt some things exclusively for His glory.

(Continued Next Week)

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

## In Memoriam

It has been almost a year now since the Lord saw fit to call to his eternal reward our father, Henry Graham Watson, who was the husband of Victoria Alford Watson. Today, we, his children, give thanks to our heavenly Father for the years that he lived with us, consoled, guided and advised us always as best he knew. We are thankful for the home life that he and our mother made possible for us, for the early teachings, and the Christian principles of life which they endeavored to instill in our lives.

His death came very suddenly on Saturday morning, September 21, 1957, just as he sat down to begin his work for the day. While it was a great shock to his family, friends, church associates and others, we know that the Lord knew what was best for him. And we are very thankful that his suffering was of short duration.

He was born in Wilson County, North

Carolina, a son of Wiley and Nancy Ricks Watson. He spent his entire life in and around Kenly. He had been in the hardware business in Kenly for 46 years. He attended Wilson County schools and the old Kenly Academy. He held a lifetime membership in the Masonic Order; he was a past master of the local Junior Order. He was a former Kiwanian, and for many years president of the Kenly Building and Loan. He served on the Kenly Board of Commissioners for 25 years.

Early in life he united with St. Mary's Free Will Baptist Church, later moving his membership to the Kenly Church. At the time of his death he was church treasurer, an office he held for many years. He was a former superintendent and teacher in the Sunday school. He served as clerk of the Western Conference for 25 years.

The funeral was held at the home on Monday afternoon, conducted by a former pastor and friend, the Rev. James A. Evans. Mr. Evans was assisted by the Rev. Norman Adams, his present pastor. Interment was in the Kenly Cemetery with Masonic honors rendered at the grave.

Survivors besides his wife were four children, Henry Elwin Watson, William A. (Bill) Watson, Mrs. F. M. Disney and Mrs. Julius Corbett; and twelve grandchildren. We are looking forward and praying that one day we will meet again as a reunited family. We pray that the Lord will have His way in our lives, and that we will face the future as our father would have us do.

Written by a daughter,  
Mrs. Julius Corbett

Sin puts hell into the soul and the soul into hell.

Don't pray and talk cream and live skimmed milk.

Teach by your life.

A man can become so wrapped up in himself that he becomes very small.

How a man reacts in a crisis is determined by what he does every day.

One thing that can never be recovered: lost opportunity.

Reputation is what men think you are, character is what God knows you are.

Character is what a man is while he is on vacation.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

## Record Enrollment

A record enrollment of 132 for the fall semester at Mount Olive Junior College has been announced by President W. Burkette Raper.

The college has begun its fifth collegiate year with a preliminary registration of 110 for the junior college division and 22 special and adult students, Josephine H. Ricks, registrar, has reported. The junior college division is approved by the State Department of Education and the Veterans Administration and carries full academic credit for both day and evening classes. Special non-credit courses are offered as a community service for adults who do not qualify for admission to the regular college courses, she explained.

Registration for the fall semester will remain open through September 23, President Raper disclosed and indicated that the total enrollment was expected to continue to climb until that date.

The college evening division, in operation for the first time this fall, is offering on a schedule of two nights per week regu-

## Malichi's Chapel Begins Era of Progress



The Rev. Herbert Bryan and Family

lar college courses in English, religion, United States history, and mathematics.

**T**HE new Free Will Baptist parsonage shown on the front cover of this issue of the paper will serve as a memorial to future members (now little children) of the interest of the present members of Malachi's Chapel Church, Columbia, North Carolina. Many of the members now living can recall several times in the past that the church had to be built larger to take care of its increased membership.

The church now has a large auditorium with an annex of nine classrooms for the accommodation of a fine Sunday school with ten classes and a membership of 233.

The church makes the following statements:

"We think the faith of our people around Malachi's Chapel was shown unmistakably in the fact that the \$18,000 parsonage was built when we were without a pastor. We hadn't had a pastor for several years and had no promise of one; yet we planned and built a home for our pastor just as if we already had one. Maybe it was just common sense to believe that when we do our part, God would do the rest. So by the time the parsonage was ready, God sent us a pastor that we are proud to point toward and say, 'That's our pastor.' The Rev. Herbert Bryan took charge of the work here about two months ago and is doing a splendid job. He is giving us two Sundays each month and on the other two Sundays he is pastoring at Gumneck and Frying Pan in this county. We are pleased to say that we believe every man, woman and child loves

and respects Brother Bryan and his family—not only the members of our church but members of other denominations for they have shown their love and interest also.

"Recently we had a wonderful revival service with the Rev. T. O. Terry as the evangelist. The messages, both day and night, were so inspiring and the fellowship was great. In this meeting 21 were added to the church. The attendance was good, too, for many came from far and near to share this mountain-top experience with us.

"We just feel that we are in an era of church progressiveness and growth with our young children as well as adults. We hope that many of you who read this article will find a way to visit us in our worship at some future time and share with us the joy that we are experiencing as we work and worship together."

## CONVOCATION PERSONALITIES



Mount Olive Junior College officially opened its fifth collegiate year Sunday, September 14, with a convocation address by Dr. Bruce E. Whitaker, second from left, president of Chowan College, Murfreesboro, North Carolina. Shown with Doctor Whitaker in a discussion of Mount Olive Junior College are, left to right, President W. Burkette Raper, the Rev. N. Bruce Barrow of Lucama, president of the North Carolina State Convention of Free Will Baptist Churches, sponsor of the college, and Dean Michael R. Pelt.



# NOTES — AND — QUOTES

By J. C. Griffin



## A WHISKEY HATCH

*Chickens Will Come Home To Roost*  
J. B. Culpepper

(Used by Permission)

I preached in A..... for ten days. One night I talked on "Bad Eggs"—how they looked like hen eggs, but hatched out buzzards, and often Scorpions and venomous serpents; how they often failed to hatch, according to the sitting, and how the chickens of our sitting and hatching would come home to roost.

During the talk an old man sat on my right, and seemed deeply interested. After church he took an hour of my time, and gave me a very graphic verification of my sermon, he said:

"Mr. Culpepper, every word you spoke tonight, I have proved the truthfulness of. My boyhood home is a living hell, in my memory, as I now see it, it was situated quite on the verge of heaven, and I knew it not.

"If I should attempt to describe my father in zoological terms, I would take the best points of the lion, the elephant and horse, and say my father was that and more. To convey to you a faint idea of my mother in floral terms, I would blend the most perfect features of the most beautiful flowers, and mingle the perfume from them all, and say that reminds me of my mother. I had a fine brother and two rarely sweet sisters. My father was able to make home attractive, within and without, and he did. The house was large, the barn was large, the yard was large, the spring was large, the fields were large, the library was large. Our home ideals, in consequence, grew to be large. I came home from school, educated, and with life leaping before me like a cataract—a very Niagara.

"But, Sir, I brought home with me a friend—my classmate, with whom, and for whose sake, I had already acquired a fondness for drink. My parents were quick to detect it, and then and there, fell the first shadow across our happy, healthy, heavenly hearthstone, and I, poor wretch, threw to the shadow.

"They talked to me, but I was so infatuated with my friend, and our convivial companions, that I grew restive and shunned their presence. Oh, I set my hen

with good intentions, but the hatch was always disappointing to my parents, and indeed to myself. I formed the habit of drinking—then I was seized by a thirst for it, which I now know came from my ancestors, though father was sober. Father lectured and warned me. Mother kissed me and cried over me, but I made a red-eyed drunkard at the boyish age of twenty-four. An awful hatch, Mr. Culpepper.

"I rapidly became irregular in my homecomings, was insolent toward my father, cruelly cold to my mother, profane to my brother and rough toward my gentle and unresentful sisters. An awful whiskey hatch, was it not, Sir?

"One morning, after family prayer, led in the broken tones of my broken-hearted father and suppressed sobs of my sweet and saintly mother, I cursed at my brother in the presence of my family, being yet under the debauch of the previous two days and nights. My father turned and said: "Thurman, my besooted boy, you have, by your conduct, taken the very bone out of my neck, so that I can't hold up my head if I would; you have ruthlessly crushed every idol and ideal that we have erected and proudly cherished; you have taken the family coat of arms, which hung aloft here, and planted it in the brothel; you have put pallor for peach in your mother's cheeks, lead for luster in her eyes, a reeking red for the angel touched ruby of her pure lips; you have put the very horrors of hell into her nerves; you have taken her serene faith in you and her God and left for it, the dolorous despair of the dungeon; you have frightened off the angels who used to bring us our sleep and security, until our nights are scenes of horrors; look at your weeping twin sisters, who go red-eyed to school every day, and for whom you have not had a kiss or kind word in a year; look at our young brother sitting there, once gladly worshipping you—look at him, who looked to you for leadership and protection—wait a minute my boy! I am nearly done. I have done all I can to check your drunken career, but you have gone from bad to worse until you curse your mother and sisters. Now, I am driven to forbid you access to this house, until you can, at least, restrain your profanity! At these words, my mother fainted and fell on the floor, while my sisters screamed out the agony of their young hearts. I, a poor rum-ruined wretch, got up and went out cursing, saying, 'You'll never lay eyes on me again.'

"Another awful hatch, Mr. Culpepper.

"I went adrift—God knows where all. The pangs of hunger gnawed me; the rag man pursued me; the hot fever of shame burned me; the thirst for liquor parched me; vile lusts raged through me. But on I drifted—sometimes working passage on a boat, sometimes stealing a ride with other

tramps, sometimes burned with the fevers of southern swamps, sometimes frostbitten in Alaskan snows—always drifting into the barroom, to leave every cent."

## A LETTER FROM HOME

"I had a letter to follow me up, telling of the sickness of sisters and brothers with scarlet fever. I tramped home, and arrived only in time to see a sister and brother die and buried. Another bad hatch, Mr. Culpepper.

"I left home, a rover, a veritable tramp. Gone over two years I drifted back, arriving one moonlight night, approaching the house by the cemetery, and seeing a new grave, I felt it was my precious mother's. Pausing a few minutes, I entered the yard and stepped up on the piazza, wondering that the house was so dark. My father spoke from his accustomed place at the end of the porch, where I had known him to sit, read, converse or doze many a happy hour. I at once said, "Papa, is Mamma dead?" He, so quietly, so sadly, said, "Yes, Thurman, she left a letter for you in her Bible on the center table." Mr. Culpepper, that was one hatch I could not take off, so I turned and took the road. I returned after a few months, to find Father sick. I sobered up and cared for him until he died. I gave him my sacred promise to never drink again, and received his tender pardon. Sister and I buried him by the others. Then I sat down and felt that every egg I had ever set had hatched a vulture which was now picking at my vitals. For sister's sake and for the promise I made my dying father, I went to work. I won the heart of a sweet girl, who, with me lifted the debt off the old place and I was sadly happy, and divided my time between my sweet wife and girl and two boys, and our farm."

## AN OLD FRIEND

"One sad day, an old college mate came to our home. All went well for a day or two, when we decided to go on an old college possum hunt. That night wrought my final ruin. My old chum had a flask, and from it I imbibed. I went home drunk, and from that flask I found strength to mistreat my confiding wife and bright boys and girls. From that flask I got inspiration to curse again, and the downpull toward vagabondage, till the farm was mortgaged, then sold. One drizzly day early in December, I put my family in a wagon and drove twenty miles and huddled them up in a one-room house on the verge of a mosquito swamp, and settled down to day labor, while my family approached a Christmas which had no filled stockings, no warm clothes, no Christmas dinner. Not one friendly face greeted us, but towards night rum fires broke out in me, and I left for the nearest barroom. Another bad hatch, Mr. Culpepper.

(Continued Next Week)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Betty's Doll Buggy

BETTY looked up the street and saw her two best friends coming toward her. "See," sang out Mary, "I'm taking my very best dollie to the kindergarten."

"I'm giving the migrant children my tricycle," said Sarah as she peddled toward them.

"What are you going to give, Betty? Your doll buggy?" asked Mary.

Betty only clung more firmly to the handle of the buggy. For many days Betty and her friends had talked of giving one of their toys to the migrant kindergarten. But Betty could not find one toy that she would part with. "I don't know why you expect me to give away any of my toys. I don't have enough for myself," said Betty.

"My Mother says that the migrants move around so much they do not have room for toys. She says some of the children have never had toys to play with," answered Sarah.

"My daddy told me," volunteered Mary, "that these migrant children travel with their parents all over our country, while they pick lots of things like cherries and strawberries. You know how much you like strawberry shortcake, Betty? They do things for you; I think you should do something for them."

"I'll never part with my doll buggy or anything else for those kids," declared Betty.

"Do you want to go with us to take our toys to the migrant kindergarten?" asked Mary.

Betty turned her doll buggy toward the kindergarten, but she did not want to go. As she followed her friends down the street, she grew more unhappy.

At the kindergarten, Mary and Sarah ran inside and called out to the teacher. "Here are our toys for the kindergarten. We're sharing our toys with the migrant children."

Betty pushed her doll buggy inside the room and stopped by the door. She clutched the handle and looked around. Nearby, a group of migrant boys were laughing as they played with a dump truck. In one corner, little girls were carefully washing doll dishes while others hung the freshly washed doll garments on the clothes line.

At one side of the room, several children sat around a table eagerly listening to a teacher read stories. Then there was an older child, slowly and hesitatingly reading to a little brother.

As Betty looked from one to the other, she saw a pretty little girl coming toward her with Mary's doll in her arms. Her name was Alicia, and she held up the doll for Betty to see. Then she said, "I like this doll. I never had a doll to play with before." Then looking at Betty's buggy, she asked, "Is this your doll buggy?"

Betty pulled her buggy away. She did not want to talk to this friendly girl.

Alicia continued, "My doll would like a ride. Will you give her a ride in your buggy?"

Betty did not want to, but how could she say "No" when Mary and Sarah had given their favorite toys to the school.

Before Betty could answer, Alicia had the doll tucked in. Slowly she put her hand beside Betty's on the handle and they pushed the doll around the room.

After a time Betty stopped to watch the girls getting the dolls dressed for a walk in the park. When all were ready for the trip, not one but three dolls were in Betty's buggy. As they walked along, Betty gave some of the other girls a turn at pushing the buggy. How careful they were of the dolls! Alicia asked again, "Is this your very own buggy? I wish we had one like it to play with."

Betty answered, "You like my dolly buggy? If you want me to, I can leave it here for you to play with."

All of a sudden Betty was happy. Happier than she had been for a long time.—*Home Mission Board, 3801 Richland Avenue, Nashville 5, Tennessee.*

### Mercy for Rex

Harry M. Savacool

THERE was an impatient knock on the door. Terry Moore and his father and mother were just finishing supper. Before Mrs. Moore could get to the door the knock was repeated, even louder. When Mrs. Moore opened the door a neighbor, Gene Hellmers, strode into the room with an angry look on his face.

"Bill," he said impatiently, "you will have to get rid of that worthless dog that your boy, Terry, has."

"Rex isn't worthless! He's a good dog!" burst out Terry, his eyes filling with tears.

"Please be quiet, Terry!" said his father. "Let me talk to Mr. Hellmers. What has the dog done, Gene?"

"Done! Why the mutt has killed two of my best Rhode Island Red hens."

"Are you sure that our dog did it, Gene?" asked Mr. Moore.

"Well, I am pretty certain," said Mr. Hellmers. "My wife saw your dog around our place early in the afternoon and when I came in from the fields there were two of my best hens torn to pieces."

"I don't believe that hardly proves that Rex killed your hens but it certainly does look bad. I will see that Terry keeps Rex tied up, or on a leash for awhile."

The next morning before the school bus came Terry took Rex out and tied him to the dog house under the apple tree behind

the house. As he tied Rex up he was talking to him.

"Too bad to have to tie you up, Rex," he said. "You wouldn't kill chickens would you? As soon as I get home tonight I will take you for a run, old boy."

When Terry jumped down from the school bus that afternoon he was amazed to see Rex coming to meet him, wagging his tail and dragging part of the rope along behind him.

"Why, Rex, you bad dog, you broke loose," cried Terry.

"Yes, he sure did!" shouted an angry voice from over the fence.

Terry looked up to see Mr. Hellmers holding a mangled chicken in his hand.

"You were so sure, young man, that your precious dog would not kill chickens," he shouted. "Well, this time I caught him right in the act! See this chicken! He ran off with it right before my eyes and carried it half way over here before he dropped it."

Terry threw his arms around his dog's neck.

"Oh, Rex!" he cried. "How could you do such a thing?"

Rex stood, head down and tail between his legs, as sorry looking as any dog could be.

"I'm sorry about your dog," said Mr. Hellmers, softening a little at Terry's grief,



"but there is only one cure for a chicken-killing dog and that is to put him to sleep."

"Wasn't you at church Sunday, Mr. Hellmers?" asked Terry through his tears.

"Why, yes, Terry, I was; but what does that have to do with this?"

"Well, you see, Mr. Hellmers," said Terry, "the minister said that when a sinner repents God always forgives him for Jesus' sake and he has another chance. Just look at Rex, Mr. Hellmers, see how sorry he looks. If you will forgive him this time I will come over and help you with your work enough to pay for your chickens that Rex has killed. I'll keep him tied up good and tight, or on a leash. I will make sure that he never comes over to your place again. Please, Mr. Hellmers, forgive Rex like God forgives us when we repent and I am sure I can help him to be a good dog just like God helps us to be good after we repent."

"All right, Terry," said Mr. Hellmers gruffly. "I'll forgive Rex and you can come over and work out the cost of the chickens."

Mr. Hellmers turned and walked slowly toward his farm.

The next evening Mr. Williams, the pastor of the church, stopped by at the Moores. After a few words of greeting he said, "I really came in to tell you that Terry here has been the means of leading a man to Christ and one that we have been praying for and working with for months. Last night your neighbor, Mr. Hellmers, came to my home. He told me that something Terry had said to him about forgiving his dog, Rex, the way God forgives us, had made him feel his need of salvation. Right there and then he asked me to help him to find Christ. I prayed with him and he found peace. Terry, your frank witness for Christ has won a soul."—*My Pleasure.*

Smith and Mrs. J. C. Moyer  
—Special Music, Mrs. Marvin Moore  
—Presentation of Life Membership Award, Mrs. J. C. Griffin  
—Mount Olive College News, Rev. W. Burkette Raper, President  
—Congregational Song, "The Light of the World Is Jesus"

11:30—Sermon, Rev. Robert Crawford

12:00—Lunch

#### Afternoon Session

1:00—Congregational Song

—Prayer

—Benevolence, Mrs. LeVon Spence

—Program-Prayer, Mrs. Roy May

—Youth, Mrs. Wilber Worthington

—Cragmont News, Mrs. L. E. Ballard

—Enlistment, Mrs. T. E. Tyndall

—Study Course, Mrs. Seth Meadows

—Field Work, Mrs. H. L. Spivey

—Business Period

3:00—Benediction

Bridgeton, N. C.—The Woman's Auxiliary of the Bridgeton Free Will Baptist Church met recently with Mrs. Nelson Simpson, president, presiding. The hymn, "As a Volunteer," was sung and Mrs. Simpson gave the introduction to the program which was on "Free Will Baptist Colleges." Mrs. John Oglesby gave the opening prayer. Mrs. Simpson discussed the purpose of a Free Will Baptist college and the place it holds in the future of the denomination, pointing out the values of Christian education in making the world a better place in which to live.

Routine business was transacted and committee chairmen gave their reports. Mrs. James Turner and Mrs. J. W. Hamilton were appointed as delegates to the district convention. Mrs. Gerald Boykin, study course chairman, announced that a study course on "Evangelism" would be held at the church on September 22, at 7:30. A hymn was sung and the Rev. J. C. Griffin, pastor, gave the closing prayer.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Free Will Baptist Church met recently at the home of Mrs. Nannie Arthur. The meeting was called to order by the president, Emily Gillikin. A hymn was sung by the group and prayer was led by Mary A. Gillikin. Beulah Salter read the Scripture. The program was introduced by Mary A. Gillikin, and the others taking part were Nannie Arthur, Emily Needs, Rosa Lawrence, Kathleen Mason and Beulah Salter.

Old and new business was discussed. Names of the sick were taken and they were to be sent flowers. A motion was made and seconded that all officers be kept another two years. Members present were  
(continued on page sixteen)

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

### Midway District Woman's Auxiliary Convention

The Midway District Woman's Auxiliary Convention will be held on October 2, 1958, at the Blakely, Georgia, Free Will Baptist Church. The theme will be "Following Jesus," and the theme Scripture will be taken from Luke 9:57. The following is the scheduled program for this meeting:

#### Morning Session

9:30—Registration

10:00—Singspiration, Miss Iva Sewell

—Devotions, Mrs. Martin Still

—Welcome, Mrs. B. N. Merritt

—Response, Mrs. Ralph Bell

—Business Session

—Worship Service, Rev. and Mrs. Sammy Wilkinson (Missionary Candidates for India)

—Offering

—Benediction

—Lunch

#### Afternoon Session

1:15—Singspiration, Miss Iva Sewell

—Devotions, Mrs. Kate Edwards

—"Following Jesus Through Enlistment," Mrs. J. W. Clower

—"Following Jesus Through Youth Auxiliaries," Mrs. O. L. Houston

—"Following Jesus Through Study," Mrs. S. T. Dunning

—"Following Jesus Through Stewardship and Prayer," Mrs. Roy Lanier

—"Following Jesus Through Personal Service," Mrs. Nancy Johnson

—"Following Jesus Through the Woman's Auxiliary," Mrs. M. G. Shiver  
Reports of Committees

—Installation Service, Mrs. S. H. Bush

—Adjournment

### Central Conference Woman's Auxiliary Convention

The Central Conference Woman's Auxiliary Convention will be held on September 24, 1958, at Antioch Free Will Baptist Church, Wayne County, North Carolina. The theme will be "Look on the Fields." The theme Scripture will be taken from John 4:35, and the theme song will be "Bring Them In." The following is the planned program for this meeting:

#### Morning Session

—Devotions, Miss Evelyn Hill

—Welcome, Mrs. J. C. Edmundson

—Response, Mrs. R. A. Heath

—President's Remarks, Mrs. Albert Proctor

—Recognition Time

—Children's Home News, Mrs. S. A.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Greetings from Holland

Amsterdam  
September, 1958

Dear Brothers and Sisters,

Greetings in the precious name of our Saviour and Lord. From Europe we want to give thanks for all that you have done for us during the blessed itinerary in the United States this summer.

## Ninth Annual Missionary Conference Program

October 6, 7, 8, 1958

FREE WILL BAPTIST BIBLE COLLEGE AUDITORIUM  
3609 Richland Avenue, Nashville, Tennessee  
SECOND ANNUAL NATIONAL WORKSHOP  
WOMAN'S NATIONAL AUXILIARY CONVENTION

October 6, 7, 1958

THEME: "O send out thy light and thy truth: . . ." (Psalm 43:3).  
MONDAY EVENING

8:00—Welcome.....Mrs. Billy Melvin  
Hymn—How Firm a Foundation  
Prayer  
Devotional.....Mrs. Ed Morris, Bryan, Texas  
Special Music  
Playlet—"THE WORD" by Delia R. Alford  
.....Mrs. Charles Thigpen, Director  
Benediction

### TUESDAY MORNING

9:30—Devotional.....Rev. Bob King, Star City, Arkansas  
9:50—Information.....W.N.A.C. Departmental Chairman  
10:50—Recess  
11:00—Message.....Rev. James Davis, Leadington, Missouri  
12:00—Adjourn for lunch

### TUESDAY AFTERNOON

1:30—Hymn  
Prayer  
Report on Co-Laborer Station.....Rev. Raymond Riggs  
Special Music  
Illumination.....W.N.A.C. Departmental Chairman  
2:30—Presentation.....State Auxiliary Workers  
3:10—Application.....Open Forum  
3:30—Adjourn

### TUESDAY EVENING—OCTOBER 7

7:30—Congregational Singing.....Mr. Ross Dowden  
Scripture Reading and Prayer.....Rev. Harry Staires  
7:50—Introducing the Conference Program and the Conference  
Personalities.....Rev. Homer E. Willis  
8:00—Special Music.....Bible College Music Department  
Missionary Offering  
8:15—The Message—"O Send Out Thy Light to Africa".....  
.....Rev. Raymond Riggs

### WEDNESDAY MORNING—OCTOBER 8

8:00—Song Service.....Mr. Ross Dowden  
8:15—Devotion.....Rev. Rolla Smith  
8:45—The Ministry of Spanish Missions.....  
.....Rev. and Mrs. Melitino Martinez  
9:15—Special Music.....College Music Department  
9:20—"O Send Out Thy Light to South India".....

It was our privilege to preach 61 times in about two months and certainly the Lord was with us. We want to give thanks to:

1. Rev. W. S. Mooneyham, Executive Secretary of the Free Will Baptists in the United States, for the organization of the meetings.

2. To Mrs. J. Hurst for her extensive help in this program.

3. To many pastors and Christian friends

(continued on page sixteen)

.....Miss Laura Belle Barnard  
10:05—Congregation Sings.....Mr. Dowden  
10:10—"O Send Out Thy Light to North India".....  
.....Rev. and Mrs. Carlisle Hanna  
10:55—Recess  
11:15—Morning Worship  
Music.....Arranged by Mr. Dowden  
Presenting Speaker.....Rev. Raymond Riggs  
Message.....Rev. Louis H. Moulton  
12:00—Benediction

### WEDNESDAY AFTERNOON

1:00—Missionary Prayer Band.....Rev. J. P. Barrow  
1:30—Hymn Time.....Mr. Dowden  
1:40—"O Send Out Thy Light to Mexico".....  
.....Rev. and Mrs. Arthur Billows  
2:30—"O Send Out Thy Light to Brazil".....Rev. J. Reford Wilson  
3:00—Question and Answer Period—Mission Personnel.....  
.....Dr. L. C. Johnson, Emcee

### WEDNESDAY EVENING

#### COMMISSIONING SERVICE

7:30—Song Service.....Mr. Dowden  
Prayer  
Special Music  
Message.....Rev. Willard Day  
The Charge.....Rev. Homer E. Willis  
The Commissioning Prayer.....Rev. Raymond Riggs  
We Wish the Missionaries God's Speed and Bring Our  
Missionary Offering  
Benediction

### PROGRAM PERSONALITIES

Miss Laura Belle Barnard—Missionary to North India  
Rev. J. P. Barrow—Faculty Member of the Free Will Baptist Bible College and Sponsor of Missionary Prayer Band  
Rev. and Mrs. Arthur Billows—Missionaries to Mexico  
Rev. Willard Day—Vice-Chairman of the Home Mission Board  
Ross Dowden—Music Director of Free Will Baptist Bible College  
Rev. and Mrs. Carlisle Hanna—Missionaries to North India  
Dr. L. C. Johnson—President of the Free Will Baptist Bible College  
Rev. and Mrs. Melitino Martinez—Former Cuban Pastor Now Home Missionary in the State of Florida  
Rev. Louis H. Moulton—Promotional Secretary of the Foreign Mission Board  
Rev. Raymond Riggs—General Director-Treasurer of Foreign Missions  
Rev. Rolla Smith—Chairman of the Foreign Mission Board  
Rev. Harry Staires—Chairman of the Home Mission Board  
Rev. Homer Willis—Promotional Secretary-Treasurer of the Home Mission Board  
Rev. J. Reford Wilson—Recording Secretary and Member of the Foreign Mission Board



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Introducing the Gospel

(Lesson for October 5)

Lesson: Luke 1:1-4; 3:1-6.

Golden Text: Galatians 4:4.

### I. INTRODUCTION

St. Luke is writing his Gospel that his readers may know for certainty concerning these things. The word *certainty* comes from the Greek word *asphaleia*, meaning *steadfast, surety*, the origin of our word *asphalt*. This word is significantly used in such a sentence as *command that the sepulchre be made sure until the third day* (Matthew 27:64; Acts 16:24). Why does a person, orally instructed, need to have the truth which he knows recorded in writing? For many reasons. First of all, it is easy for us to forget details we have learned by ear, and we therefore must go back to a document to establish certain facts. That's why we consult encyclopedias; this is why contracts must be written; that is why we keep carbon copies of important letters. Secondly, it is possible that the one who is teaching might be misunderstood by faulty accent, or the person hearing, might not understand. For example, a teacher can only pronounce the following three words in the same way: *meat, meet* and *mete*. Furthermore, the teacher himself might have heard an event related inaccurately, but if a document has been written, after historical research, one can check what he has heard by ear.—*Peloubet's Select Notes*.

### II. TRUTHS THAT HELP

1. The verb to save and the noun *salvation* together appear no less than one hundred fifty times in the New Testament!
2. It is a term which stands for several Hebrew and Greek words, the general idea being safety, deliverance, ease, soundness.
3. In the Old Testament the term refers to various forms of deliverance, both temporal and spiritual.
4. God delivers his people from their enemies and from the snares of the wicked (Psalm 37:40; 59:2; 106:4).
5. He also saves by granting forgiveness of sins, answers to prayer, joy and peace (Psalm 79:9; 69:13; 51:12).
6. In the New Testament salvation is regarded almost exclusively as from the power

and dominion of sin. And of this Jesus Christ is the Author.

7. It is freely offered to all men, but is conditioned upon repentance and faith in Christ (John 3:16; Hebrews 2:3).

8. John prepared the way for Christ by declaring private righteousness preparatory to public reformation.

9. He prepared the way for the advent of the Messiah by a simple assertion that right is right, and wrong is wrong.

10. He prepared the way for the Messiah by teaching simple truths, falling back upon first principles.—*Defender Magazine*.

### III. ADDITIONAL TRUTHS

1. Jesus and John the Baptist were related after the flesh, for their mothers were cousins (Luke 1:36); but it seems as if they did not get to see and know each other at all during the years that both grew to maturity. No doubt this was largely due to the fact that John was *in the deserts till the day of his shewing unto Israel* (1:80).

The fact that John and Jesus had never met until the day of Jesus' baptism made it impossible for anyone to charge that the two men had secretly planned to deceive the Jews into believing a falsehood. Even the Jewish leaders never charged John the Baptist with being a partner in perpetrating a gigantic fraud on their nation.

2. It is no literal pulling down of mountains, or filling up of valleys, that is here meant. The prophecy is figurative of obstacles in the way of Messiah's march and the salvation of all. To this end repentance is necessary. Godet remarks, "Are we to content ourselves with a general application of the details of John's work as a pioneer, or is it allowable to see in the bringing down of mountains and hills the humiliation of Pharisaic pride, in the filling up of valleys the overcoming of Sadducean indifference, in making straight the crooked the correction of the guile and falsehood of others (say of the publicans), and in making smooth the rough ways a removal of the evil habits that are found even in the best of men? However it may be, the general intention of the quotation is to represent repentance as the one distinguishing feature of John's baptism."—*Homiletic Commentary*.

3. Locusts and Grasshoppers as Food—The National Geographic Magazine for

November, 1930, showed a picture of boys in Brazil catching grasshoppers to eat and of a boy eating them. He tore off their hind legs first so that they would not kick as they went down. We are told that the eating of locusts is common in the Philippine Islands. "In 1923 the Bureau of Agriculture of the Philippines issued a special bulletin giving various recipes for cooking locusts. Following a plague of locusts, directions were given for frying them, drying them, and for preparing them with chopped pineapple like a salad, and with sliced tomatoes like a club sandwich."

4. The case of John is an example of the truth that often it is impossible to judge of one's true worth by his appearance. There was nothing in John's training that would suggest to the public that he was fitted to be an outstanding religious leader. He had never attended a rabbinic school nor been tutored by a learned scholar. Rather, he had been alone with God and with nature, far removed from the public eye. When he began to preach, no external evidences of greatness were apparent. His rough clothing of camel's hair, his simple and almost repulsive diet of locusts and wild honey, and the loneliness of his surroundings, were far removed from the luxury associated in popular thought with the rich and the great. Nevertheless, real greatness was there, and the people who came under his spell realized that here was no ordinary man. Reports concerning him passed from mouth to mouth and from village to village until large numbers of people went forth to see and hear him for themselves. And those who heard agreed in general that John was a prophet of God (Mark 11:32)—except some of the curious Pharisees and Sadducees who were interested but not greatly in earnest.—*Selected*.

5. There is a doctrine in general circulation that God has appointed some men to be saved while other are to be lost eternally. If this doctrine is true there would have been no sense in John's calling on his hearers to repent. Dr. Charles G. Finney tells of four young men who were under deep conviction for their sins. They went to a minister for help. This man was a Calvinist in belief; and, after listening to their account of conviction and their desire to be saved, he replied as follows: "Young men, if God has ordained you to be saved, you will be saved. If he has ordained that you be lost, you will be lost. There is nothing you can do about it." Dr. Finney talked to one of these men who was then an old man, and he said that his three companions had lived and died in sin. These men and others might have been saved had he answered them in the words of an apostle: "Believe on the Lord Jesus Christ and thou shalt be saved."



## MISSIONS

(continued from page fourteen)

who brought us from one place to the other.

4. To Mr. Herbert Roland who gave \$500 to buy a used car for the preaching of the gospel.

5: To all the churches that have made freewill offerings toward our expenses and mission work.

Our return journey was not without trouble. In Gander we had engine difficulties and I had to take another plane to be in time for the opening of our new mission station in Amsterdam last Sunday morning.

A large number of people gathered around the Word of God and it was a joy and privilege to see our own family and the many friends again.

The other plane made the cost of our journey much higher, for we had to pay \$192 for the trip from Gander to London. A part of this however has been given back to us. Many friends have asked us what they could do for us and items of prayer have been desired. Here they are:

1. Pray that God will give us \$150 a week for a weekly radio broadcast in four different languages (English, French, German and Dutch). In this way we can reach 150 millions of people. Only in France there are 32,000 towns and villages without any evangelical testimony. We can reach them if the Lord provides the money for the program. We give our talents and time free to this course.

2. Pray that God will give us \$50 a month for the regular expenses to our car, which we need, to go from one church and mission station in Europe to the other.

3. Pray that God will raise up more young men for training in the ministry in our Free Baptist movement in Europe.

4. Pray that we may be able to send our children to Christian schools instead of government institutions where they teach evolution theories. We need about \$500 a year for five children to attend these schools.

5. Pray that Communism may remain away from Western Europe (2/3 part of Europe is in their hands) and that we may use the short time we may have in the extension of the gospel.

6. Pray for Mrs. Visser in her heavy task and burden that God may give her strength and power.

Just a few months and Christmas bells are ringing again. Help us to send the

## NEWS NOTES

(continued from page seven)

a special student in night classes at Atlantic Christian College of Wilson, North Carolina.

Mr. Coates states that he accepts the challenge of God in the advancement of God's work with the people of Tee's Chapel Church. The church is at present in a building program which consists of a new sanctuary and educational plant. The membership of the church at present is 276.

The pastor wishes to extend an invitation to the members and friends of the church to attend revival services beginning September 22 at 7:30 p. m. The Rev. Ronald Creech will be the visiting evangelist. Mr. Creech is a native Johnstonian of near Kently, North Carolina, and is a graduate of the Free Will Baptist Bible College of Nashville, Tennessee. He has pastored churches in South Carolina, Virginia and North Carolina. The public is cordially invited to attend each service.

## WOMAN'S AUXILIARY

(continued from page thirteen)

Nannie Arthur, Viola Gillikin, Ruth Bond, Kathleen Mason, Emily Gillikin, Mary A. Gillikin, Rosa Lawrence, Beulah Salter and Emily Needs.

The meeting was closed with the Lord's Prayer. A social hour was enjoyed during which the hostess served block ice cream and cookies. The October meeting will be held on the first Monday night in October at 7:30 p. m. at the home of Mrs. Bertie Midgett.

## THE MAIL BOX

### REQUEST FOR HELP

"Will you please allow me space in the paper to ask help for our church. We have at last got a pastor who wants the church to be on its own. He will build a pastorium for us with our help. The church has gone down and members have moved off until it is a little low on strength; however, if everyone who reads this article will mail us one dollar we will soon have a house for our good pastor, the Rev. W. I. Hutto. He will do the work. We humbly ask this

light! May God bless you all!

Sincerely Yours,

John and Ann Visser

(Missionaries in Europe)

help from you and request your prayers."—Mrs. J. D. Edwards, 921 W. Union Street, Eufaula, Alabama.

### ACCEPTS PASTORATE

"I would like to announce that I have accepted the pastorate of the Red Bay, Alabama, Church. My mailing address is P. O. Box 403, Red Bay, Alabama."—Rev. J. M. Cobb.

### AVAILABLE FOR PASTORAL WORK

"I have resigned the pastorate of the First Free Will Baptist Church of Marion, North Carolina, where I have pastored for the past 13 years. I am now available for pastoral or evangelistic work."—Rev. J. E. Floyd, Marion, North Carolina.

### CHANGE OF ADDRESS

"I would like to let my friends and the church auxiliaries know that my address has changed from 413 E. Main Street, Washington, North Carolina, to 131 N. Eastern Street, Greenville, North Carolina."—Mrs. Duffy Toler.

### ENJOYS PAPER

"I was 72 last February. I can't see good nor hear good, but I enjoy reading the Bible and *The Free Will Baptist*. Both my eyes have been operated on and my education is low, but I thank the Lord that it is as well as it is with me.

"The Rev. Alton L. Hines is replacing our pastor, the Rev. J. C. Griffin, at Ruth's Chapel Church. There was a large number added to the church while Mr. Griffin was pastor, and I hope a lot more souls are saved."—Mollie Glover, New Bern, North Carolina.

Be not simply good—be good for something.

The devil is never too busy to rock the cradle of a sleeping saint.

The only preparation for tomorrow is the right use of today.

It is better to grow weary in well doing than to grow weary of well doing.

Adopt New Testament methods—you'll get New Testament results!

He who seeks trouble will have no trouble finding it.

Hem your blessings with praise lest they unravel.

He who sins for profit will not profit by his sins.



# *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 1, 1955

## LITTLE ROCK FREE WILL BAPTIST CHURCH LUCAMA, NORTH CAROLINA



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The Little Rock Church has recently completed the renovation of its sanctuary which included the installation of new pews, pulpit furniture, baptistry and new carpet and tile. The capacity of the sanctuary is 275.

The Rev. N. B. Barrow has pastored the Little Rock Church since September of 1951.

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The new educational building of the Little Rock Church, which was just recently completed, contains five classrooms with folding partitions. This makes a total of eleven classrooms in all and has made it possible for the Sunday school to be departmentalized.

In 1952 the church constructed a new parsonage valued at \$15,000. The cost of the recent improvements was approximately \$21,000.

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# EDITORIAL

## WHO IS A FRIEND?

C. H. Overman

"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother" (Proverbs 18:24).

The true value of a friend cannot be measured, for friendship cannot be bought and then easily sold or passed off lightly. In the above verse Solomon is recommending friendship and shows what we must do to cultivate and establish it. First of all, he says that we must be friendly or show ourselves friendly, and then he reminds us that *there is a friend which sticketh closer than a brother*. In Proverbs 17:17 we read: "A friend loveth at all times, and a brother is born for adversity." It is expected that a brother will be our aid and help in times of trouble, but at the same time there is such a thing as friendship beyond that of a brother.

"In a battle in Scotland there were two brothers in the same regiment. Their army was beaten and was leaving the field. One of the brothers lay on the ground desperately wounded; but the other brother, also wounded, was still able to walk. Disregarding the entreaties of his brother that he leave him to die and flee with the others, he stooped down and lifted him to his back and thus left the field. By and by the warmth of the body of the brother who carried him revived the spirit and strength of the unconscious one; but the brother who carried him, when he had reached a place of safety, staggered and fell dead beneath him. One brother had given his life for another. Yet we are told that there is a friend that sticketh closer than a brother."—Selected.

After Job, a great servant of God, had lost all his earthly possessions, after his body was afflicted with sore boils from his head to his feet and his wife had tempted him to curse God and die, some friends came to his side. "Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; . . . for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great" (Job 2:11-13).

As this incident in Job's life illustrates, true friends will stand by in times of sickness or sorrow. They will stand by when everyone else forsakes you. They will remain loyal in calm or storm and they will not turn from you when the battle becomes hot. All men long for such friendships and the man who faces life without them is faced with many lonely days. Also, as much as anything else, a true friend is reliable and trustworthy. He can be relied upon for sound advice and trusted to share our secrets and burdens.

### THERE IS A DANGER

There is a story of a father who took his small son, stood him on a table and told him to jump, with the assurance that we would catch him. The son, with faith in his father, jumped; but the father stepped aside as his son fell crying to the floor. Lifting him up, the father told him to never place his complete trust and confidence in any man; for man, though his intentions are usually good in such cases, will let you down. Micah, the prophet, must

have had the same thing in mind when he said, "Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law; a man's enemies are the men of his own house. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me" (Micah 7:5-7).

There was a man who appeared daily at the noon hour at the Brooklyn City Hall, holding to the rails of the iron fence with hope and expectation in his face, looking up toward the clock in the tower as it struck the hour. Then he would wait—ten, twenty, thirty minutes. Then the light of hope and joy faded from his face. He became an old, beaten man, and shuffled off in dejection. It was the tragedy of a broken promise. He had been a man of affairs in the city, and in a time of financial difficulty a friend had promised to meet him at the city hall and hand him a large sum of money. But the friend did not keep his promise. Disappointment broke the man's heart and upset his reason. Every day after that he came and looked wistfully at the clock, waiting for it to strike, and looking in vain for the friend who promised he would come.

### THE GREATEST FRIEND

Perhaps there are many today who are embittered toward their neighbor and fellow man because of a broken promise, or some disappointment which came from overconfidence in another. There is however, One in whom man can completely rely. This One does truly mean more than a brother, for He is Jesus Christ, the Redeemer of lost mankind. He never breaks a promise. He never forsakes those who accept Him. In Him we have a Friend forever, an eternal One, who delights to meet our needs and answer our prayers.

Above every other friend in the world choose Christ! We may not always be able to choose our surroundings, but we can choose our friends and the right kind may determine our joy and happiness in this life. The greatest choice, however, is made in choosing Christ as our Companion, Helper, Burden-Bearer, Comforter, etc.; but more than anything else He is our eternal Saviour. We need earthly friends and the Christian may have them in this life, but they cannot suffice for Christ. Is He your Friend? When all others turn aside can you turn to Him because He is your Saviour?

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## THE FREE WILL BAPTIST

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**A**BOUT 70 years ago a rough drawing was discovered in a room at Palantine, Rome. It was done about the beginning of the third century. A man's head, an ass, outstretched on a cross a figure, intended to represent a Christian, was depicted in an act of adoration. Underneath, in uneven lettering, were these words in Greek—"Alexander worships God." It was intended to be a caricature of the Christian religion. It shows the contempt in which the Cross of Christ was held at the beginning of the Christian era.

In Paul's day, the hostility to the teaching of the crucified Saviour was such as to raise profane laughter and scorn from intellectual people of this period. The sentence of death by crucifixion was only passed upon the outcasts of men, and it was such a dreadful sight to behold the brutality. The indignity of the whole proceedings was most repulsive. The writers of the New Testament hardly mention the Cross;

Christ on the Damascus Road, it was revealed to him by Christ, the reason of His crucifixion. The keen intellect and trained mind of Paul grasped the truth that law cannot save, only partly reform character—not change it. Paul grasped the wonder of the Cross as expressed by a modern poet—

Beneath the Cross of Jesus

I fain would take my stand . . .

And from my smitten heart with tears,

Two wonders I confess,—

The wonders of His glorious love

And my own worthlessness.

Let us consider more closely the wonders of His glorious love. In Paul's experience this is a wonder, a glorious wonder.

I recall spending Good Friday in Cornwall. Taking a walk in the afternoon I came to the deep shaft of an old Cornish tin mine. Picking up a stone I dropped it through the iron grid at the top and listen-

saving power. This was the message he preached, the gospel to all men. He reminded the members of the Church at Corinth, when he came among them, that he resolved to know and teach only one thing—Christ crucified.

What should this teaching reveal to us?

First, the awfulness of sin, and the need for atonement. So many ask why God could not forgive sin without Calvary. The answer is—we only view sin from the human standpoint, which is as all human wisdom is limited and prejudiced. God looks at sin from a totally different viewpoint. We confuse sin with crime. Sin is something deeper. Sin is as much a revelation as grace. Nowhere is sin lightly spoken of in the Bible—it is always referred to as something unspeakably awful. The cost of Christ's atoning works throws a searchlight on the ugliness of sin and reveals it as God sees it. This fact should prompt us always to be afraid of sin.

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# *We Preach Christ Crucified*

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Rev. Henry James Garland

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neither John, Peter, nor James can use the horrible word. Peter once refers shudderingly to the "tree," but goes no further on the subject. The author of the Hebrews ventures to mention it once. Paul, in his Letter to the Romans, never mentioned the word once.

To a deep thinker like Paul, when first he heard the preaching of redemption by a crucified Redeemer, it would seem absurd, beyond all reason, how any sensible person could accept the idea. To a Jew it was contradiction to the Mosaic Law. In Deuteronomy we read that if a man suffered death for wrongdoing by hanging, his body was to be put out of sight in the grave, the same day, because he was accursed of God. In view of this, it is very remarkable that Paul became a preacher of the gospel. "We preach Christ crucified." What has changed the apostle's opinion? Why does he now teach what once he derided? The answer is that, following his contact with the living

ed as it dashed from side to side of the shaft. Some seconds later I heard it faintly splash in the deep waters below.

So with the study of Calvary. It is what Dr. Watts calls a deep, a shaft, where all our thoughts are drowned. It must be so. A redemption that we could entirely fathom could not be divine, as Charles Wesley says, "'Tis mystery all immense and free, but O my God, it found out me." That is how Paul felt. His personal sins had been nailed to the Cross. He knew Christ loved him and felt, "He gave up Himself for me," as if no other sinner needed salvation but himself. He had become a new creation. Old things had passed away, all things had become new. Henceforth it was yet *not I*, but *Christ liveth in me*. His witness was, "I can do all things through Christ which strengtheneth me." Even death had lost its sting. The all-victorious redeeming love of Christ satisfied all his spiritual needs. It was a token of his gratitude for Christ's

The crucified Saviour makes the love of God evident. God is invisible. In nature we see His handiwork; in Christ crucified we see His love. God so loved the world, said John, that He gave the greatest gift any father could bestow, his only begotten Son, or as the poet said:

We read Thee best in Him who came,  
To share for us the Cross of shame.  
Sent by the Father from on high,  
Our life to live, our death to die.

Calvary indicates that God still frees the sins of mankind. Christ's sufferings did not end with the resurrection. The Cross still points the way to overcome pride and self-interest, to the weary world, for unity, brotherhood and peace. We have heard the command to go and preach the gospel to every creature. Paul realized what a power the gospel of the crucified Saviour is. It is God exercising His delivering, saving power in the sinful heart of man—Gospel Herald.



# A Challenging Land

**O**NE of the greatest tributes I have ever read to the work of protestant missions in a secular magazine was published in the Spanish issue of *Life*, March 3, 1958, and was entitled "Doctors of the Body and of the Soul." The following statement is impressive: "Long before the United States sent millions of soldiers, diplomats and technicians into the world, the best known missionary in distant lands was the North American. At the beginning of the nineteenth century they carried the Bible into the most remote corner of the globe. This was their textbook preached with fervor."

On this trip numbers of times I have been asked, "What motivates you to come to this backward country when you are a citizen of the greatest and richest country in the world?" The only answer is, "Christ and His gospel, obedience to His wish that all men might know the greatest story ever told." There were many of you sufficiently interested to pray for your missionary on this last trip of exploration into the great continent south of us so that you are interested in knowing how definitely the Spirit of God led and at times restrained, helped us see some situations that would have led us into blind alleys or traps, unwise investments of time, money and personnel.

First I would like to make clear the purpose of this trip. I did not go just to make another tourist trip or as a tourist. In the first place I am a very poor tourist. They lavishly spend money. I have always had very definite convictions of my responsibility as to how I spend the Lord's money that many times represents sacrifice on the part of praying people. The tourist can be very easily detected by the people of all lands and very often shames the American missionary who lives in those countries because of his disregard for the sensitive feelings and customs such as manner of dress, the taking of pictures without first requesting them, etc. Someone gave this definition of a tourist: "Go ye into all the world and take pictures of every creature." The nationals greatly resent picture taking of the more sordid side of the country.

One of the greatest advantages is in knowing the language of a people. This cuts the cost usually in half. The tourist always pays double in taxi or hotels. Just a few words fluently spoken in kindness as a request rather than an order certainly

saves money. Not knowing the language places the traveler at the mercy of taxi drivers who get a tip for taking people to the more expensive hotels. I have learned the great savings by staying in *pensiones* rather than hotels. I have a list of good boarding houses in fifteen South American cities so that rather than pay from five to eight dollars a night in a hotel, the most my daily cost for room and board ran was from \$1.50 to \$2.00 per day.

The large international airlines from the United States are very expensive so we always try to travel by national lines which run about one quarter the cost. In this

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Rev. T. H. Willey Sr.

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modern age one can travel very comfortably by bus or by train and meet missionaries from every denomination. These faithful servants who very seldom have a visitor from the United States receive and welcome the visitor and he is called on to preach numbers of times. To them it is a refreshing experience to have you. This gives opportunity for the exchange of missionary government and response.

As I already mentioned in my first letter I took a national line out of Miami on one of the cheapest lines and flew directly to Lima, Peru. The cost of my ticket by airplane was much less than one could go by ship. The first stage of the trip was eight straight hours flying with a brief stop-over in Panama. We arrived in the city of Guayaquil, Ecuador, with a blown cylinder which permitted us to spend one entire day and a night all expenses paid. When the director of the airline found that I was interested in the city he took me at his own expense all through the newly growing center of that great city where thousands of new homes are being built. The amazing growth of population and all these great growing cities offer a challenge that the present missionary program cannot begin to meet. This is what I met in twelve of the greater South American cities in five republics. As I talked of the work of missions and the desire of the Free Will Baptists to meet their responsibility the immediate question was, "Why do you not con-

sider Ecuador?" Missionaries have been there for a century. That is true but their forces have been so limited against such gigantic forces and satanic opposition so that the task remains greater than ever.

The next city of great challenge—Lima, Peru—has a tremendous population growth as is true everywhere. Thirty-two years ago I landed in Lima as a young untried missionary. This that I found in 1958 is a fast-moving metropolis and not the sleepy city of the many years ago. I spent five days in Lima in conference with many of the leaders of the *Iglesia Evangelica Peruviانا*. I renewed acquaintance with missionaries I knew thirty-two years ago. My missionary director, Ray Clark, became very dear to me under many trying experiences as a young missionary on a jungle river among backward Indians. He has for some years been the director of a Bible seminary, training young nationals to take the gospel to their own people. It was a joy to fellowship with him and his capable wife. One of the outstanding authorities on the great country of Peru is a veteran missionary, Dr. Money—one of the unusual characters that missionaries in any country cannot do without. I met Dr. Money when I went to Peru. He was then a young man of my own age, just beginning, full of youth and vision. That vision has not lessened but is tempered with a world of experience. Dr. Money in my many conferences with him said, "Mr. Willey, why don't you try to influence your denomination to consider Peru? We as a national church cannot meet the great surge of population." The Southern Baptist Church has only been in Lima a few years, but they are building churches rapidly. Here again was the open plea begging us to come to their help. Dr. Money got me a discount on the national airline and I began the trip across South America which took me one month in a ministry of soul winning.

In my last report I had reached the frontier city of Londrina in the State of Parana. The Inter-American Mission, known also as the Oriental Missionary Society has made every effort to help us in frankly representing the most vital needs of this great Republic of Brazil. Their seminary is interdenominational. To my surprise, someone told me there was a Free Will Baptist boy in the school. What a joy to know that already (in less than a year) I was to meet a young national preacher from our



church in Campinas. He has a precious ministry, preaching each day a series of messages on the Holy Spirit in the apostolic church of Acts. I could not have been treated with greater consideration had I been the president. Dr. Erney is a dear friend of many years ago. I am hoping that there shall be a better acquaintance with this mission whose doctrines are very much like ours. They offer the only Bible seminary that is not outspoken and positively Calvinistic. We feel that until we have our own Bible college in Brazil the Institute Biblica de Londrinas is as though we were sending our young men and women to our own institution. I feel that our trip to Brazil was worth-while in just knowing these real friends. You can be perfectly safe in inviting these wonderful missionaries into your churches.

Here in Londrinas I had ample time to make a more thorough review of plans for this great coffee frontier. I found there is a greater concentration of evangelical missionary effort than in most any other state. Seemingly most of the missions are treading on each others toes to start there. Again the Spirit of God led me to people of like faith. To me it is a tragedy for a number of missions to concentrate in one place when there is such great challenge of great unevangelized cities.

For the state of Parana one of the greatest challenges was presented. Brother Dave Franks and I were invited to a conference with the director, the surgeon and head nurse of the new evangelical hospital in Londrinas. These fine leading people showed us their plans for enlarging, then gave us as a denomination a challenge that we must meet. The doctor said, "We have no nurses. We must reach for our own instruments in operations, make our own analyses, etc. This young lady, a German girl, is the only trained nurse in the hospital. We have the land and money to build a school of nursing. If your church will send us three trained nurses this will become a definite Free Will Baptist project and you can train your own national nurses for these new growing border mission programs." The young doctor told me how in his interior town they had never heard the gospel until a humble missionary came preaching. The whole town was converted including his family and he felt the call to become a missionary doctor. The director said, "Tell him about your experience two weeks ago." The following story illustrates the primitive need:

"I was at home visiting my family going into the country on horseback. Night was coming as I rode along when some people came to me running with the story of an expectant mother who had become unconscious through a toxic condition from the

dead fetus. They begged me to save her life so I told them to go home and sharpen a butcher knife so that it would cut a hair, boil it and some strong needles and white thread and have a kitchen table scrubbed. It was dark when I began to perform a caesarean section while two country people held candles. The woman recovered. Senor Willey, this is Brazil!"

## How an Actual Test Proved the Bible to Be God's Word

**I**N a California junior college, a Christian young man was preparing himself for a noble career. His professor and fellow students were infidels, a very common thing now in almost any college, in these last days of the apostasy, as so plainly foretold in 2 Thessalonians 2:3. Alone, with the whole school as his adversaries, and only the Lord Jesus to defend him, he was held up to ridicule and contempt. He was rated as a fool, a term which in Psalm 14:1, God applied to his persecutors, themselves.

Finally, his professor, who had no use for the God of the Bible, declared: "The only way to settle this matter is for the Christian student to write an article in defense of the Bible and I will choose another from the class to present the other side." Of course, he selected one whom he considered the most capable of refuting any arguments his opponent would advance, and who himself hated the Bible.

The date of the contest was set. The infidel strenuously prepared himself, while the Christian looked to God for wisdom as commanded in James 1:5. The day of the contest finally arrived. The classroom was filled to capacity with an expectant crowd. With calm fortitude, born of humble dependence upon the God of the Bible for help, the Christian student quoted largely from the Bible itself.

The ostentatious professor then proudly called on his champion. Intense silence gripped the audience as the supposed-to-be advocate of infidelity walked briskly to the front. With unusual calmness he said in substance:

"Honored professor and fellow classmates, I thought it unnecessary to prepare a paper on the issue at hand, and will therefore give you, orally, the result of my investigation. First, let me assure you, I have spent many hours searching through the Bible in a most exhaustive manner, for evidence of its untruthfulness. I sought diligently for possible contradictions, but

I thrill to think of the challenge to young people of courage and fortitude. What a challenge to Free Will Baptist nurses! Recognizing the foregoing needs and the many abandoned children, we conclude that there are three things that will take this country by storm combined with earnest preaching—a clinic, any sort of school and an orphanage.

found none. That you may know how thorough was my search, I read the New Testament through three times and the Gospel of St. John sixteen times. The more I read and studied the Book the more I became convinced that it was not of human origin. So sublime and so searching were the statements of the Bible that a feeling of condemnation crept over me. I seemed to be reading a Book written directly to me and for me. I become convicted, saw my sin and folly and I am now a firm believer in the Bible as the Word of God. Not only do I believe the Bible to be the Word of God, but I have accepted Jesus Christ as my Saviour."

Who can imagine the sensation this supremely fair investigation and frank confession caused? Can it be wondered at that the professor's face changed color? The audience was thunderstruck and dumb. After a painful silence the infidel instructor sheepishly dismissed the gathering.

This is only another victory for the Bible whenever and wherever it is given a fair test. Every humble and easy to be entreated Bible reader can there find the way to eternal life, while all those who proudly read in order to dispute will both find and experience the way to eternal life. —Triumphs of Faith.

### Faith

Dorothy Conant Stroud

Satan's wiles shall ne'er dismay  
The soul who trusts his Lord;  
He stands beside, our steps to aid,  
If we but trust His Word.  
No foe of earth can vanquish Him—  
He rules the universe!  
No imp of hell, however strong,  
However great his curse,  
Can touch the soul who unto God  
His utmost faith commends;  
Our God is ever present, and  
Each loyal soul defends!



# NEWS NOTES

## Revival Services at British Chapel Church

Revival services will begin at British Chapel Free Will Baptist Church near Kingston, North Carolina, on Monday evening, October 6, at 7:45. The Rev. T. O. Terry of New Bern, North Carolina, will be the visiting evangelist. The public is cordially invited to attend these services.

## Rev. W. H. Willis Speaker for Revival

The Rev. W. H. Willis announces that he will be the guest speaker in a revival meeting beginning Sunday night, October 5, at Bethany Free Will Baptist Church, Duplin County, North Carolina. The services will continue through Friday night, October 10. The church is located near Pink Hill and the Rev. Roy Cauly is the pastor. Everyone is invited to attend these services which begin each evening at 7:45.

## Attendance Urged at Sunday School Convention

The Sunday School Convention of the Third District of the Eastern Conference of North Carolina will be held at the Assembly Building on Friday, October 3, 1958, at 10:00 a. m. Letters have been mailed out to the churches of the district. All Sunday schools are urged to be represented at this convention.

## Rev. J. C. Lynn to Conduct Revival at Prospect Church

The Rev. J. C. Lynn, pastor of Elm Grove Free Will Baptist Church near Ayden, North Carolina, will be the evangelist in a revival at Prospect Free Will Baptist Church October 5-11.

The Prospect Church is located near Dunn, North Carolina. The pastor, the Rev. Ed Taylor, and the members invite the public to attend these services and to pray for the revival.

## Dedication Service at Edwards Chapel Church

Edwards Chapel Free Will Baptist Church in Merrimon, North Carolina, (Cartarat County) is planning a dedication service and home-coming on Sunday, October 12, beginning at 10:00 a. m. Mr. William Pittman is superintendent of the Sunday school.

The Rev. Charlie Rice, pastor, states: "The Lord has wonderfully blessed our church, and we have had a great remodel-

ing program. The committee that is working so faithfully on this program is Mrs. B. G. Hardy, church clerk; Mrs. Thelma Pipman; Mrs. Dora Wallace and Mrs. Ira Cannon. We give God the glory for such faithful workers, and a fine church. We solicit the prayers of every Christian brother and sister that God will continue His bountiful blessings, and that this sanctuary will always be used to bring lost souls to Christ, and for the honor and glory of the wonderful name of our Saviour and King."

## Rose Hill Church Announces Revival

Revival services began at Rose Hill Free Will Baptist Church, Pitt County, North Carolina, on September 28 and will continue through October 5. The Rev. Floyd Cherry is the evangelist for this meeting. The public is requested to pray for the services and also to attend.

## Union Chapel Church To Observe Home-Coming

The Union Chapel Free Will Baptist Church, Plymouth, North Carolina, will observe its annual home-coming on Sunday, October 12. A picnic dinner will be served on the church grounds. A cordial invitation is extended to all to attend. The Rev. Charlie Overton is pastor.

The following is the schedule for the day:

### Morning Activities

- 10:00—Sunday School, David Bowen, Superintendent
- Sunday School Lesson
- 11:00—Morning Worship Service
- Piano Prelude, Miss Gale Spencer
- Doxology
- Call to Worship, Rev. Charlie Overton
- Hymn, "We're Marching to Zion"
- Welcome, Mrs. Joe Newberry
- Response, Rev. L. E. Ambrose
- Hymn, "Sweet By and By"
- Special Music, Union Chapel Choir
- Announcements
- Recognition of Former Pastors and Other Visitors
- Recognition of Flower Memorials
- Church History, Mrs. Johnnie Sexton
- Hymn, "The Home Over There"

## Coming Events

- November 27—Thanksgiving Day.
- December 25—Christmas Day.

- Morning Offering and Offertory Prayer
- Special Music, Union Chapel Quartet
- Home-Coming Message, Rev. Charlie Overton
- Hymn, "There Is a Fountain"
- Announcements
- Benediction

### Afternoon Activities

- Piano Prelude, Miss Gale Spencer
- Prayer
- Welcome
- Hymn, "When the Roll Is Called"
- Memorial Service, Mrs. Curtis Ayers
- Hymn, "Higher Ground"
- Singspiration
- Mrs. Peggy Brickhouse, Columbia, N. C.
- Local Church Choirs, Plymouth, N. C.
- Quartet, Plymouth, N. C.
- Sound Side Choirs, Columbia, N. C.
- Mr. Tabor Quartet, Creswell, N. C.
- Trio, Columbia, N. C.
- Mrs. Ralph O'Berry, Ahoskie, N. C.
- Quartet, Portsmouth, Va.
- Duet, Ahoskie, N. C.
- Special Music by All Men Participating in the Above Numbers
- Hymn, "Take the Name of Jesus with You"
- Benediction
- Postlude, "God Be with You," Union Chapel Choir

## Soundside Church Host To Albemarle Conference

The Albemarle Conference of Free Will Baptists will convene with Soundside Church near Columbia, North Carolina, on October 9, 1958. The program is as follows:

### Morning Session

- 9:30—Devotions, Herbert Bryan
- 9:40—Welcome to Soundside, Charlie Overton
- Response, L. E. Ambrose
- 9:45—Conference Called to Order, Moderator
- Adoption of Program as Order of Business
- Enrollment of Ministers and Delegates
- Enrollment of Visiting Ministers
- Enrollment of Delegates from Other Church Bodies
- 10:15—Address of the Moderator, Ralph Osborne
- 10:20—Appointment of Temporary Committees
- Reports of Standing Boards and Committees:
  - Executive Committee
  - Board of Trustees



# Parent-Youth Banquet at Pinetown School



A Parent-Youth Banquet was held at the Pinetown, North Carolina, School Cafeteria, August 22, 1958, at 7:30 p. m. The editor was invited to speak to the group of parents and youth from three churches—Shiloh, Sidney and Free Union—of Beaufort County, North Carolina. The theme was "Youth in Christian Service." Approximately

100 were present.

The accompanying picture shows the young people who had parts on the program. They are, left to right: Leroy Waters, Marvin Boyd (student at Free Will Baptist Bible College), Myra Webster, Judy Foreman, Cathy Hoff, Marvin Keech and Morris Ray Paul.

Dave Franks in Brazil, South America, and we are helping support three more. So, the conference has meant more to our church than any revival ever has.

"We therefore invite all churches to attend this conference and see for yourself how God will richly bless you and your church. Make a special effort to attend. It is only for three days—Friday, Saturday and Sunday, October 10, 11, and 12."

## Rev. Gordon Hart In S. C. Revival

The Rev. Gordon Hart, pastor of Warsaw Free Will Baptist Church, Warsaw, North Carolina, will be the evangelist in revival services at Coward, South Carolina, beginning October 5, 1958.

The Rev. L. A. Holliday is pastor of the church in which the revival will be held. Services will be held each evening.

## Beulaville Church to Celebrate Home-Coming

The Beulaville, North Carolina, Free Will Baptist Church will observe its annual home-coming on Sunday, October 5, 1958. Following lunch which will be served on the church grounds, a musical program will be presented.

Revival services will begin on Sunday night following the home-coming observance. The Rev. Wilbert Everton will be the evangelist for the week. The pastor, the Rev. Gene Outland, and the church extend an invitation to everyone to attend the home-coming services and the revival.

## Little Creek to Observe Home-Coming

Home-Coming services will be held at Little Creek Free Will Baptist Church, Ayden, North Carolina, October 5, 1958. The program for the day will include Sunday school at 10:00 a. m., worship services at 11:00 and a picnic lunch at 12:15 p. m.

The church extends a cordial invitation to everyone to worship with them on this special day and to enjoy the fellowship around the table, for it will be an excellent opportunity to meet old friends and new acquaintances.

## The Rev. Sheldon Howard Ordained at Kinston, N. C.

The Rev. Sheldon Howard, Newport, North Carolina, was ordained Tuesday, August 26, as a minister in the Free Will Baptist church. The ordination ceremony took place in Kinston Free Will Baptist Church and was conducted by the ordaining council of the Eastern Conference of Free Will Baptists.

Members of the ordaining council who officiated and whose signatures are on Mr. (continued on page sixteen)

Board of Education  
Board of Missions  
Board of Ordination

11:20—Announcements  
11:25—The Hour of Worship  
—Special Music, Host Church  
—Sermon, Rev. Daniel Gaskins  
—Noon, Lunch

### Afternoon Session

1:00—Devotions, Everett Bryan  
1:10—Report of National Association of Free Will Baptists  
1:20—Memorial Service, Charlie Overton  
1:30—Report of State Convention of Free Will Baptists  
1:40—Report of Mount Olive Junior College  
1:50—Report of Free Will Baptist Children's Home  
2:00—Report of Free Will Baptist Press  
2:10—Report of Free Will Baptist Bible College  
2:20—Appointment of Delegates to Various Church Bodies  
2:25—Reports of Temporary Committees  
2:55—Report of Conference Treasurer

3:00—Election of Conference Officers  
3:30—Miscellaneous Business  
3:45—Adjournment

(All speakers are asked to stay within allotted time.)

## Missionary Conference at Swannanoa Church

On October 10-12 a missionary conference will be held at Swannanoa, North Carolina, Free Will Baptist Church. All churches are urged to attend this second missionary conference to be held at this church. The Rev. Raymond Riggs especially urges the churches of the Blue Ridge Association to be sure to attend.

The pastor, the Rev. Wayne Smith, states:

"The conference held last year with our church has meant more to the church than anything we have had yet. It has meant more spiritually. More souls have been saved since the conference than any year in the history of the church. Our offerings have been better than ever before. We now have one full-time missionary, Brother



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** For what purpose did Christ our Lord curse the fig tree? Surely it could have been no fault of this inanimate tree that it had no figs on it at the time He cursed it since it was not the right time of the year for such a tree to bear fruit, yet He cursed it for not producing fruit out of season.—M. Jones, Anderson, Texas.

**ANSWER:** The cursing of this fig tree by our Lord Jesus Christ was, like all His activities of this kind, done for the sole purpose of teaching a lesson needed by His followers. It, of course, was not arbitrary or capricious for Jesus never performed such acts.

It is true that this was the wrong time of the year for figs, but don't forget that this tree was in full foliage, where as apparently other trees were not. The fig tree of Palestine, I have been told, put out its fruit first and then by the time the figs are gone the leaves come. If this is true this tree was an exception since it had not borne that year and since other such trees were without leaves or bare.

This fig tree symbolizes Israel among the other nations. God had dealt with her in an unusual way giving her extraordinary opportunities. Like the tree, it abounded in leaves or trappings in the form of a degraded decadent Judaism. It appears to have fruit, but close divine scrutiny found none. The Pharisees, with their flowing robes and making long prayers on street corners and in public places, might look impressive to those who had no spiritual life; but to Jesus, the discerning Lord, there appeared, as the case was, to be no fruit. He found none worth gathering. All such symbolized by the fig tree's being full of leaves but having no fruit was obnoxious to Jesus. He had rather have a little profession and a little possession displayed in the life of a Christian than much profession and no possession as was true of the religious bigots in His day called Pharisees. "And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it" (Mark 11:14). For ever here is a significant statement. It stands as a warning against having what is called in the New Testament "A form of Godliness without power, an externalism without reality." (See Matthew 21:19.) There shall

forever be no fruit from dead formalism. "Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:5). The cursing or withering forever applies to the outward formalism. The nation Israel in other Scriptures is promised to flourish again not so much in that represented in leaves but in real fruit bearing. "Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matthew 24:32). There is yet a day to come when Israel will acknowledge God's righteous judgment and will confess. "Neither let the son of the stranger, that hath joined himself to the LORD, speak, saying, The LORD hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree" (Isaiah 56:3).

But there is a sense in which Israel will bring forth leaves, but fruit will be seen by those who observe her leaves. (Compare Matthew 24:32 with the thirty-seventh chapter of Ezekiel.)

## THE MAIL BOX

### REQUEST FOR HELP

"I have been taking *The Free Will Baptist* since 1919, and think more of it today than ever before. I have written about 87 articles for the paper. In 1948 my house in Madison, Tennessee, burned, destroying all my papers. Now I am trying to collect some of the articles I have written. Will the readers of the paper who have old back numbers look through them and send me one copy of every paper that has one of my articles in it. God bless all who will help me.

"I am writing a book which I call, *Think on These Things*. I want to get all of the pieces I have written and select the best ones for the book."—Colonel Pendleton, 170 Wharf Avenue, Nashville 10, Tennessee.

If you blow out another man's candle it will not light your own.

A crooked path is the shortest way to jail.

The brook would lose its song if you removed the rocks.

## Superannuation

Wilbert Everton

**A**GAIN October, the month designated in the Free Will Baptist program of North Carolina as *Superannuation Month*, is here. It offers us another opportunity to manifest in our daily life the true Christian attitude toward our fellow man.

I express to you my personal appreciation for everything that you have done for superannuation in the past. But, let face facts, we have just not done what we could have for those who have served us so well. If we are thankful for our church of today, we must remember that God uses the dear ministers on our retirement list to help preserve and perpetuate that which we treasure so highly. Many can praise God for these men who preached the gospel in its purity, to us, because by their preaching many of us were saved from our sin. The served Jesus Christ, in our church, well in the past. I am afraid that many have forgotten their work. May I call your attention to a little story that I have related in some of the meetings of our church in the past.

I visited a farmer one day, and in looking over his farm I saw an old mule in the pasture which looked as if it could not place one foot ahead of the other. I asked the farmer why he did not get rid of it. The farmer replied, "That old mule helped earn my living many years. He served me faithfully. I do not think it would be right to let him go. I shall provide for him food and shelter as long as he lives." I am sure we would do well if we could find in our heart that deep feeling of loyalty to those who have so faithfully served us.

What can you do? You can help meet the needs by making your donation to superannuation as liberal as possible. Be sure that your church or other organization does not overlook this part of our work. We are counting on you to help make sure that this matter is taken up and the people urged to give liberally.

In order to meet the needs for next year we are asking for \$10,000. This budget was adopted by the North Carolina State Convention. How much is your part? If all of our churches will send as much as 25c per member we can meet the needs of this program.

Can we afford to do less? Yet, some will not do even this little. Will you help to make up for some who fail by sending more? Remember we have 19 ministers and 25 widows depending on you. Let's not fail them.

Please send all contributions to: Wilbert Everton, Route 2, Snow Hill, North Carolina.





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### LIVING FOR CHRIST

(Continued from Last Week)

"And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:15).

In continuing with the thoughts begun last week on the above text, I think it will be profitable to direct our minds to some of the things that might be suggested to us by the text itself—that they which live should not henceforth live unto ourselves. This will suggest some things we should not live for.

Henceforth, the Christian will not live in the spirit of belligerence. He will not have the philosophy that might be right in his thinking and actions. Earnest, sober-minded, consecrated Christians will tell that kind of thinking to stand aside. Belligerence does not have the answer to the business of living unto Him.

Again, the Christian will not live in the attitude of greed. There is something far greater than amassing so much of this world's goods for one's self.

Again, the Christian will not live for the pleasures afforded by the world. Experience has taught us that so many times a few minutes of what we call pleasure brings years of remorse and suffering in this life, and destruction in hell throughout all eternity.

And finally, the Christian will not live in complacency. Life is not meaningless, as so many seemingly think. Christianity is not something just for the old and the weak who are ready to die. Christianity is the greatest aim of life for all ages and classes when lived unto Him who died for all, and rose again.

We now come to the important question: What shall we do with our lives? What shall our master purpose be? The answer may come by considering: How shall we know? How shall we proceed? What course shall we pursue that will best accomplish this end? To fully answer those important questions would require much space and more intelligence than I have. But we must act according to the dictates of our better judgment—conscience—regulated by the will of God, if we would

live to the glory of Christ, for it will do no good to see and know the right way and not pursue it.

Some can do what others cannot. The rich man may not have the great talents to argue in defense of the truth, or to light up the darkened minds around him, but he has the means that can sustain those who do have such abilities. He can build churches and endow colleges to the honor of his Lord, and can bear the Word of life to the perishing souls the world over through others whom the Lord may call and send. The poor may have little or nothing to give, but if they will look around they can find something to do. And so, in every condition, there is something for everyone to do, yet success depends upon everyone finding his appropriate duty and not engaging in that which is beyond his reach.

In closing let me say that if what I have said does not move you to follow Christ, to live for Him in the manner required in the text, if you are not constrained to seek the end for which He made you and for which He died—what more need I say, what more can I say, with any hope of success! Everything noble, everything just, everything touching the death of Christ and everything good pleads for the cause now opened before us, and unitedly calls upon all to live not for ourselves, but for Him who died for us and rose again.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Daniel Raspberry Oliver Sr.

There is an empty space in the third pew of the Sherron Acres Free Will Baptist Church, Durham, North Carolina. The hearty "Amen" that once rang out from this corner was silenced at 9:15 on the morning of August 19, 1958. Our heavenly Father saw fit to take our earthly father, Daniel Raspberry Oliver Sr., to be with Him in glory.

For many years he had been a faithful servant of the Lord and member of the Free Will Baptist denomination. He assisted in the organization of Free Will Baptist churches in eastern North Carolina. For the past eleven years he had a perfect record in Sunday school attendance with exception of one Sunday on which the weather was

so severe that his automobile was unable to get through the snow.

His love and devotion to our Lord and Saviour Jesus Christ has been an inspiration and instrumental in leading his children to know the pardon and forgiveness of sin.

Dad was born July 23, 1885, the son of William and Nancy Tripp Oliver. He was married in June of 1904 to the former Pen-nie Mills who survives. He is also survived by seven children, seventeen grandchildren and four great-grandchildren.

We shall miss him but we have the blessed assurance of our heavenly Father that we shall be with him in heaven's glories.

The Family

### Annie Bell Glover

Funeral services were held at the Macedonia Free Will Baptist Church for Mrs. Annie Bell Glover, 70, who died May 23 at her home here.

Mrs. Glover was born in Pavo, Georgia, and was married to Jim Glover, who preceded her in death.

Survivors are two sons, W. J. and Hansel Glover, Monticello; a sister, Mrs. Ida Little, of Indiana; four grandchildren and one great-grandchild.

Rev. Hughie Long and Rev. J. L. Hunter officiated at the service, with Rev. W. Wages conducting graveside services at Salem Cemetery in Thomas County, Georgia.

Active pallbearers were: B. M. Yates Jr., Fred Stokely, Arthur Curtis, Jerry Grubbs, Sutton Wimberly and Judge Shuman.

Honorary pallbearers were: J. B. Taylor, F. A. Johnston, L. S. Raley, Jack Stokely, Prentice Pruitt, W. J. Bullock, Alfred Foster, Rev. W. L. Byers, W. T. Fullford, T. R. Hodges, Robert Fountain and M. B. Carrin.

Wilkins Funeral Home was in charge of arrangements.

Mrs. C. A. Tullford Sr.  
Monticello, Florida

## Subscription Honor Roll

Oak Grove Church, Newton Grove, N. C.	7
Mrs. J. J. Blizzard, Deep Run, N. C.	14
Mrs. Lester Hall, Newport, N. C.	5
M. B. Hutchinson, McArthur, Ohio	5
D. F. Chambers, Kenansville, N. C.	5
Mrs. R. L. Gaine, Bladenboro, N. C.	6
W. A. White Oak Church, Macon, Ga.	5
Rev. C. L. Patrick, Walstonburg, N. C.	7
Mrs. Lester Mills, Greenville, N. C.	19
Rev. C. J. Harris, Greenville, N. C.	7

The Rock of Ages is the one rock the geologist must leave unturned.

Bringing souls to Christ in some churches is like baking biscuits in a refrigerator.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Current Enrollment Sets Record

Final registration at Mount Olive Junior College for the fall semester is announced by Josephine H. Ricks, registrar, who reports a total of 143 students enrolled. Of this number, 105 are in the junior college division and 38 are classified as special and adult students.

The current enrollment is a record for Mount Olive Junior College, which began operation in Mount Olive in 1954 with 22 students.

## Convention Pledges Full Support

Mount Olive Junior College has been assured by its sponsoring body, the North Carolina State Convention of Free Will Baptist Churches, that it has the full support of the convention in its plans for an improved and enlarged program of educational service, President W. Burkette Raper says.

In annual session at Middlesex, North Carolina, the convention unanimously approved the report and recommendations of the college and authorized a record budget of \$178,000 for operational expenses and payment on property already acquired by the college.

The convention also voted to inaugurate a special endowment fund for Mount Olive Junior College by requesting that each of the 400 Free Will Baptist churches in North Carolina send a contribution for this fund with its regular report to future sessions of the convention, beginning in 1959. Next year the convention will hold its annual session at Mount Olive Junior College.

The Board of Directors of the college was enlarged with the addition of two out-of-state representatives, the Rev. Daniel F. Pelt, president of the Florida State Convention of Free Will Baptist Churches; and the Rev. Fred S. Powers, moderator of the South Carolina Conference of Free Will Baptist Churches. Also placed on the board were two North Carolina laymen, W. P. Grant, farmer and civic leader of Goldsboro; and E. L. Jones, merchant and farmer of Walstonburg. Future sessions of the

convention will add additional members to the Board of Directors until the present number of twelve is increased to eighteen, President Raper explains.

A drive to raise funds for Mount Olive Junior College, known as the Loyalty Fund Campaign, is currently being conducted in Free Will Baptist churches throughout North Carolina. A special session of the North Carolina Convention held at the college in January requested that each church contribute \$3 per member annually to the college.

## Loyalty Fund Report

### MOUNT OLIVE JUNIOR COLLEGE

September 9—September 22

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the weeks of September 9 through September 15 and September 16 through September 22. The total amount received to date is as follows:

Total Previously Reported	\$ 7,354.84
Received This Period from:	
Free Will Baptists	\$2,533.36
Friends	379.00

Total for the Weeks 2,912.36

Total to Date \$10,267.20

All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Holly Springs Church	\$143.00
I. W. Swindell	100.00
N. C. State Convention	137.00
S. W. McCoy Jr.	100.00
In Memory of Emmet Taylor	100.00
Miss Verdie Davenport	100.00
N. C. State Convention	
(Loan Fund)	250.00
Calypso Plywood Company	100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomina-

## Inspiration

Jack Claggett

The little old church that stands all alone  
Was quiet, as I passed it that day.  
There was no choir, no ring from the bell  
No people were kneeling to pray.

But I heard the sound of a life within,  
That had long since passed away.  
But yet it was there, calling to me,  
As I listened, I heard a voice say:

I'm no longer crowded on the day of the  
Lord,  
Perhaps I'm no longer in style.  
But God put me here a long time ago,  
And I've been here quite a while.

I've tried to tell people the Word of the  
Lord  
That they might know their soul's destiny.  
I've seen them come and I've seen them go,  
Out to eternity.

Oh! the battle that rages inside of a man,  
When he's called by the Word of the Lord.  
Oh! the victory that's won, when his heart  
is made clean,  
By the edge of the Spirit's sword.

My service here is almost through,  
I've brought much joy to men.  
Many have knealt here to lose their life,  
That they might find it again.

I've called you here to let you know,  
That there is still much work to do.  
Many souls must be born to the family of  
God  
Before our job here is through.

I'm sending you out with a word of advice,  
Let it dwell richly in you.  
Hold Jesus only as the way into life,  
Cause no other way will do.

I left that church with a song in my heart,  
Renewed strength surging within.  
I'll never forget the moments I spent,  
In that old church, talking with Him!

(Note: The above poem was written by an ex-Marine who is now a student at Columbia Bible College. The inspiration came while the author was visiting an old Negro church which has not been in use for many years in Pamlico County, North Carolina.)

tion. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson  
Campaign Director



# NOTES — AND — QUOTES

By J. C. Griffin



(Continued from Last Week)

"Several times I rallied, only to fall again. Thus, time went. My children grew and aged. I took my oldest boy out of school—put him to work in a mill, in which he was tangled by the machinery in a few days, and brought home so mutilated as to be beyond recognition. This my wife told me, or I was too drunk to know. Here, Mr. Culpepper, was another awful hatch—and how the chickens did come home to roost! To think of my past, to look at the present, to dare guess at the future, would drive me wild, and drive me to drink.

"I had to take my other boy out of school. He worked in a saw mill for a year or so, supporting the family, such as it was. My little girl did the housework and waited on a helplessly invalid wife. I drank, of course. One day my son came home with one hand amputated, having gotten it crushed under a falling log. Here was another bad hatch, Mr. Culpepper.

"My boy went off on a visit, and did not return for several months, and I suspect he was tramping and drinking, for he was rapidly falling into my ways. While he was gone, one night, my fourteen-year-old girl ran off with a man who had a living wife, and kept a liquor shop, leaving me the most drunk and her mother ill. But, alas, she left it for a hotter one. The man took her to a brothel under a deception and promise of a speedy marriage. Here was another awful hatch, Mr. Culpepper.

"My boy came home, learned the facts about his sister, went down and into the parlor and shot the man dead, then brought his ruined sister home, and was taken to jail. A long trial followed, and no money. A life sentence was imposed. I stood by while my boy with lashed hands, wept and kissed his mother goodbye, then his sister. My wife did not shed a tear. She had quit crying of late. The fever of brokenhearted sorrow had burned across the deadline, and left every gland of sympathy parched to a crisp. He did not say goodbye to me—but gave me a look which I knew meant: 'Son-cursed father, you did it all.' Here was another awful hatch, Mr. Culpepper.

"I won't keep you listening much longer. They took my boy off to prison, and I cele-

brated the event by getting drunk. I lay in a stupor at the groggery a day or two, sobered up a little, and tramped towards home. On the way I learned that while putting on the stripes my boy had killed himself, and that the remains had been shipped back. My dead boy greeted me when I went in, and here, Mr. Culpepper, was another awful hatch.

"I am done—only this: my wife died that night. She did not leave a message; did not give a forgiving look or dying word; did not speak to or of our daughter, over whom the midwife stood in one corner of the room. I did not cry. I think I was glad she was at rest. I wanted more rum so bad I could not analyze any other pang.

"My daughter died the next morning, but her illegitimate babe lived. The neighbors came and viewed with curious, wistful sorrow, my cabinful of dead.

"The last egg had hatched, Mr. Culpepper, and an awful hatch it was, too. I was numb to the situation. I couldn't quite tell whether I cared or not. I was not quite sure it was real. A kind woman asked me if I had had anything to eat that day. I don't think I had eaten for three, but I told her I was not hungry. Finding nothing at all in the house, one looked at me and at my poor, dead wife, and asked if I didn't think she starved. I had not till she thought of it, and told her I guessed so. I left the house for rum, rum, rum, Mr. Culpepper. When I sobered up again and went home, it was vacant, and only about thirty steps away, in full view were the fresh graves. I sat down on the steps and looked at them until the sun went down and the stars came out and the moon arose. Sleep had bidden me adieu. I just sat and looked. There were shadows about me, but I liked them. A screech owl quavered in a vine over my head, but it sounded so much like I felt, as to be welcome. My boy's dog, so lean, wobbled up and licked my hand. That friendly lap awoke one pungent memory. I think I thought, I am sure I felt, a natural throb in the spot where my conscience used to be. Wife's beautiful maltese crawled shyly under my arm and into my lap. I am sure I felt and thought. Memory awoke! The starving dog wobbled over and lay down as near his dead master as possible. They saw him and went over and seemed to try and comfort him, then mounted the fence and looked down on the graves. I went in and stood by them, then opened the gate and let the dog in, lifted the pet off the fence and we three drew near our dead. The moon was high and cold, but I was alive and the past was real. I saw and felt; I keenly remembered and felt everything. My boyhood, my boyhood home, my sweetheart days, my happily married life, all came back. I counted every chicken, as they came flapping home

to roost, as I lay with my head resting on my wife's grave. I was sober, Mr. Culpepper, as I summed up the awful liquor hatch of my life. Near day, I must have fallen asleep. When I awoke, the sun was shining, the dog was dead and so were my ideals and my hopes. The cat was gone and so were my loved ones, and my dear home. I buried the dog in a shallow grave. Yes, Mr. Culpepper, you meant me when you said, 'Liquor eggs always hatch a bad brood.'

The poor old man, with marks of nobility and the inebriate's scars strangely mingled on his high brow in his shuffling gait, bade me goodnight and went back to sleep near his dead. As he left, he said, "I forgot to tell you that I have never wanted a drink since that night, but it don't make any difference, for it came too late to do any of them any good. Preach wherever you go on liquor eggs and what they hatch out. Goodnight, Sir."

I stood and looked after this poor lover of liquor; this poor victim of the vine; this poor rum rowdy; this poor gorge of gin; this old bundle of real pain, through champagne; old wizard of wine; this mobster of the liquor money mongers; this doggerly drenched, ditched, down and out dupe of the devil, until I said, taking a carnal view, "This man embodies cause sufficient for raising an army of men, women and children, and putting powder and lead into their hands, with orders to march and hunt and shoot until every murder mill has been closed and every degraded vendor has abandoned his house of iniquity—has gone out of the body-debauching, pocket-depleting, home-wrecking, woman-degrading, church-depleting, soul-destroying business.

Taking a Christian view—that calls for a hundred million barrels of prayer—a sermon from every preacher in God's wide world, the presence of every angel about God's throne, and every volt of pity shot from the bursting heart of the Son of God, when His great life went out in one great burgling groan, "Father, forgive them, they know not what they do."

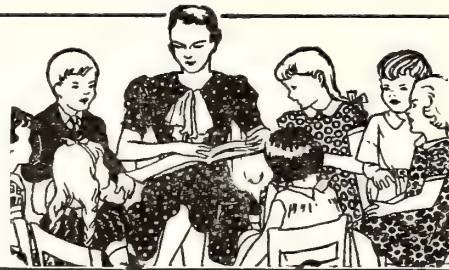
There is power in the name of Jesus, because He died on the Cross for guilty sinners. Because Christ was punished for the sins of us all, God is more than delighted to forgive us our sins, and to cleanse us from all unrighteousness. "He that converteth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13). "... the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). "... God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ... He that believeth on Him is not condemned: ... " (John 3:16, 18). Trust Him now! Trust Christ now! Now is the accepted time.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### MYRTIE'S NEW KIND OF JOY

Jennie A. Staplin

**H**ERE, it's every bit done," Myrtie held up the pretty little skirt she had just completed. Every basting thread had been removed and every tiny wrinkle had been pressed out. "See, Mother, isn't it nice? Who would ever think it was made from a common feed bag?"

"It is nice," Mother nodded approvingly. "You have done very well, dear. I'm sure Miss Smith will give you a good mark on it. It isn't the material that counts you know, but your careful sewing and following your pattern. Since you have done so well with this I will buy you some better material today when I am shopping and you can make another."

"Really, Mother? Oh, you're so good! I'm so glad I took sewing this semester. I'll soon be able to make all my own clothes. Miss Smith says it will cut the cost of one's wardrobe in half. She ought to know for she has always sewed."

Myrtie got her credit and proudly wore her new skirt. It made her very happy to hear the nice things said about it. As she hurried home her mind was full of new plans for more sewing for herself. Now take the material Mother had promised to buy, if there would be enough she could add a ruffle to the bottom. So many were wearing ruffles. Some were trimmed with lace or tiny embroidery edging and some with braid. She would have to see the material first to know just which would go best with it. Then when this second skirt was finished maybe she could try a whole dress. Could she really! She caught her breath as the vision of a new dress filled her mind and she did not hear the tap, tap of a cane warning her of the approach of a blind person. She turned a corner quickly and bumped into a blind girl almost throwing her off her feet.

"Oh, I'm so sorry," she gasped as she caught the girl's arm quickly and kept her from falling. "Did I hurt you?"

"No, just scared me a bit," the blind girl tried to smile. "I'm not used to going alone to school but Mother's in the hospital and there's no one else."

"Let me take you home." Myrtie took her arm and walked along with her. When

she learned where she lived, she exclaimed, "Why I can call for you each morning. It isn't much out of my way."

"Oh, if you only would I would be so glad," Julie, the blind girl answered. "You can't realize how hard it is going alone, never sure what your next step will take you into. If it were not for the fear of losing my credits for this term I would never do it."

"I'll come then," Myrtie promised as she left Julie at her door.

The material for the new skirt proved to be all that Myrtie could wish for. She could hardly wait until she had finished the supper dishes before she got out her pattern and laid it carefully on the goods, pinning down each piece. "Oh, Mother, you got enough for a ruffle didn't you? How did you guess I wanted a ruffle?"

Her mother laughed. "I saw lots of pretty skirts today and many of them had ruffles. Some were trimmed with embroidery edging so I got enough for yours."

"Oh, Mother, you make me want to just stay home and sew!"

"You must not neglect your other studies just because you would rather sew. Giving your time to one thing at the cost of another never pays."

"I know, Mother."

Myrtie found it hard to lay aside her sewing even to go to bed that night. True to her word she stopped for Julie next morning. The school for the blind was not far from her own.

After school she found Julie waiting for her. The girls fell into step together but were somewhat quiet. Myrtie was afraid to talk about the things she could see for fear of making Julie feel bad because she could not see them so Myrtie began talking of her studies and soon she was telling all about her sewing class and her two new skirts.

Julie gave a sigh as she said, "It must be wonderful to be able to sew and make things."

Myrtie noticed then for the first time the heavy wool skirt that Julie wore and wondered if she had been wise in talking as she did.

By Thursday night the new skirt with

its pretty ruffle and edging was finished. Myrtie was so proud of it. She wanted to wear it to school and show it to Miss Smith but her mother said "no."

When Myrtie called Friday morning Julie she noticed that Julie still wore the heavy wool skirt. Was it the only one she had, she wondered? Myrtie wished she would wear something else, it made her feel uncomfortable just to see her in it. She wished Julie had a new skirt like hers. "Give her yours then," something seemed to whisper, "You've got others much better than the one she is wearing."

"Oh, I couldn't! Not my new one with the ruffle and edging that I made myself. Besides, Mother would never let me do that. Why, she bought it for me, and how would she feel if I gave it away?" Myrtie was having a real argument with herself as she walked beside Julie. Julie's skirt looked heavier and shabbier than ever. It made Myrtie feel so uncomfortable. She almost wished she had not met Julie. She quieted that thought out of her mind for she made her feel ashamed to think that she, a Christian, should even think such a thing. A Christian should always be ready to help anyone.

As Myrtie bade Julie good-by at her door that night she asked, "Where do you go on Sundays?"

"To the hospital to see Mother. Father goes with me. Mother may come home soon now. She is anxious to get back though she is still too weak to do anything. She thinks she might sew a little or do some mending. I can manage the housework with Father's help but I cannot see to it and we need so many things."

"I'll be seeing you Monday morning then," Myrtie turned and hurried home.

Sunday morning when Myrtie picked up her new skirt to put it on she still felt troubled. Her joy in her new skirt had vanished somewhat. All she could think of was Julie in that heavy skirt going to the hospital. She picked up her other skirt, the one made from the feed bag, and looked it over. If it were only fresh enough she would like to give it to Julie. It would be good enough—much better than the one she was wearing.

"But God gave His best when He gave Julie started, remembering that was what the preacher had said last Sunday morning in his sermon. Myrtie remembered it because she had wondered how God could love when it was for sinners who did not love Him one bit. She stood still just thinking. Strange she should remember such things at this time. Did God want her to give her best too? Her new skirt? She caught up the skirt and crossing the hall entered her mother's room.

"Mother, would you mind very much  
(continued on page sixteen)



# Woman's Auxiliary Department

Editor: ALICE E. LUFTON (NOTE: Please send all news items direct to 108 Pollock Street The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Western Conference Woman's Auxiliary Convention

Holly Springs Free Will Baptist Church  
Johnston County, North Carolina  
Wednesday, October 1, 1958

Music Director: Mrs. Lille Mae Sasser  
Arist: Mrs. Isham Phillips  
Theme: "Fields White Unto Harvest"  
(John 4:35)

### Morning Session

- 8:30—Registration
- 9:00—Congregational Hymn, "Make Me a Channel of Blessing"
- Devotions, Mrs. W. E. Renfrow
- Congregational Hymn, "Take My Life and Let It Be"
- Welcome, Mrs. E. G. Holland Jr.
- Response, Mrs. H. J. Corbett
- Congregational Hymn, "Let Others See Jesus in You"
- "Fields of Personal Evangelism," Mrs. B. L. Shook
- Special Music, Mrs. James Earl Raper
- 9:30—"The Harvest of Our Youth," Rev. Michael Pelt
- 10:00—Lunch

### Afternoon Session

- 1:00—Congregational Hymn, "Send the Light"
- "Fields of Home Missions," Mrs. N. B. Barrow
- Special Music, Holly Springs Church
- "Fields of Foreign Missions," Mrs. L. E. Ballard
- Report of Committees
- Benediction

## Cape Fear Woman's Auxiliary Convention

Convening with Wooten's Chapel Free Will Baptist Church, Garner, North Carolina, October 8, 1958.

### PROGRAM

Theme: "Our Supreme Task—Missions."  
Scripture: "... he that hath not the son of God hath not life" (1 John 5:12).

### Morning Session

- 8:30—Registration
- 9:00—Devotions, Mrs. Clyde Clearman

- Introductory Business Period
- Report of Children's Home
- Dramatic Reading, Miss Genevieve Johnson

- 11:40—Morning Worship Service
- Solo, Mrs. Larry Brown
- Message, Rev. Ronald Creech
- 12:30—Recess for lunch

### Afternoon Session

- 1:30—Devotions, Mrs. Clarence Woodall
- Report of Mt. Olive College
- Report of Free Will Baptist Bible College
- Business Session
- "Our Missionaries in Japan and Alaska," Mrs. Carl Dudley (Illustrated with Slides)
- 3:00—Adjournment and Benediction

Ayden, N. C.—The Woman's Auxiliary of Little Creek Free Will Baptist Church held its regular monthly meeting on Monday night, September 8, at 8:00 o'clock in the home of Mrs. J. B. McLawhorn. The opening hymn was sung prior to the Scripture reading by Mrs. William Earl Stocks, followed with prayer by Mrs. Elmer Dail.

Those taking part on the program were Mrs. Lester Dail, Mrs. Heber Cox, Mrs. J. B. McLawhorn, Mrs. Elmer Dail and Mrs. Carrie Stocks. The minutes were read and approved. Twelve members were present for the meeting. After the business session, the hostess served delicious refreshments.

Four Oaks, N. C.—The Woman's Auxiliary of St. Mary's Grove Church met September 10 at the home of Mrs. Brookie Pope. The group voted to have a sweet sale which was held September 18. Proceeds of \$72 will go into the building fund. The next meeting will be held with Mrs. Pearl Lassiter.

Arapahoe, N. C.—Circle No. 2 of the Woman's Auxiliary of Arapahoe Church met with Mrs. Harrison on Monday night, September 15. Following the opening song, Mrs. Luther Wiggins led the group in prayer. Those presenting topics for the evening were Mrs. Noah Rice, Mrs. Edwards and Mrs. Arthur Phipps. The importance of family altars in the homes, proper training of children and consistent Christian living were discussed.

There were 10 members present. The

circle gave \$25 on the parsonage debt, and also raised money to purchase a gown for a sick member. Three members reported that they sent cards, seven gave money, two sent trays, one gave flowers, six made sick visits, eight read the Bible daily. The group was then dismissed.

Selma, N. C.—The Woman's Auxiliary of Selma Original Free Will Baptist Church held its monthly meeting on Monday night, September 15, at the home of Mrs. W. H. Woodall with Mrs. Clifton Johnson as hostesses. The meeting was called to order by the vice-president, Mrs. Kenneth Brown. There were 14 members and 4 visitors present. Following the opening song, Mrs. W. C. Sasser led the group in prayer.

During the business session the roll was called and the minutes and treasurer's report were read and approved. Mrs. Albert Braswell and Mrs. Annie Aycock were appointed as delegates to the district convention at Holly Springs Church on October 1. The group decided to send \$10 to the Bible College at Nashville, Tennessee.

Mrs. Roy Crumpler had charge of the program. The Rev. Norman Adams, pastor of Kenly Church, told the group about the Bible College. He pointed out that the one purpose of the college was to train each person to be a better servant of Christ. He explained that the college is Christian because the students and teachers are Christians, and also because everything is done according to the Christian motive. He emphasized the great need for Christian workers today in every field and then closed his remarks with prayer.

During the social hour, punch, nuts and cookies were served by the hostesses.

## Because I Am Happy

In the north of Bonnie Scotland a fisher lad who had recently turned to the Lord and found peace, was singing a hymn heartily while at work.

Another boy said to him, "Why are you singing?"

"Because I am so happy," he replied.

"Why are you happy?" was the next question.

"Because I am converted," came the ready answer.

"I wish I could be converted, too," said his questioner now.

And why should he not be? The saving grace of God is for all. None need stay without the Saviour. And so the fisher lad found Him, and soon he could join the singing and rejoice that his sins were forgiven and that Christ was his Saviour and Lord.

Can you?—Publisher Unknown.



## Prayer and Praise Letter

September 5, 1958

Dear Friends:

"As we near the shores of the Dark Continent our heart is enlarged as we think of the challenge that lies ahead. The initial days of any work are always important. As we meet with the missionaries to make plans for laying the foundation please remember to pray that each of us may have spiritual discernment, and mutual agreement as to procedure. A mistake in the beginning could mean tragedy in the future."

These words were penned by the Rev. Raymond Riggs, general director of Free Will Baptist Foreign Missions as he was enroute to Africa last month. By the time that you receive this letter we trust that our first mission station will be firmly established in the Bondoukou Circle of the Ivory Coast, French West Africa.

The word *circle*, in no way, means that the area is circular, it is merely an area which is put under the care of the French commander there. This being the area from which the American negro slaves came, the people's features and stature are just the same as the American Negro.

Very little medical care has been provided for these 185,000 men, women and children who are without Christ. Educational facilities are extremely limited. A very limited proportion of the men have made use of available education provided by the government in conjunction with local chiefs. The tremendous majority of the people are still completely illiterate.

What a prayer challenge this presents! The Rev. and Mrs. Lonnie Sparks together with the Rev. and Mrs. Dan Merkh are our first missionaries to this area. However, the challenge has already gone forth to the ministers of our denomination to build the second mission station here to be called the Shepherd Station. Several of our preachers have already responded with their one hundred dollar gifts. Remember, one hundred dollars, will do the job of erecting the Shepherd Station.

*Ninth Missionary Conference:* If it is at all possible, you will not want to miss this ninth Missionary Conference to be held Tuesday and Wednesday, October 7 and 8. The National Woman's Auxiliary Workshop will be held in conjunction with the

Missionary Conference and will begin at 7:30 p. m., Monday, October 6.

In addition to Miss Laura Belle Barnard and the Rev. and Mrs. Carlisle Hanna, returned missionaries now on furlough, the Missionary Conference will feature these speakers: Rev. Harry Staires, Rev. Homer E. Willis, Rev. Raymond Riggs, Rev. Rolla Smith, Rev. and Mrs. Melitino Martinez, Rev. Louis H. Moulton, Rev. J. P. Barrow, Rev. and Mrs. Arthur Billows, Rev. Reford Wilson, Dr. L. C. Johnson, Rev. Willard Day, listed here in the order of their appearance on the program. Music for the conference will be directed by Mr. Ross Dowden of the Bible College in Nashville.

The Rev. Thomas Willey Sr., writes: "I arrived in Miami, Florida, last week from Brazil having traveled over 25,000 miles and interviewed leading Christian statesmen who are very sympathetic and interested in helping us meet the challenge of the great growing republic of Brazil. My purpose was to study the most economical and direct route into Brazil for future travel of missionary personnel. I went down the west coast of Lima, Peru, and through Bolivia to the border of Brazil. We certainly feel that the Holy Spirit very definitely went before us. . . . I regretted leaving Brazil but there was nothing further in a definite line that could have been done until our missionaries have finished language school. I am greatly encouraged with our national pastor and our students that are entering language school this fall in Londrina. I feel a deep burden for Brazil and thrill at the possibilities that are ours. . . ."

An important question: This paragraph was printed in the digest of reports which many of you received at the National Convention in St. Louis. It is repeated for the great number of you who were not able to attend the convention. "Many have asked the question, 'How much of my missionary dollar actually gets to the foreign field?' According to the disbursements listed in the auditor's report, approximately 78% was disbursed to foreign field expense. This means that 22% was spent in the administration work at home. Of course, as long as we have to spend money in promotion in order to get our people to support foreign missions, we expect to pay more overhead."

Many of our people in recent weeks and months have made pledges to support foreign missions. Each dollar given is an in-

vestment in eternity. May God help us to be faithful in our giving, faithful in our praying, faithful in our overall stewardship. Remember the supreme task of the Church is to get the gospel of Christ to every creature—red and yellow, black and white, and are precious in His sight.

Pray earnestly for our six fields of service Africa, Brazil, Cuba, India, Japan, and Spain. Pray for Brother Riggs' safe return from Africa. Call each of our missionaries by name as you pray. Pray for those of us who labor here on the home front.

Waids arrive in Japan: Rev. and Mrs. Herbert Waid and children have arrived safely in Japan. They enter language school September 13. They desire your prayers and would appreciate a letter. Their address is Rev. and Mrs. Herbert Waid, 2-726 Denchofu, Tamagawa, Setagaya Ku, Tokyo, Japan.

Sincerely in Christ,

Louis H. Moulton

Promotional Secretary

## Financial Statement

### BOARD OF FOREIGN MISSIONS

August, 1958

Cash in Bank, August 1	\$17,964.67
Receipts	12,220.66

Total to Account For	\$30,185.33
Disbursements	12,295.37

Cash in Bank, August 31	\$17,889.96
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### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 2,451.39	\$ 2,048.61
Ariz.	300	83.08	216.92
Ark.	4,500	2,659.34	1,840.66
Calif.	4,200	2,376.00	1,824.00
Fla.	3,000	1,852.11	1,147.89
Ga.	5,000	4,568.01	431.99
Ill.	5,500	3,568.11	1,931.89
Ky.	3,500	2,307.64	1,192.36
Maine	300	147.00	153.00
Mich.	20,000	9,498.57	10,501.43
Miss.	3,000	1,424.87	1,575.13
Mo.	12,000	7,040.70	4,959.30
New Mex.	300	256.08	43.92
N. C.	30,000	23,577.02	6,422.98
Ohio	5,100	3,083.59	2,016.41
Okla.	7,800	6,175.66	1,624.34
S. C.	6,500	5,216.91	1,283.09
Tenn.	12,000	7,496.52	4,503.48
Texas	5,500	3,433.32	2,066.68
Va.	6,000	4,201.33	1,798.67
W. Va.	4,500	1,348.89	3,151.11
Misc.	9,715	2,121.49	7,593.51

Totals	\$153,215	\$94,887.63	\$58,327.37
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# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



told the diverse results of the mission of Jesus. A stumbling block and an offense to some, it would be the inspiration of a new life to others; and with her own blessedness would mingle anguish unspeakable. In the issue the deepest needs of many souls would be excited and met and men's hearts would be probed, enriched and satisfied."—*Pcloubet's Select Notes*.

4. Men like the prophet, Isaiah, who lived many centuries before Christ, were far in advance of the narrow, selfish Jewish schools of thought in Christ's day. They had visions of God's embracing of all Gentiles. This the Jews could not see while Jesus taught in their towns and villages. The hardest lesson for the apostles and early teachers in the Church to grasp was the fact that Jesus came to save all men. Simeon's saying, "Thy salvation, which thou hast prepared before the face of all people," literally means, "All people are included in God's plan of redemption." Even though the Jews as a whole were unable to see this full, free admission of the entire Gentile world into the Kingdom of their God, Simeon, along with the prophets of old, was able to catch the vast vision.

Having seen the Lord's Christ, Simeon besought the Lord to let him die in peace. His greatest hope in this life was realized, and he was ready to quietly pass on to the next world. In his deep expressions of praise, Simeon spoke of Christ as the glory of Israel and as a light to the Gentiles. Those who know Jewish prophecy are well aware of the ultimate glory that Jesus will bring to bear on Israel; and those who are acquainted with Church history, also know something of the light that Jesus has brought into the Gentile world.—*The Advanced Quarterly* (F. W. B.).

5. The Union of the Divine and Human—Although Christ was both divine and human, He was but one person, not two. He appears among men as one person and He always talks and acts as one. He uses the personal pronouns I, My, Me, as any other person would. The Scriptures nowhere intimate in any way that He was two persons with two centers of self-consciousness and volition. On various occasions He manifested His humanity and His divine power in close connection, yet appeared as one person. He arose and stilled the tempest after sleeping in the storm, and He wept at the tomb of Lazarus and then brought him forth from the grave. The divine and the human in Christ were not mingled in such a way as to make a Being who was neither the one nor the other. Rather, He was a perfect man in every particular, yet was truly divine also. The very fact that it was possible for the divine Son to become a human person helps to show us how fully we are made in the image of God.—*Selected*.

flect it (Matthew 5:14-16). — *The Defender*.

### III. ADDITIONAL TRUTHS

1. No one can understand the gospel in its entirety unless we take stock of the Old Testament background. There God had made known His covenant to Israel and given the hope and promise of the Messiah. By Messiah is meant God's anointed or leader-king. Hebrew prophets spoke much of this Coming One and the remnant in Jewry looked forward to His coming. He was the fulfillment of the hope of the centuries. If some thought of Him as a military commander to defeat the enemies of Israel, they misread part of their Scripture, which also spoke of His suffering as a prelude to His glory. Here in this story are two of the remnant who believed and received much.—*The Gist of the Lesson*.

2. At the very same time when Mary and Joseph were on their way to the temple to dedicate the first-born of Mary, Jesus, the Holy Spirit moved Simeon to go to the temple. Simeon knew not why this strange leading of the Holy Spirit; but he, being faithful to God's leadership, went as God directed. However, all was clear when he saw the Infant in Mary's arms. It was at this moment that another revelation came to him—he was looking at the Lord's Christ, his long-awaited salvation. Taking the Child in his arms, Simeon began to praise God in poetic phrase.

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation" (Vv. 29, 30).

The aged Simeon was now both thankful that God had permitted him to live long enough to see the Christ and ready to die in the peace of that sight. It is not known how much longer he lived, but is certain that, living or dead, he was at peace with God as all those who come to God through Christ.—*The Bible Teacher* (F. W. B.).

3. Nothing is known of this aged saint, except what is here recorded by Luke. He is described simply as righteous and devout, as looking for the Messiah, and is moved by the Holy Spirit to believe that he would not die before he had seen the Messiah. "Guided by the Spirit to the courts of the Temple, he no sooner saw Jesus there, than the words of the famous Nunc Dimittis rose to his lips. Whilst Mary was wondering at the meaning of such words, Simeon turned to her and fore-

## The Messiah — Fulfillment of Hope

(Lesson for October 12)

Lesson: Luke 2:25-35.

Golden Text: Luke 2:30-32.

### I. INTRODUCTION

The story of Simeon is unique. The only things that we know about him are those recorded in this story. Luke is the only one of the Gospel writers to record it. It is interesting to consider again the fact of Luke's representing Christ as the perfect Man and his carefulness to record human interests and details which show Christ's concern for all men.

In order to understand the instances recorded in our Printed Text, the student should read the first twenty-four verses of this chapter which record the birth of Christ.

The fact of Mary's and Joseph's being poor is evidenced by their sacrifice which was a pair of turtledoves or two young pigeons. Had they been even fairly wealthy, they would have offered an animal. God, however, is not concerned with the greatness of the gift, but the personal sacrifice and love demonstrated by the giver.—*The Bible Student* (F. W. B.).

### II. HINTS THAT HELP

1. In the meeting of the aged saint Simeon with the young Child who had come to redeem the world, extreme youth and extreme old age met in a fascinating manner.

2. The Christ is the same yesterday, today and forever. His days may not be numbered. But so far as His sojourn in the flesh is concerned, He was a little Child.

3. How the heart of this aged, inspired messenger must have been stirred as he looked into the face of this young Child.

4. What love must have filled his heart, that thanksgiving to God that at last His precious promises of redemption were about to be fulfilled.

5. The natives of arctic regions put on their holiday attire and enthusiastically welcome the returning sun when, after months of absence, he again revisits them with his rays.

6. How much more should we rejoice in the light of "the Sun of Righteousness." When Christ gives us light, we must re-



## Myrtie's New Kind of Joy

(continued from page twelve)

I gave this skirt to Julie?" Two big tears stood in her eyes as she looked at her mother.

"No, my dear, no indeed! It would just make me happy for my girl's unselfishness. Tell me about it," and her mother held Myrtie and the new skirt close.

Myrtie told her all, even about the sermon. Her mother nodded understandingly. "That is right, dear. The truths brought out in sermons are for us to follow today. When God spoke to Moses and told him what the people were to do, He expected them to obey. When they did He blessed them, if they refused He punished them. God expects us to do whatever we know to be right. He tells us in His Word that if we know of some good we can do and do not do it, it becomes sin to us. God will always punish sin."

Myrtie hurried over to Julie's with the new skirt and helped her put it on. Julie's face just glowed as she felt the freshness of the material and realized how light and cool it was. She listened with a happy smile as Myrtle described the pretty ruffle with its tiny edging. Then Myrtie saw the father's pleased look when he saw Julie. The skirt was very becoming and she did look so nice.

Myrtie was very happy as she left for Sunday school. It was a new kind of joy that filled her heart, the kind that sinks away down deep and keeps bubbling up and making one feel glad all over again. She felt it all through Sunday school and as she listened to the sermons, too. It paid to listen to the sermons, she had learned. Just think if she had not listened to the sermon the Sunday before she might never have learned of this new kind of joy that comes from giving up something for another! That kind of joy was the kind Jesus spoke of so much. It is the kind that missionaries have when they give up their comfortable homes and go out to heathen lands and go without so much in order to give these heathen people the gospel.

Myrtie was happy all week. One day her mother handed her a package. In it was material for a whole dress. She hugged the package and her mother at the same time.

"I'm getting back more than I gave," she exclaimed. "It makes me remember one of my old memory verses, 'He that hath

## NEWS NOTES

(continued from page seven)

Howard's ordination certificate are the Rev. John W. Alford, Morehead City; the Rev. David Hansley, Kinston; and the Rev. Elbert Edwards, Chocowinity.

Mr. Howard will serve as pastor of the Gethsemane Free Will Baptist Church, Tuscarora, and the Friendship Free Will Baptist Church, near Trenton. He began his duties at those churches recently.

Mr. Howard is a graduate of Newport High School, attended Mount Olive Junior College and Atlantic Christian College. A member of the Holly Springs Church, Newport, he has been licensed as a minister for two years.

His wife is the former Hilda Boykin of Wilson. His parents are Mr. and Mrs. Jesse A. Howard, Newport.

### John Thomas Yearly Meeting Has Thirty-Sixth Session

The John Thomas Yearly Meeting of Free Will Baptists met September 12-14 at historic Rugby Church, Coeburn, Virginia.

This association is composed of five quarterly meetings namely: Dickenson County (Virginia), New Durham (Virginia), Tri-State (Virginia), Letche County (Kentucky), and Hamilton County (Ohio).

The first church in this movement was organized at Rugby in 1876 by Rev. Elias Hensley from North Carolina. The Rugby Church is finishing a beautiful new brick building with a Sunday school annex, and has a full schedule of services. Rev. E. M. Rose is pastor. There are approximately 100 churches in this association, covering a large geographical territory. At the present time, they are not members of any state association.

Officers of the yearly meeting are: Rev. Alva Dingus, moderator; Rev. Albert Dingus, assistant moderator; Rev. Lester Able, treasurer; and Mr. Everett Johnson, clerk. The next session will be held at Burdine Church, Jenkins, Kentucky.

Special speakers at the meeting were Dr. Homer E. Willis, Nashville, Tennessee; Revs. E. M. Rose, Ben Powers, and Monroe Hubbard.

pity upon the poor lendeth unto the Lord,' and you used to add, 'And the Lord always pays big interest.'"

The following new churches invite visitors to all their services: *Harrison Avenue Free Will Baptist Church*, Rev. Robert Madden, pastor; 1165 Harrison Avenue; Cincinnati, Ohio; *True Light Free Will Baptist Church*, Rev. E. C. Hutson, pastor; 3203 Colerain Avenue; Cincinnati, Ohio; *First Free Will Baptist Church*, Rev. Floyd Stewart, pastor; Spades, Indiana.

### Seventy-Second Annual Session Of N. C. Western Conference

The Seventy-Second Annual Session of the Western Conference of North Carolina will convene October 15, 16, 1958, at Branch Chapel Church, Johnston County. Following is the program:

#### WEDNESDAY

##### Morning Session

- 10:00—Devotions, Rev. Wiley Ferrell
- 10:10—Introductory Sermon, Rev. Earl Glenn
- 10:40—Opening of Conference, Secretary
- 10:45—Moderator's Message
  - Roll Call of Ministers
  - Appointment of Committees
  - Executive Committee Report
  - Roll Call of Churches
  - Business Period
  - Offering for Children's Home
- 12:00—Lunch

##### Afternoon Session

- 1:00—Devotions, Rev. L. H. Boykin
  - 1:10—Business Period
  - 3:00—Adjournment
- ##### Evening Service
- 7:30—Devotions, Rev. Bernard Duke
  - Sermon, Rev. Norman Adams

#### THURSDAY

##### Morning Session

- 9:30—Devotions, Rev. Milton Davis
- 9:40—Roll Call of Ministers
- 10:00—Roll Call of Churches
- 10:10—Report of Appointed Committees
- 11:15—Ordination Service
  - Offering for Mount Olive College
- 12:00—Lunch

##### Afternoon Service

- 1:00—Devotions, Rev. Johnnie Eason
- 1:10—Business Period
- 2:30—Adjournment

Our efficiency without Christ's sufficiency is deficiency.

Glorious dying can only come from holy living.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 8, 1958

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## FIRST FREE WILL BAPTIST CHURCH MOREHEAD CITY, NORTH CAROLINA

The First Free Will Baptist Church officially opened its doors for services on Sunday, August 24, 1958. The completion of this new sanctuary climaxed twenty-one months of work by the pastor, the Rev. Seldon Bullard, and his congregation.

The building is constructed of So-Lite blocks and brick. It has a seating capacity of 375, indirect lighting, a baptistry, new heating plant, pastor's office, secretary's office, 13 classrooms, music room, Sunday school superintendent's office, and two rest rooms.

(See the feature article entitled "Church Experiences Rapid Progress" for a more detailed story of this church and its undertakings.)



# EDITORIAL

## A COMMON EVIL

C. H. Overman

Conversation is a wonderful means of communication. Just to sit down and talk with friends means much to any man. If all of man's talk, however, was constructive and pure, what a wonderful world we would live in; but this is not always true. Men today, as in generations past, are guilty of slandering and gossiping about other people.

In the realm of law, slander is defined as: A false tale or report maliciously orally uttered and tending to injure the reputation of another; the malicious oral utterance of false defamatory reports; the malicious publication by speech of false tales or suggestions to the injury of another. It also means to disgrace or distort.

It is true that such slander is often done ignorantly, but usually the guilty party knows better than to indulge in such a sinful practice, when the result is the ruin of a good name.

The apostle, James, must have had some experience which taught him the evils of the tongue, for he wrote: "If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26). According to this verse, one must prove his religion by his talk. No Christian can win the confidence of others if he anxiously joins in the slander of a fellow man. James also wrote. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). When man controls his tongue, he thus gains control of the entire body. Furthermore, one who does not offend in word, proves his sincerity as a Christian; therefore, he cannot afford to indulge in the sins of gossip and slander.

### THE TONGUE REMAINS UNTAMED

James draws a comparison by writing: "Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth" (James 3:3, 4). As an unruly and ungovernable horse runs away with his rider, or throws him, so an unruly tongue will serve those in like manner who have no command over it. Then too, the tongue is a small member of the body, as the helm is a small part of the ship; but the right governing of the helm or rudder will steer and turn the ship as the governor pleases, and a right management of the tongue is in a great measure the government of the whole man.

James also teaches us to regard the unruly tongue as one of the greatest and most pernicious evils. He describes it as a fire, a word of iniquity. It can defile the whole body and set on fire the course of nature. Politics and politicians are often corrupted because of slander, or the tongue of evil men. The affairs of mankind and of societies are often thrown into confusion; hatreds are inflamed and revenge through slander becomes a desire. There is no age of the world or any condition of life, private or public, which do not afford examples of this.

Slander is an evil which is hard to undo, even if a person sincerely desires to do so. The following illustration so aptly explains this:

"A peasant had slandered a friend, only to find out later that what he had said was not true. Troubled in his conscience, he went to a monk to seek advice. The monk said to him, 'If you want to make peace with your conscience, you must fill a bag

with feathers and go to every dooryard in the village and drop in each of them one feather.' The peasant did as he was told and, returning to the monk, announced that he had done penance for his sin. 'Not yet!' said the monk sternly. 'Take up your bag, go the round again, and gather up every feather that you have dropped.'

"But," exclaimed the peasant, 'the wind has blown them all away by this time!'

"Yes, my son," answered the monk, 'and so it is with gossip and slander. Words are easily dropped; but, no matter how hard you try, you never can get them back again.'"—Selected.

Someone has written: "The original whisperer and slanderer could make little headway or do little injury were he not able to enlist the assistance and service of many who repeat his whisper. This is possible only because of that sad trait in human nature which delights in hearing evil of others. There are, alas, many who rejoice in iniquity. So the wicked whisper is repeated, sometimes with an injunction that it is to go no further and sometimes with an expression of mock sorrow or concern. This sorrow and concern are hypocritical, because if there were such genuine sorrow and concern it would prove itself by a refusal to repeat the whisper."

### THE TONGUE CAN BE TAMED

The grace of God can tame the unruly tongue, and only through Christ is this possible. Those who have experienced His grace through Christ, will not want to indulge in malicious slander and gossip; however, among Christian circles this often happens. The result is envy and prejudice which build up in the Christian's heart, and thus his fellowship with Christ is broken. How great is the consolation that such a guilty person may find forgiveness and grace to overcome when the temptation comes again. Let us remember, "... the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3:17).

One of the most beautiful characteristics of unselfishness is that it can be cultivated in any climate and any soil. It is capable of flourishing in a palace and is often found thriving in the lowest hovel. The poorest and most illiterate may enjoy its blessing as much as the wealthy and the learned.—Selected.

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## THE FREE WILL BAPTIST

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# According to Your Faith

Naaman Borders, Waverly, Ohio

(Editor's Note: Our staff was greatly saddened to receive notice of the death of the Rev. Naaman Borders, author of this feature article. We would like to express our appreciation for Mr. Border's faithfulness in contributing articles for publication in "The Free Will Baptist." Our deepest sympathy is extended to his loved ones. The obituary appears in the obituary columns of this issue of the paper.)

**Y**OU have all heard the story of the old woman who prayed for the mountain to be removed, and when she awakened the next morning, she looked out and said, "Just like I expected—nothing happened." Jesus said that when you pray, believe that you will receive what you ask for and your prayer will be granted. Someone may ask, "How can I believe?" but we should ask, "How can I disbelieve?"

In Matthew 9:28 Jesus said to the two blind men who followed him, crying for help: "... Believe ye that I am able to do this? ..." The blind men answered, "Yea, Lord." Then Jesus said, "According to your faith, so be it unto you." Suppose these men had answered that they hardly knew whether He could heal them or not. What would have happened? Nothing!

We all receive the things that we have

faith to receive. How can you get that faith? You don't have to get it—you already have it, but sometimes it is too weak for the results you would like. The Bible tells us to exercise our faith. By exercising our faith, it will grow. We should also pray that we might have more faith. Doesn't James tell us if we lack faith to pray for faith and He will give unto us liberally? God doesn't mean that He will give us enough faith to walk on the water or fly through the air, but He says He will be liberal—He will give bountifully and generously.

Some men have more faith than others. Didn't Jesus say to the Syrophenician woman, "I have not seen so much faith even among the Israelites"? Israel should have had more faith than any other nation under heaven. The Bible says that some believe and some believed not. We know that those who do believe have the power to become the sons of God. It is through faith that we are saved by grace. God gives us grace, but we must accept that grace by faith in Him.

Someone might say, "Well I just can't see into it." You can't see anything when

you look into the bung hole of a barrel, but when you get into the barrel you can look out of the bung hole and see clearly. It is just so with us when we come in contact with the Spirit or with God. Many men fail to contact God because of the simplicity of contacting Him. Spurgeon puts it this way: "A man in the dark trying to put the key into the lock doesn't find the keyhole because he is fumbling around above the keyhole."

You may say, "I just can't understand it." Well you don't have to understand it. Doesn't the Bible tell you to *lean not on thine own understanding* but to lean on the Lord? Someone might still say, "I just can't reason the thing out." You don't have to reason it out, you just accept Jesus Christ. Faith goes beyond all the puny reasoning of man. Paul didn't understand it either. He said it was a mystery—not only a mystery, but a great mystery. Even the angels desired to look into it, but were unable.

Jesus did so many mysteries in healing the natural body that the Pharisees had to admit He could do great things. But when He spoke to one poor soul and forgave him his sins, the Pharisees began to howl and rave saying, "Who can forgive sins but God only?" But in the present day, the devil has changed his tactics. He has camouflaged his gatling guns among another set of so-called Pharisees who say that God can forgive sins all right, but He can't or does not heal the natural man of his maladies. Well, friends, God is able and willing to take care of the whole man

(continued on page sixteen)

... verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove thence to yonder place; and it shall remove; and nothing shall be impossible unto you" (Matthew 17:20).





# Church Experiences

## Rapid Progress

**T**HE First Free Will Baptist Church of Morehead City, North Carolina, officially opened its doors for services Sunday, August 24, with the Rev. J. R. Davidson of Goldsboro bringing the morning message at eleven o'clock. The laying of the cornerstone took place at high noon and was conducted by the pastor, Rev. Seldon Bullard. At two-thirty in the afternoon, a singspiration was conducted by Mr. Albert McElmon, director of music, and at three-fifteen Rev. J. C. Griffin of New Bern, a former pastor brought a message, and Miss Myrtle Simpson, former member, presented the church with a beautiful pulpit Bible in honor of her father who is 82 years old and who recently united with the church.

The completion of the new sanctuary climaxes twenty-one months of work by the pastor and his congregation. Mr. Bullard accepted the pastorate of this congregation October 23, 1956. At that time the congregation was endeavoring to pay off an indebtedness of several thousand dollars which was incurred when they erected an educational building under the direction of Rev. Noah Brown, a former pastor, at a cost of approximately \$22,000 in 1952-1953. This indebtedness was cleared by Christmas Day of 1956. The following June a building committee, consisting of A. E. Cannon, W. H. Marks, C. H. Barker and Mr. Bullard, as chairman, was elected and given authority to proceed with plans for a new building. In July of 1957 the old building was torn away to make way for the new, and the foundation was laid in August and the new building began to take shape which is valued at \$40,000, bringing the entire plant value to \$62,000.

The building is constructed of So-Lite blocks and brick. It has a seating capacity of 375, indirect lighting, a baptistry, new heating plant, pastor's and secretary's offices, 13 classrooms, music room, Sunday school superintendent's office, along with two rest rooms, and is considered one of the finest in eastern North Carolina.

In January of 1957 the congregation purchased a house and lot directly behind the church on corner of 10th and Fisher

Streets; then on August 1 of this year they purchased the Matt Nelson property next door to the church and facing Bridges Street for future expansion purposes. This additional property brings the value of the church property up to \$80,000—not counting equipment.

The church and Sunday school has enjoyed a steady and healthy growth during the past 21 months, with the Sunday school attendance having reached 218, and 73 persons having taken membership with the church. The church also recently purchased a new Baldwin organ.

Rev. Boyd Shook of Kenly, North Carolina, designed the building, and Mr. Bullard supervised the work. Rather than giving

a contract for the entire building, Mr. Bullard hired individuals to do the different phases of construction, thus saving the church several thousand dollars.

Mr. Bullard states that many friends and businessmen of Morehead City and elsewhere made liberal contributions toward the financial support of the work, some funds coming from as far away as Baltimore, Maryland, and Connecticut for which the church is grateful. He also stated that he had never worked with a more co-operative group than the board of deacons, and the entire membership of the Morehead City Church. God has richly blessed this work and the future prospects are bright. When you are in Morehead City you will find a warm welcome awaiting you at the first church located corner of Bridges and 10th Streets.

The fall Revival will begin October 12, with the Rev. Irvin Hyman of Jacksonville, Florida, as guest speaker. Mr. Hyman is a popular speaker at Bible conferences, league rallies and youth meetings in the state of Georgia where he has been pastor of the Alma Church for the past four years. The public is invited to attend this meeting, and all Christians are urged to pray that God will send a great revival.

## Classify Yourself

F. B. Cherry

**A** FEW weeks ago Dr. Bob Jones Jr., President of Bob Jones University, wrote an article on the "Four Groups of Protestants." Although this was a good article, I do not believe that it applies to Free Will Baptists because, so far as I know, there are no modernists in our midst. However, Free Will Baptists are divided into four groups. It is our purpose in this article to discuss these groups briefly.

### *Institutionalists*

There are the "Institutionalists." These are the people whose first loyalty is to an institution within the church rather than to the church as a whole. All their effort and interest centers around one institution. Their vision is so short and their loyalty so narrow that they cannot tolerate any other institution within the denomination that appears to them to claim some of the loyalty they covet for the institution of their heart.

There is nothing wrong with the institutions in our denomination; nor is there anything wrong with being loyal to these institutions. In fact, everyone should be. But is it not true that the "Institutionalist" not

only weakens the denomination, but actually hurts the institution that gets his loyalty?

For example, the individual who is loyal to Free Will Baptist Bible College with a loyalty so narrow and a vision so short that he cannot tolerate the other educational institutions in the denomination actually harms the college. The same thing is true of any other institution.

If our denomination is to continue to grow, we must have many and varied institutions dispersed throughout the country. Let us pray for Free Will Baptists with the wisdom and foresight to see this.

### *Sectionalists*

Then there are the "Sectionalists." These are the people whose first loyalty is to a section of the country rather than to the denomination as a whole. All their effort and interest centers in a small section. This section may be the bounds of a state or even a conference or association. They speak often of "native born sons," and never quite forgive anyone for being born outside the area of their loyalty.

There is nothing wrong with loving and being loyal to the particular area where



one lives. However, is it not true that the "Sectionalists" would destroy all denominational unity and break us up into many small groups too weak for the tasks that we can accomplish together? For example, what group or section could carry on the work in foreign missions now being done by the National Association?

#### *The Indifferent*

Also, we have the "Indifferent." These people do not know about the program of the denomination, nor do they care to learn. They have only a passive interest in the local church; therefore, you could not expect them to have a world-wide vision. God pity these people.

While some are indifferent because of ignorance, others are indifferent because of sin in their lives. These need the gospel message and the convicting power of the Holy Spirit, even though they are members of the church. Let us pray for them.

#### *The Loyalists*

Next, there are the "Loyalists." These are the members of our churches with a vision—a vision that embraces the whole denomination and the whole world. From this group must come our church statesmen. A leader without a broad loyalty and a world-wide vision cannot hope to lead a church to enthusiastically support a denominational program that includes all the institutions of the church.

The "Loyalists" find themselves in a dilemma. The "Institutionalists" and the "Sectionalists" accuse them of being disloyal because they have a loyalty that exceeds one institution or section. And, of course, the "Indifferent" don't care what happens to any of us.

It is this writer's belief that many fine Christian people have fallen in with the "Institutionalists" and "Sectionalists" because they have not had an opportunity to know the facts. All the facts they have been able to learn are those given out by the "Institutionalists" and the "Sectionalists." These groups are very vocal. Christians should be sure that they have the facts, and all the facts, before they form conclusions.

In conclusion, let me say that no one institution has all the "Institutionalists," nor does any section of the country have all the "Sectionalists" or "Indifferent." All are scattered throughout the country.

Every "Loyalist" should pray that more and more people will get a world-wide vision and will come to judge individuals and institutions on the basis of merit rather than by prejudice, sectionalism, or some other criteria.

•

Use your flashlight to point the way; but don't shine it in the other fellow's face.

# *Times Have Changed*

William J. Petersen

**S**UNDAY, October 12, is World Literature Sunday. Perhaps a striking poster will announce it as you enter church. Probably an usher will hand you a bulletin with more information. No doubt your pastor, Sunday school superintendent or teacher will tell you more about it.

Strange, isn't it, how times have changed?

Not too long ago, you heard a teacher telling the necessity of schools on the mission field. Or maybe you read a book by a medical missionary in Africa or perhaps a magazine article on high-powered evangelism in Japan. But times have changed.

Don't get the wrong idea. These works are as vital as ever.

But they're not enough. Not fast enough. Not permanent enough. Not far-reaching enough.

Missionary after missionary and mission board after mission board are becoming convinced of that, and they are turning to the printed page as the answer—books, magazines, pamphlets, tracts—the gospel in print.

You see, the world knows how to read today; 140 million more are learning to read every year. Yes, they know how to read, but they don't know what to read.

Our teachers have taught them the alphabet—but Roman Catholics have sold them pamphlets to read. Our doctors have made them strong—but the Communists have recruited their strength by giving them Marx and Lenin to read.

Our evangelists have challenged their souls—but the Jehovah Witnesses have perverted the doctrine by giving them the Watchtower to read.

Little wonder then, that missions are

swinging back to the original method of gospel communication—the written word. It has been the starting point of Christian witness since Matthew, Mark, Luke and John; it may now become the capstone of missionary endeavor.

After all, missionaries can be refused entrance to mission lands because of their nationality. Racial prejudice may build a wall of antagonism against them because of their white skin. But what nationality is a Christian correspondence course? To what race does a Christian magazine belong?

That's why missions are now starting to publish magazines, concordances, commentaries, Christian magazines, correspondence courses, books and tracts. They are hoping it isn't too late.

Communism, Catholicism, the cults, all have a head start on us, and the finish line in many lands is not far distant.

What's holding the gospel back?

The usual thing—a lack of workers, a lack of funds, a lack of prayer.

And that is why it is imperative that your church and your fellow church members know that October 12 is World Literature Sunday.

## *Shall Our Aged Ministers Suffer?*

M. V. Avery, Selma, North Carolina,  
Member of North Carolina Superannuation Board

**A**CCORDING to a report made to the North Carolina State Convention a few days ago, North Carolina Free Will Baptists gave \$6,211.94 last year for a total support of the superannuation program, both state and national. If this amount had been divided equally between the 44 retired ministers and widows of ministers in the state each would have received around \$141.10 each for the whole year, or around \$11.50 per month. But of course this amount could not be distributed just this way, for one tenth came out to go to National Superannuation, and naturally there are some other minor expenses. The pension allowance for retired ministers is some higher than that allowed widows, so the preachers got a little more than the \$11.50 average while the widows got considerable less.

The point I am trying to make is this:  
(continued on page nine)

### **ATTENTION!**

**We would like to remind our readers that all articles which are to appear in THE FREE WILL BAPTIST in any issue must be in the hands of the editor on or before Friday preceding the publication date of that issue.**

**If an announcement does not appear in advance of said meeting, it is for this reason. Cooperation and understanding in this matter will be greatly appreciated.**



# NEWS NOTES

## Revival and Home-Coming At Grifton, N. C., Church

Revival services will be held at the Grifton, North Carolina, Free Will Baptist Church each evening at 7:45 on October 13 through October 19. The Rev. E. E. Edwards of Chocowinity, North Carolina, will be the visiting evangelist. Everyone is invited to attend these services.

Home-coming services will climax the revival on Sunday, October 19, with the pastor, the Rev. C. M. Dixon, bringing the home-coming message. Lunch will be served picnic style on the church grounds. The afternoon service will feature special singing. A special invitation is extended to all singers who wish to come and participate in this service. All former pastors, former members and friends are cordially invited to attend the home-coming services and to enjoy the fellowship.

## Fellowship Association Held In Weatherford, Texas, Church

The Fellowship Association of Free Will Baptists met at the First Free Will Baptist Church of Weatherford, Texas, on September 11-13. The officers elected for the ensuing year were as follows: Rev. C. J. Hearron, moderator; Rev. R. O. O'Dell, assistant moderator; Rev. C. J. Turrentine, clerk-treasurer; Mrs. Naomi Stom, assistant clerk; Rev. M. L. Sutton, parliamentarian.

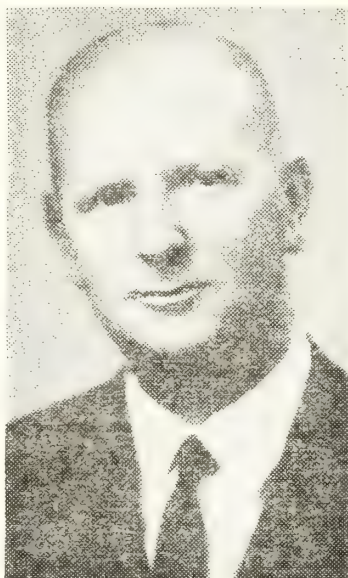
Members appointed on the board of evangelism were Rev. M. F. Bennet, W. B. Chaffin, Jack Carender, A. G. McClain and James Bandy. Members appointed on the board of education were George Rice, Rev. R. O. O'Dell, Rev. H. E. Reid, Rev. H. R. Sheets and Rev. Owen Barger. The program committee is composed of Rev. M. L. Sutton, J. T. Reeder and Andrew Stom. The credentials committee is composed of Rev. M. L. Sutton, Rev. Doc Baber and Bob Harless. Those chosen to direct the 1959 encampment were Rev. M. L. Sutton, director, and Rev. C. J. Hearron, assistant director.

The association authorized the purchase of 23 acres of land near Granbury for a camp site, but if it is not sufficiently developed by encampment time, the encampment will be held at Camp Holland.

The delegates appointed to the state association were Mrs. R. O. O'Dell, Mrs. Bob Harless, Mrs. M. L. Sutton, Mrs. Flipppo, Mrs. C. J. Hearron and Miss Margie White.

The next session of the association will convene at Love Temple Church of Fort

## Revival Services at Friendship Church



REV. R. B. CRAWFORD

Friendship Free Will Baptist Church near Farmville, North Carolina, invites the public to attend revival services beginning Sunday night, October 12, and continuing through Saturday night, October 18. The Rev. R. B. Crawford, pastor of the First Free Will Baptist Church of Greenville, North Carolina, will be the guest speaker.

The Rev. W. H. Willis, pastor, announces that there will be special singing for all groups every night. Services will begin at 7:45 p. m.

Worth on Thursday night before the second Sunday in September, 1959. The Rev. Jack Carender and the First Church of Weatherford entertained the association royally. The Rev. Owen Barger was elected to preach the introductory sermon next year.

## Kinston, N. C., Church To Observe Home-Coming

The First Free Will Baptist Church of Kinston, North Carolina, will observe its annual home-coming on Sunday, October 12. All former pastors and members of the church are extended a special invitation to fellowship in this service.

A special program has been arranged and lunch will be served at the conclusion of

## Coming Events

November 27—Thanksgiving Day.  
December 25—Christmas Day.

the eleven o'clock service. All friends and visitors will be recognized during the services. The Rev. David W. Hansley, pastor, says, "The church has had a very successful year in the Lord. About 60 new members have been added to the church during the year with many other blessings from the Lord. These new members will be recognized during the services."

Revival services will begin Monday, October 13, at 7:30 p. m. with the Rev. W. H. Carter of Rockingham, North Carolina, doing the preaching. All friends and visitors are welcome to all these services.

## Free Union Church Holding Revival

Revival services are in session at Free Union Free Will Baptist Church in Greene County, North Carolina, and will continue throughout the week. The services are at 7:30 p. m., and the Rev. Michael Pelt, a member of the Mount Olive Junior College faculty, is the visiting evangelist.

The church members and the pastor, the Rev. C. L. Patrick, extend a cordial invitation to the public to attend the remainder of these services.

## Red Bay, Ala., Church Calls New Pastor

The Red Bay, Alabama, Free Will Baptist Church has called the Rev. J. M. Cobb as pastor for the new year. The following report comes from the church:

"In the three weeks Mr. Cobb has been here the Sunday school has grown from 37 to 70. Church attendance has also grown. We feel that we are very fortunate to have Mr. and Mrs. Cobb come our way. Pray for us that we may continue to grow in the work of the Lord."

## St. Johns Church, to Be Host to West Florida Liberty Association

The West Florida Liberty Free Will Baptist Association will be held at St. Johns Free Will Baptist Church on Friday and Saturday, October 17, 18, 1958. The church is located south of Bonifay, Florida.

The Rev. W. B. Hughes is moderator; Rev. D. W. Paul, vice-moderator; and Rev. Wayne Hicks, clerk-treasurer.

## 63rd Annual Session of N. C. Eastern Conference

The Sixty-Third Annual Session of the Eastern Conference of the Original Free Will Baptists of North Carolina will be held October 22 and 23, 1958. The conference will be entertained by the Third Union Meeting of the conference at its assembly grounds. The assembly is located in Duplin County on Highway 11, about halfway between Beulaville and Pink Hill, on the east side of the highway.



Those traveling to the conference by way of Kinston will take Highway 11 by Deep Run and Pink Hill to the assembly. Those traveling from New Bern will come to Trenton, then take Highway 41 to Beulaville, and then Highway 11 to assembly. Those traveling from Morehead City will take Highway 24 to Jacksonville, then Highway 258 to junction west of Richlands, then Highway 24 to Beulaville and Highway 11 to assembly. Those traveling from Jacksonville will follow the above routes. Those traveling from Wilmington will take Highway 117 to Wallace, then Highway 41 to Beulaville and Highway 11 to assembly. Those traveling from Goldsboro will take Highway 111 to Beulaville and then Highway 11 to assembly.

All whose names appear on the program are asked to please take note when you are to report. It may not be possible to grant some other time other than specified time. All speakers are urged to please observe the time limit. No other notice will be given other than this notice in "The Free Will Baptist." All ministers and delegates are urged to be present for the two-day session. Everyone is asked to pray much for the success of the conference.

Following is the scheduled program for the meeting:

### WEDNESDAY, OCTOBER 22

#### Morning Session

- 10:00—Devotions, J. W. Grimsley
- 10:10—Report of Credentials Committee, E. E. Edwards, Chairman
- 10:20—Call List of Ministers
- 10:35—Enrollment of Visitors
- 10:40—Appoint Committees
- 10:45—Moderator's Address
- 10:55—Report of Mount Olive Junior College, W. B. Raper, President
- 11:15—Song Service, Collection for Mount Olive Junior College
- 11:25—Announcements, Host Union Meeting Moderator, L. L. Parker
- 11:30—Worship Service, Sermon by E. E. Edwards (James Lupton, Alternate)
- 12:00—Recess for Lunch

#### Afternoon Session

- 1:00—Devotions, Lemmie Taylor
- 1:10—Read Minutes of Executive Committee, J. W. Alford, Secretary
- 1:25—Read Minutes of Examining Board, Lloyd Vernon, Secretary
- 1:40—Seat Finance Committee, Call List of Churches
- 2:30—Miscellaneous Business Period
- 2:45—Report of State Superannuation Board, J. W. Everton, Chairman-Treasurer
- 2:55—Report of State Mission Board, James A. Evans, Chairman
- 3:05—Report of Conference Mission Board, A. G. Lane, Chairman
- 3:15—Announcements

### 3:20—Adjournment

#### Evening Session

### 7:30—Services to Be Arranged

### THURSDAY, OCTOBER 23

#### Morning Session

- 9:00—Devotions, C. B. Hansley
- 9:10—Read Minutes of First Day, J. W. Alford, Clerk
- 9:20—Seat Visitors Not Present First Day
- 9:25—Call List of Churches Not Present First Day
- 9:30—Committee Reports
- 10:00—State Convention Report, N. B. Barrow, President
- 10:10—Free Will Baptist Press Report, J. O. Fort, Manager
- 10:20—Conference Ministerial Association Report, E. E. Edwards, President
- 10:30—State Ministers' Association Report, C. B. Hansley, President
- 10:40—Church Finance Association Report, M. L. Johnson, Secretary-Treasurer
- 10:50—Cragmont Assembly Report, Fountain Taylor, Chairman
- 11:00—Children's Home Report, S. A. Smith, Superintendent
- 11:20—Song Service, Collection for Children's Home
- 11:30—Announcements, Host Union Meeting Moderator, L. L. Parker
- 11:35—Worship Services, To Be Arranged
- 12:00—Recess for Lunch

#### Afternoon Session

- 1:00—Devotions, O. B. Taylor
- 1:10—Finish Committee Reports
- 1:25—Treasurer's Report, H. M. Mallard, Treasurer
- 1:35—Business Session
- 2:15—Petitions for Next Session of Conference
- 2:30—Appoint Delegates to Other Bodies
- 2:45—Vote of Thanks to Host for Entertainment of Conference
- 2:50—Read and Approve Minutes
- 3:00—Adjournment

### Pleasant Hill Church Announces Fall Revival

The Rev. Ralph Bell of Brinson, Georgia, will be the evangelist for the fall revival at Pleasant Hill Free Will Baptist Church near Bonifay, Florida. The revival will begin October 26.

The Rev. Frank Willis, pastor of the church, extends a cordial invitation to everyone to attend these services.

### Christian Chapel Church Observes Home-Coming

The Christian Chapel Free Will Baptist Church near Pink Hill, North Carolina, observed its annual home-coming on Sunday, October 5. The services began at 10:00 a. m. and continued through the afternoon with a song service. Lunch was served on

the church grounds at noon.

Revival services began Sunday night, October 5, at the Christian Chapel Church with the Rev. Earl Glenn doing the preaching. The pastor, the Rev. Norman Ard, extends an invitation to everyone to attend the remainder of these services.

### St. Mary Church Announces Revival

The fall revival will begin on Sunday night, October 13, at the St. Mary Free Will Baptist Church of Lucama, North Carolina. The Rev. Ronald Creech of Durham will be the visiting evangelist for the services which will begin at 7:30 p. m. The song service will be under the direction of Mr. James Kirby. Special music will be rendered at each service.

The pastor, the Rev. B. L. Shook, will assist in the revival services. A cordial invitation is extended to all to attend. Everyone is requested to pray much for the success of this revival.

### Fall Revival in Session At Rains Cross Roads Church

The fall revival began at Rains Cross Roads Free Will Baptist Church near Kenly, North Carolina, on Sunday night, October 5. The pastor, the Rev. B. L. Shook, is the speaker for these services. The pastor and the church cordially invites the public to attend the remainder of these services.

Mr. Shook says, "We hope that Free Will Baptists everywhere will join in prayer for this old-fashioned revival, not only in our church, but all over the land."

### Walnut Creek Church Announces Revival

The Rev. C. L. Patrick will be the evangelist for a series of revival messages at the Walnut Creek Free Will Baptist Church located near LaGrange, North Carolina, beginning October 12 and continuing through October 18. The pastor of the church, the Rev. Ronnie Peele, extends a cordial invitation to everyone to attend these services.

### Home-Coming and Revival At Shiloh Church

Rev. S. R. (Sam) Kennedy, Greenville, North Carolina, will be the evangelist for a revival at Shiloh Free Will Baptist Church, Pinetown, North Carolina, October 8 through October 18. Everyone is invited to attend these services.

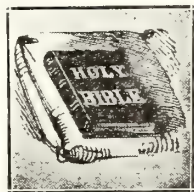
The Shiloh Church will observe its annual home-coming and harvest rally on Sunday, October 19. A cordial invitation is extended to all former pastors, members and friends.

The pastor, Rev. Daniel Gaskins, states:  
(continued on page sixteen)



# Questions and Answers

## ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Do Colossians 2:20 and "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1, 2) teach that the sacraments of baptism and the Lord's Supper are done away with?—Jo Greene, Madison, Tennessee.

**Answer:** No! The "ordinances" of "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; . . . Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not)" (Colossians 2:14, 20, 21) which were blotted out in their being nailed to the Cross are without question ordinances that existed before that time. This, of course, would make them Old Testament ordinances, that is, the moral and ceremonial ordinances pertaining to the Mosaic or Levitical system and perhaps the moral law written in our nature.

The writing of such "ordinances" against us as sinners is destroyed in the incarnation of Christ and what this incarnation has effected for us. There is no reference whatsoever to the sacraments or ordinances of the Church. The persons referred to in Hebrews 6:1-4 are not called upon to do away with nor to discard anything whatsoever, but only to leave behind or in the past as a part of entry or place of beginning the first principles as set forth in Hebrews 6:1, 2 and to go on to maturity in Christ. Such things were the foundation upon which they had begun to build but now have no more place than foundation stones do to the finishing decorator of a magnificent edifice.

They were in any case Old Testament ordinances. The word rendered "baptisms" in Hebrews 4:2 is plural and rendered washings in the margin of a reference Bible. This is not used of Christian baptism. This seems to clearly indicate that Christian baptism was not in the mind of the author at all.

Dr. W. H. G. Thomas, in his book, *Let Us Go On*, has the following to say regarding the contents of Hebrews 6:1, 2 on Pages 71, 72: "Not laying again the foundation of repentance and faith (that is, the teaching or meaning of baptisms and laying on of hands) and resurrection of the dead and eternal judgment.' It is certainly strange that such ideas as 'baptisms' and the 'laying on of hands' should be put on a level with the other four. Moreover, it is profoundly significant to observe how little distinctively Christian there is in this statement. Repentance, faith, resurrection, and judgment were certainly Jewish, and on this account the reference seems to be to the Jewish foundation, and they are urged to avoid these elementary things which they are to leave for something higher and richer. Another reason for thinking these elements are Jewish, not Christian, is that the word 'baptisms' is in the plural, and is also not the one that is ever found elsewhere to describe Christian baptism. The term, therefore, appears to refer to Jewish 'washings.' It is also true that the 'laying on of hands' was Jewish, for we know it was connected with the work of the high priest on the Day of Atonement. It hardly seems possible from the Christian standpoint that ordinances like baptism and the laying on of hands can be put in the same category with the other four, which are spiritual realities, and on this account the Jewish interpretation appears best, especially when it is remembered that the epistle is written to Jewish Christians."

### OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in *THE FREE WILL BAPTIST*.

### Rev. Naaman Borders

Rev. Naaman Borders, one of nine children of Marion and Clista Borders, was born in Lawrence County, Kentucky, January 28, 1879, and departed this life September 6, 1958, at the age of 79 years, 7 months and 8 days. He was preceded to the

Great Beyond by two brothers and for sisters.

He was united in marriage September 1901, to Louise Curnutte. To this union was born five sons, all of whom survive: Dr. C. L. Borders, Foley, Alabama; Dr. C. E. Borders, Cave City, Kentucky; Mr. Al Borders, Superintendent of Schools, Buhl, Idaho; Mr. Ira L. Borders, Route 7, Chillicothe, Ohio; and Captain Ray M. Borders, Ft. Jackson, South Carolina.

He is also survived by his beloved wife, nine grandchildren; six great-grandchildren; two brothers, William of Route 3, Lucasville, Ohio, and Florida of Stockdale, Ohio, and other relatives and a host of friends.

In his secular life he was industrious, honest, meek, temperate and charitable in his dealings with his fellow men. Although adversities came into his life he was perpetually optimistic and always looked on the bright side of life. He was always ready to give rather than to take and was a man who held true to his word. He made friends wherever he went. He had taught school for 25 years in West Virginia and Kentucky.

In his 57 years of wedded life he was a devoted and faithful husband and a kind and loving father who was intensely interested in the joys and sorrows of the whole family. During all his years of married life he and his wife had held family worship twice daily.

He was converted at the age of 18 and went immediately into Christian work and on the second Sunday of October, 1901, was ordained as a minister. He was conscientious, self-sacrificing, fervent in Spirit, true to the Word of God, and outstanding in his talent of touching souls with a dynamic gospel message in his preaching. He had held pastorates in Logan, Mingo, and Wayne Counties in West Virginia. He was a minister of strong convictions, evangelistically inclined, a lover of souls, and in his later years had a great desire to distribute Christian literature. He had been an editorial writer for "The Free Will Baptist." At the time of his decease, he was a member of the Stockdale Free Will Baptist Church.

Funeral services were held Tuesday, September 9, 1958, at 2:30 p. m., at the Waverly Bible Christian Church with Rev. J. Louis Counts officiating. He was assisted by Rev. Earl Rankin and Rev. Ame Hughes. Burial followed in the Greenlaw Cemetery in Chillicothe.

(Note: My precious husband was very active for a man nearly so old and distributed Christian literature all the time. He was hit by a car and killed instantly. Please publish the obituary in "The Free Will Baptist," the paper he loved so well.—Mrs. Louise Borders.)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every secret thing into judgment, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

The last two weeks we were thinking on the subject "Living for Christ," and this week I want us to consider how that great purpose of life may be accomplished.

The very first, and the most important, question which confronts everyone who is born into the world is, "What is the great business of life?" The unmistakable answer is found in the above two verses and many other places in God's inspired Word. *Fear God and keep his commandments.*

The poet who wrote, "Tis not all of life to live, nor all of death to die," evidently had been studying this great life problem, and had correctly arrived at the conclusion that life means far more than merely striving to get all the things which the earth can give, but that there is something higher, nobler, grander and holier to engage the thoughts and deeds of mortals than the allurements of time which, at the very best, can do us no good when death lays his cold, icy hand upon us.

If we would make a success of our Christian lives, we must first decide the question, "What is success?"

Looking for the answer from a worldly standpoint, those selfish or ambitious men who, through more fortunate circumstances or by shrewdness or many times even by the use of baser means, are successful in making fame or fortune, are considered successful.

If this were all of life, and this continual conflict between men for wealth and honor the only test of manhood, or the only requirement of God, the world's standard of success would be correct. But when we are reminded that just ahead of us are death, the resurrection, the judgment, and the eternal future, the world's standard of what constitutes success becomes a fearful delusion.

By no means would I discourage the desire which prompts men to accumulate honest wealth, or to elevate themselves in the world to the glory of God; neither would I discourage them from striving to be leaders among their fellow men, for there must

be great thinkers and leaders in the world, yet I will draw as sharply as I am able the contrast between that form of success which satisfies the world on the one hand, and that which will meet the approval of God when we meet Him.

Two Bible characters whose lives are as opposite as the two poles, Solomon of the Old Testament, and Paul of the New, illustrate what I am trying to say. Solomon's life, when measured by the standard of the world, was a magnificent success, but measured by the very same standard, Paul's was a miserable failure.

If vast possessions, earthly wisdom, luxurious living and far-reaching fame are to be considered as constituting success, then, indeed, was Solomon's life a most magnificent success.

While, on the other hand, if suffering persecutions, enduring hardships, being often imprisoned, and finally being beheaded, constitute a failure, then, indeed, was Paul's life a most stupendous failure.

Which of these two lives was really the successful one? Let each one answer for himself. Near the end of Solomon's life his conclusion was, "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all was vanity and vexation of spirit, and there was no profit under the sun (Ecclesiastes 2:11).

"Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. And who knoweth whether he shall be a wise man or a fool? . . ." (Ecclesiastes 2:18, 19).

If God sees fit to give some of us riches, we should use them to scatter the good seeds of righteousness, that the world may be speedily brought to a knowledge of God, instead of making them the means of luxurious and riotous living, as Solomon did, evidently to his sorrow.

But how differently at the end of Paul's life! His testimony was, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

Solomon looked for the things which are seen. Paul's concern was for the things which are unseen in this life. Solomon lost all for which he had labored in death. Paul gained all, for which he labored, when his head was severed from his body and the chariot from heaven bore his immortal soul to that *house not made with hands, eternal in the heavens*. (See 2 Corinthians 5:1).

Whatever else may be accomplished, life is a dismal failure, indeed, to that one who fails to realize and practice the truth of these words from the hymn:

"A charge to keep I have,  
A God to glorify;  
A never dying soul to save  
And fit it for the sky."

"For to me to live is Christ, and to die is gain" (Philippians 1:21).

## Shall Our Aged Ministers Suffer?

(continued from page five)

We Free Will Baptists of North Carolina ought to blush in shame when we think about how little we are doing to help the men who made far greater sacrifices to preach the gospel and pastor our churches in past years than any of our pastors are making today. The amount we are paying to our retired ministers is not sufficient to take care of the medicine some of the sick and infirm ones have to have each month, to say nothing of their food, clothing and other needs. We should not think of what we are doing for our retired ministers as charity, but if we do, we are certainly not very charitable!

Some churches did not express one single bit of love and appreciation during the past year, in the form of donations, toward our old ministers. Very few churches made donations of which they may be even reasonably proud.

Let us try at least to double our gifts to superannuation during the coming year. There is no more worthy cause to which we can give. *They that preach the gospel should live of the Gospel*—not just during the years of their active ministry, but until God calls them home. He will reward them in eternity, but He gives us the privilege, and holds us responsible, to reward them during their time upon the earth.

Send all superannuation funds to Rev. Wilbert Everton, Route 2, Snow Hill, North Carolina.

One example is worth a thousand arguments.

The greatest of faults is to be conscious of none.

Minds that have little to offer find little to perceive.

Faults are thick where love is thin.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## College Receives Complimentary Report

Mount Olive Junior College has been advised by an authority in junior college education to apply for membership in the Southern Association of Colleges and Secondary Schools in the fall of 1959. President W. Burkette Raper announces. Accreditation by the Southern Association would give Mount Olive Junior College national recognition.

Dr. C. C. Colvert, consultant in junior college education at the University of Texas and a member of the Research Division of the Southern Association, visited Mount Olive Junior College over the week end and examined the college in the light of Southern Association standards. Colvert reported that his investigation indicated that the college had a sound program of education that was well organized and administered, and that the present progress of the college should qualify it for Southern Association accreditation by next year. Miss

Bonnie Cone, president of Charlotte College, who participated in the examination with Doctor Colvert, expressed the same sentiment.

Mount Olive Junior College already has the approval of the North Carolina College Conference and expects formal state accreditation in November when the College Conference meets in Durham.

President Raper commented on Colvert's visit by saying, "We are extremely happy with Doctor Colvert's report. We realize that Doctor Colvert is one of the foremost authorities in America on the junior college and we brought him to our campus for consultant purposes. It was our opinion that it would be several years before we could qualify for accreditation by the Southern Association, but we wanted authoritative advice and guidance in planning our program. Our joy was beyond measure when Doctor Colvert advised us to file a preliminary report this year and ask for a formal visit by the Standards Committee of the Southern Association next fall,"



Pictured above are Dr. C. C. Colvert, center, consultant in junior college education at the University of Texas, and Miss Bonnie Cone, president of Charlotte College, conferring with President W. Burkette Raper of Mount Olive Junior College. Dr. Colvert and Miss Cone recently visited Mount Olive Junior College in order to help the college in its preparation for membership in the Southern Association of Colleges and Secondary Schools.

Raper declared.

Colvert spent a full day examining the records, organization and instructional program of the college. In a luncheon address to the faculty, he pointed out three major areas for concentration during the current year. The library must be increased by another thousand books in order to give the college a minimum of 6,000 volumes. Additional endowment is needed, and Doctor Colvert recommended to certain members of the faculty that they enroll in summer school next year.

"We shall put forth every effort to comply with Doctor Colvert's recommendations," President Raper said. "I know we can depend upon the full co-operation of the faculty, and I believe that the Free Will Baptist denomination and this community will give the college their loyal support. It is our expressed purpose to make of Mount Olive Junior College the best educational institution possible."

## Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

September 23 - September 29

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of September 23 through 29. The total amount received to date is as follows:

Total Previously Reported	\$10,267.20
Received This Week From:	

Free Will Baptists	\$802.23
Friends	55.00

Total for the Week	\$ 857.33
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Total to Date	\$11,124.53
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All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Mrs. Sadie B. Peedin	\$100
Edith Dunn	\$100
In Memory of Callie V. Griffin	\$100

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the

(see page fourteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## HAPPY PRIVILEGES

It was a happy privilege to attend the North Carolina State Convention and meet with the many Christian friends, many of whom I had not seen in years, and meet up with new friends. Some of these new friends knew me when they were children and I did not recognize them. Often someone would say, "I was a small boy the last time I saw you; I know you will remember my parents." It is such a joy when someone says to you, "I was saved under your ministry forty years ago, and am still holding on to faith." One of the crowning points of joy is meeting with ministers who were saved under one's own ministry and are now successful pastors and evangelists and are happy in the Lord.

I consider as a whole our state convention went over in a successful way. Of course, everything was not perfect, and all that was said was not perfect; but we believe the purpose in all that was done was to glorify God and at the best interest of the denomination. Different opinions were expressed which was only democratic and Baptist. Peter and Paul, two of the greatest of the apostles, did not always agree on procedure; however, Paul said they were one—not one in the way of doing things, but one in Christ.

## ANOTHER HAPPY EVENT

It was my happy privilege to speak at Mount Olive Junior College on September 9 during the chapel hour. It made my heart rejoice to stand in front of that group of more than one hundred cheerful students who had assembled for the hour of worship, along with the teachers and officers of the college. There was an expression of happiness portrayed by these young people as they mingled together which showed to me that they loved each other and were happy in their fellowship with one another. As I thought of the past in relation to our educational work and summed up the present, I felt more like shouting for joy than speaking. I do not ever remember speaking to a group, anywhere, that were more attentive and appreciative than these people.

To think what Mount Olive Junior College was five years ago and to see what it is today should make all of us really happy to know that we have made the progress that is now realized. As I visited with these

students during the recess and the lunch hour, watching and listening to their conversation, I really believe that their purpose in attending Mount Olive Junior College, is for the sole purpose of fitting themselves, educationally, for a useful life. Too, I realized that there was good will fellowship in the lunch room, where Mrs. M. L. Johnson proves to be a real hostess. While I was partaking of the delicious food, this thought came to me, that you would never lose weight while attending Mount Olive Junior College. The food was good and plentiful.

As I thought of the boyhood days of William Burkette Raper, while a member of the family of the Free Will Baptist Children's Home, I was made happy to know that our Children's Home is preparing children to be great men and women. I thank the Lord for the fine men and women to take their places in life, and that one has reached the position of being a college president, and others are on their way up to leadership in making our denomination to be the servant of humanity.

Little did I think when I used to go to the orphanage that we were rearing a boy who would be a college president. I knew that Burkette was a nice chap, and ready to learn and ready to serve. May I say, my observation is that one who is willing and ready to serve is on his way up.

May God continue to bless Mount Olive Junior College and may our Children's Home continue to turn out men and women who will be great servants of the people, not only in North Carolina but to the foreign regions where Christ is not known. And again, let me add, let us as North Carolinians make the Loyalty Campaign a success for the glory of God. May we give to the Lord.

## WHICH CHURCH SAVES?

The question of which church saves has been discussed by many. It is a question in the mind of people. I knew of a man, in fact I heard the man say, "If I had not left (calling the name of the church that he left) I would have certainly gone to hell." But now his faith was in the congregation to which he had united.

I knew a Free Will Baptist who thought, or argued to the effect, that, if you were not a Free Will Baptist you were a lost soul. Yet this man had hatred in his heart against, not only other denominations, but against Free Will Baptists who preach that the church does not save.

The Roman Catholics, that is all that believe the doctrine of their church, believe that they are saved by their faith and faithfulness to the Roman Catholic church, and therefore all others are bound for hell. Well I have found people in other denominations who believe that all Cath-

olics are bound for hell. But may I say once and for all time that no man has ever been saved by joining a church, that is a congregation of believers. You may join every church on the face of the earth and then go to a demon's hell. The people who cried against Christ saying, "Crucify Him," had religion. They were sincere in their religion. They were members of the temple congregation. They prayed; they worshiped in the Temple. They fasted; they were strict in keeping the Jewish Sabbath. They were so strict that they falsely accused Jesus Christ, saying that He had a devil. But they were lost. Jesus called them *blind guides*. Also He said that they were as *whited sepulchres*. However, they thought they had a monopoly on religion. I have found people who thought as did these Pharisees, that all people were bound for hell who could not bow to their *shibboleth*.

There are people who think they are saved by being baptized, saved in the very act of baptism. Others believe they are saved by observing the Communion or Lord's Supper as the Protestants call it. The Catholics cling to the mass for their acceptance with God.

Let us see what the Bible says as to our salvation. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father, but by me" (John 14:6). Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Paul said, "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11, 12). Through Christ is the only way to be saved and to reach heaven. Do not let Satan fool you to try to climb up some other way.

## THE MAIL BOX

### ATTENTION CHURCHES!

"I have a number of complete plans for sanctuaries, educational buildings and parsonages on hand which I will be more than glad to let any church or pastor have if they will pay for the blueprinting which costs about \$2 per set. I also will be glad to meet with any building committee or pastor who would like to save the church some money in the construction of the above-mentioned projects. I have been in building programs for 12 years in succession and can help the churches of my denomination with their building problems. I make no charges for this service of consultation. However, I will bring plans and specifications to those who are interested if they will pay the mileage. My phone number is 4701."—Rev. Boyd L. Shook, Box 318, Kenly, North Carolina.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### The Sissy's Victory

Harry M. Savacool

**J**OHN GORMAN was not having a good time. He almost wished that he had not come to visit his aunt and uncle in Kansas. He had enjoyed the plane ride from his home in Chicago. At first he had been thrilled with his uncle's little ranch with its horses and cattle and the great flat plain stretching for miles. The very first night at supper he had begun to feel queer. He remembered his mother had told him before he left for Kansas that her brother and sister-in-law were not Christians. It did upset him though when everyone sat down and began to eat without a word of thanks to God. He had hesitated uncertainly.

"Come, John, don't be bashful," his uncle had said. "Just pitch in and eat."

Then when he was ready for bed he found that he was to room with his two cousins, Billy and Jerry. They were in their early teens but had been treating him splendidly so far. When John was ready for bed he took out his Bible to read before going to bed. He read a short passage and looked up to find Billy and Jerry staring at him with an amused smile. He was tempted not to kneel to pray but to pray in bed in the dark. Instantly he knew that to do that would be cowardly so he quietly knelt to pray.

"Well, well," said Billy when he rose to get into bed, "so we have a preacher in our midst."

"Oh, let him pray if he wants to," said Jerry. "He hasn't grown up yet. Has to say his bedtime prayers."

"I pray in the morning too, and whenever I need to during the day. I am a Christian and all Christians pray," he replied quietly.

"We don't go in for religion here," said Billy. "We are the men here. Praying and religion is for sissies."

John hadn't said any more but had just gotten into bed. In the morning he prayed again and the next night too. Billy and Jerry laughed at him continually and called him "Deacon." John was having a hard time. He was sorry he had come. Back in Chicago he could have been spending the time in vacation Bible school where no one would sneer at him for being a Christian.

The morning of his fourth day at the ranch was hot and sticky. Right after lunch his uncle said, "Mother and I have to drive in to town on business this afternoon. You boys will be all right here. It does feel a little like tornado weather. Billy and Jerry, you know where the cyclone cellar is and what to do if one should come. Be sure to take care of John."

About the middle of the afternoon John noticed it getting black in the west. Peculiar looking black clouds eddied about. He tried to call the boys' attention to it. They were having a great time riding horses about the corral and only laughed.

"Our city cousin is afraid of black clouds," said Jerry.

"If you are afraid better pray, Deacon," laughed Billy.

Reassured by their confidence John followed them into the barn where they went to hang up their saddles and bridles. Suddenly there was a terrific roaring sound. The barn shook, cracked all over and then crashed down on them. There was an awful silence. John could hardly believe that he was all right.

"Help! Oh, help me!"

Quickly John looked about. It was Billy crying for help. His legs were caught under a heavy beam. Jerry was in the basement not fast like Billy but trapped by fallen timbers like a bird in a cage.

"You'll have to stand it Billy, until Dad and Mother get back," shouted Jerry. "I am not hurt but I can't get out of here to help you."

John was thinking and praying for help. Suddenly there flashed into his mind a lesson he had had in school about levers. Quickly he looked about. He found a long timber that he could lift. He put one end of it under the beam pinning Billy. Then he put a piece of wood under it to pry against. Then he threw his weight upon the long end. The big beam raised ever so little but it loosened it enough so that Billy could crawl out.

"Better lie still. Your leg might be broken," shouted Jerry.

Just then a car came tearing down the road and howled to a stop. It was John's

aunt and uncle. Quickly they found that Billy's leg was not broken. Then they set to work to free Jerry.

"How did you do it, John?" asked his uncle.

"I just trusted in God and asked His help. He gave me the idea of what to do and the strength to do it."

"Forgive us for calling you sissy," said Jerry.

"Let's all get ready and go in town to church tomorrow morning," said John's aunt.—My Pleasure.

### Jennie's Choice

Mrs. Rhoda Howell

**J**ENNIE'S heart was singing. She was the happiest she had ever been in all of her fourteen years. Even though her dearest friend, Evangelist Schuman, was leaving and she knew she would miss him very much, she could not still the singing in her heart. For Evangelist Schuman had explained the way of salvation so clearly that boys and girls years younger than Jennie had understood. Many of them had opened the door of their heart and had let Jesus come in. How wonderful it was to let Jesus into your heart to live!

But there was one cloud in Jennie's sky. With her friend gone she would have no one to tell her about Jesus and how to live for Him. She could pray and she would pray but she had no close friends she could talk to and no Bible. Oh! how she wanted a Bible. It is so full of wonderful stories about Jesus and she loved to read. That was her favorite pastime. She would go to church each Sunday, she would get the Sunday school papers each Sunday and each quarter she would get a quarterly but none of these were near as good as the whole Bible. Every night and whenever she thought of it she would pray for a Bible. She knew God would answer her prayer.

The days almost flew by. It was Jennie's last year in grade school. It would soon be graduation time and even though the days were very busy ones Jennie never forgot to pray for her Bible.

It was not always easy to live for Jesus. Some of the boys and girls would laugh at her and call her Angel and Goody-goody. Even Lydia and Jessica, her own sisters, would tease her. They would try all kinds of tricks to make her do wrong but Jennie always asked God to guide her and He always took care of her. She did not mind their teasing. It only made her depend on Jesus more and she grew to be a much stronger Christian.

Soon the final tests were over and she was an eighth-grade graduate. Now she would need a new dress. She had no dress



good enough to wear to the commencement. She wanted to go so much, but Mother had no money for new dresses. With seven other mouths to feed there just was not any money except for the really necessary things.

So Jennie prayed some more. She knew if it was God's will she would get the new dress and the new Bible. Gradually the weeping stopped. The others could see that their teasing did not bother her. They grew to love her more and wanted to be Christians too.

One day when Jennie came home from school she had a big surprise! Her oldest sister was home for a visit. It was such fun to play with her two nieces. And when the time came for her sister to leave, Jennie had an even greater surprise. For her sister said,

"Jennie, for your graduation gift you can have either a new Bible or a new dress. I cannot afford both. Which will it be?"

Jennie's face was shining. God had answered her prayers. "Give me a new Bible," she answered happily without hesitating.

"Are you sure?" her sister asked, "You will have no dress for graduation, you know."

"I'll stay home. I really want the Bible most of all!" Jennie answered. Then she ran to her room and thanked God for answering her prayers.

Jennie did not go to the commencement. She stayed home and read her new Bible. Until the Bible was worn out it was her most prized possession. And never even one time did she regret her choice. — *My Pleasure.*

be done about the needs of a lost world we must not depend upon the other fellow, but we must put ourselves into action. We are learning too, that it takes money to spread the gospel and this money must come through local action.

Thirdly, the Lord is raising up an army of intercessors. There are countless numbers who cannot join the front lines, but they can join this army. Significant achievement in terms of missionary concern and giving has come by the united efforts of the "intercessory army." It is so easy to forget that the Bible says we *have not* because we ask *not*.

The fellowship-prayer hour each day with its united bombardment of heaven's throne has brought down blessings untold that we shall never be able to count. The blessings have been ours individually and collectively. Likewise, the weeks of prayer have drawn our hearts to Calvary until we have heard His "Go ye" and have responded with our sacrificial offerings to the mission work.

I have tried to point out that in the final analysis *all action is local*, and if we are to bring to fruition our 1958-59 plan of work we must put ourselves into action in the local auxiliary.

Mrs. Lester Jones,  
W.N.A.C. Program-Prayer Chairman

## Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Avden, N. C.) NEW BERN, N. C.

### All Action Is Local

"It doesn't happen unless it happens in our community" is a challenge that brings to us a new analysis of our responsibility. "All action is local" should be a part of the thinking of the auxiliary at all times. We know that the work cannot move forward without local education and action. Perhaps we, as yet, have not fully visualized the importance of effective local programs.

Because good programs are so important let's discuss what a live program in your auxiliary can do. Remember, you have a varied interest audience. They can't "tune you off" on the program they may be in this time, but they may not "tune in" next time. Explore and enjoy new methods of presentation. Local talent can speak to the needs of your group, therefore encourage members to participate. The specific task of the program-prayer chairman and her committee is to avail themselves of every opportunity and resource to improve the quality of the program.

First of all, a good live program will develop leadership. When the women are encouraged to participate on the program it will result in a "self-discovery" that is thrilling to behold! They will discover abilities and hidden talents that perhaps they did not know they possessed. They will receive inspiration and courage and will find their place to work in the Lord's vineyard. They will develop a more active social conscience. With strong emphasis laid upon the Christian home, our women

will more fully realize that the home must be vitally Christian if the home is to progress and thus the church and the nation. Many family altars have been started because of the knowledge of the need that has been stressed in good programs.

Secondly, a good live program will broaden horizons. Through inspirational programs and study classes our women are going far beyond the confines of their own community and nation and are participating in a world-wide missionary program. They are realizing that beyond what they can see are great masses of people who are unaware of God's great love because they have never heard His gospel. They see our neighboring countries along our borders who are longing to hear the gospel. They see other countries across the seas stooped in sin and dying without a Saviour—all these are claiming the interest and concern of our Free Will Baptist women.

Because of the enlarged vision, there has come a greater sense of consecrated stewardship. (And, I pray that it will grow.) We have realized that if something is to

### Little River Association Annual Workshop

The Annual Woman's Auxiliary Workshop of the Little River Association was held at Corinth Church, Brooksville, Georgia, on October 4, 1958. The following program was given:

Theme: "Our Christian Youth"

Morning Session

- 10:00—Song, "We're Marching to Zion"
- 10:05—Devotions, Rev. Riley Giddens
- 10:15—Business, President, Mrs. Tim Mizell
- 10:30—Panel Discussion, Led by Mrs. Riley Giddens
- 11:00—Declamation Contest
- 11:30—Message, Rev. A. C. Trueluck
- 12:00—Lunch

Afternoon Session

- 1:15—Song, "I Will Arise and Go to Jesus"
- Devotions, "Arise, Lift up the Lad," Mrs. Tim Mizell
- 1:25—Glimpse of Youth Around the World, Tifton Y. P. A.
- Youth Still Waiting, Mrs. Janice Cason
- Our Responsibility Toward Youth, Mrs. Eva Cowart
- Stewardship Playlet, Ozias Y. P. A.

(continued on page sixteen)

#### SPECIAL NOTICE

The new treasurer of the North Carolina Anna Phillips Loan Fund is Mrs. Lillie Mae Sasser, Route 2, Box 133, Goldsboro, N. C. All contributions and payments should be mailed to her at this address.



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Editor Receives Letter From the Billows

Route 1  
Joelton, Tennessee  
September 26, 1958

Dear Brother Fort:

Greetings in the lovely name of Christ the Lord, whom we serve and love. May this letter of thanks from us find a place in your wonderful paper which is read by so many of our people all over the country.

We wish to express our gratefulness to the members of the Home Missions Board of the State of North Carolina for their co-operation and spirit of kindness which they showed toward us, as we requested their help in arranging for us a four-week itinerary in this state.

Especially do we feel very much indebted to Brother Rashie Kennedy and Brother James Evans for the hours that they spent in placing us in the various churches throughout the state. This we know must have been a very hard work. Yet it was one well done, and our hearts are very grateful to these brethren for their co-operation and kindness.

To all the pastors who so kindly received us into their churches and found for us a place to sleep and stay, we also say, "Thank you, and may the Lord give unto each according to His mercy."

We shall always think with much respect and love toward all these wonderful people who pledged themselves to us, that they would pray to the Lord for our safety and success in the field of Old Mexico, as we represent our precious Lord and our dear denomination.

Your grateful friends and  
co-workers in Christ,

Arthur and Jenell Billows

## Prayer Items From the Cronks

We want to praise Him and offer thanksgiving for the answered prayers of the past and for the certain knowledge that those which have not yet been answered in ways we expected have been heard and that the burden is now His. We praise Him for health and the provision of our physical needs as well as the day-by-day tokens of His mercies and watchcare.

When you pray remember:

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee

NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

1. *The 10th World Congress of Christian Youth* to be held in Madras from January 4 through 10, 1959. Over eight hundred young people representative of all India, as well as young people from all over the world, especially southeast Asia, will attend.

2. *Our winter evangelistic efforts* when we will be visiting villages with special evangelistic emphasis from November through February.

3. *Six weeks of retreats* in November and December. These are mostly for children and young people.

4. *John Mukul* who is training for the ministry at Calcutta Bible College.

5. *That souls may be won* in our new effort through our two college boys at Sili-guri, a town of 80,000 people with no active gospel witness.

6. *For two new groups of Santels* who are showing friendly interest. Pray that they may be able to understand and accept the message.

7. *For our Christians* who still face three or four months of near famine conditions before the next rice harvest.

8. *For revival* in the whole church of India.

9. *For continued open doors* for the witness of the gospel in India.

10. *For the safe return of the Hannas* early next year.

We want to express our grateful thanks to all those who pray or in any way support the Lord's cause here. Without this assurance we would soon lose courage and give up. The penetration of the gospel into the realms of the non-Christian religions is slow; and like the leavening of the yeast it can be hastened only by the warmth of the spirit from a closer walk with the Lord. Pray that we may have grace to obey in all things and ever to follow the gracious leading of the Holy Spirit, that we may take no step that is not ordered by Him.

Yours in Him,  
Dan and Trula Cronk.

## From the Field

### Home Missions

"Enclosed you will find \$1 for the Billows' account."—*Bulter Waller, Allustion, North Carolina.*

"You will find enclosed \$3 to be divided as follows: \$2 for the National Home Mis-

sions Department and \$1 for the college."—*Mrs. C. C. Cooper, Atoka, Oklahoma.*

"Please see that this small offering gets to the Whaleys in Alaska. I pray that it will help in some way to win the lost to Christ."—*Marvin Sawyer, Columbia, North Carolina.*

"Enclosed is the offering from our daily vacation Bible school. We want it to be sent to the mission in Alaska so the Eskimo children can hear about Christ. We had a wonderful Bible school with a record attendance each day. We will continue to remember the work you are doing. We have called Rev. William Hill as our pastor, and I believe we will have a great success here."—*Louise Carte, Clerk, Hazel Park, Michigan.*

"This check that you find enclosed is for the fifth Sunday in August. It is from the Owens Chapel Sunday School."—*Miss Charity Proctor, Secretary, Wilson, North Carolina.*

"Our daily prayer is that your work will continue to be a grand success. Your name is called in prayer every morning at our house. I am enclosing my monthly offering for the Billows in Mexico and the Whaleys in Alaska. I wish it was much more, but I ask God to take it and break it and bless it."—*Rev. Lizzie McAdams, Huntsville, Texas.*

"The Home Builders Class of Lewis Avenue Church will send \$12 per month for the Billows in Mexico."—*Mrs. Oren Collins, Secretary, Tulsa, Oklahoma.*

"The Pine Creek Quarterly Meeting voted to send the enclosed \$100 for the home mission work in Mexico. Will you please apply this to the work where Miss Bessie Yeley is the missionary."—*Phillip Crabtree, Treasurer, Wheelersburg, Ohio.*

## Loyalty Fund Report

(continued from page ten)

Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson  
Campaign Director

There is a great difference between being whitewashed and being washed white.

Sunstrokes affect the head, sinstrokes the heart.

Look right up and you will be upright.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Meaning of Jesus' Baptism

(Lesson for October 19)

Lesson: Luke 3:15-22.

Golden Text: Hebrews 10:7.

### I. INTRODUCTION

It is, also, true that His being baptized gave the ordinance its deepest importance in the minds of men. When you ask someone, "Why do you want to be baptized?" the answer is invariably, "Because Jesus was baptized." His baptism gave the ritual lasting life in all its beauty of holy significance. Men are still baptized, and they will continue to be baptized until He comes again. When Jesus was baptized, the blue vault of the skies was opened, and the Holy Spirit descended and abode on Him; and the Father's voice from heaven declared Him to be His Son. Thus, the presence of God the Father, God the Holy Spirit and God the Son approved the baptism of Jesus, and it is indeed significant that Jesus commanded His disciples to baptize all believers in the name of the Father, the Son and the Holy Ghost.—*The Advanced Quarterly* (F. W. B.).

### II. HINTS THAT HELP

1. Some thought that he might be the Christ that was to come, but John denied this compliment. He announced One that was to come after him who was much more powerful, and even dreadful, and whose ways would lead to a need for repentance.

2. John Showed no Partiality in His Message. All people were called upon to repent and prepare for the coming of the Messiah. His message concerned sin in everyone, and he spared neither kings nor priests.

3. John saw the vision of the dove and discerned its true meaning.

4. John heard the voice and testified that God had spoken to the Lord Jesus. It was that experience that moved John to address the Lord Jesus as the Lamb of God.

5. Jesus' baptism meant to Him the beginning of His public ministry—His life devoted to God's will for the salvation of mankind.

6. Being God's Son, Jesus went to John for baptism, because it was in God's plan of righteousness for Him, and by it John

heard the message from God.

7. In a similar manner, newborn Christians should follow the example of Jesus in baptism to mark the beginning of a new life of service in God's will. And like Jesus' death, burial and resurrection, the baptism serves as a symbol of the same death, burial and resurrection of the Lord Jesus in the Christian.—*The Bible Teacher* (F. W. B.).

### III. ADDITIONAL TRUTHS

1. John did not follow the rules laid down today for attaining popularity, but denounced sin in high places and low, and called upon the people to repent. Whoever sought popularity by calling his hearers a brood of vipers? Luke's account, in an unprinted portion of our lesson, reveals the fact that John did not deal in glittering generalities, but pointed out the besetting sins of the publicans and soldiers and others and gave simple and practical advice adapted to the needs of his hearers. Yet there was a spiritual fervency and power about his preaching that gripped the people and that we can still feel as we read the very brief summary of his messages which the Gospel writers have given. John did not quail even before the Pharisees and Sadducees.—*Selected*.

2. Jesus also having been baptized, and praying. This striking word denotes the identification of Jesus with sinners. He was one with men, but not a participant in their sinful acts. Yet He stooped in humility to be among them, thus symbolizing that He came to save them. His baptism was a sign and symbol of the price He came to pay in that later blood-baptism of the Cross. That He is reported as praying indicates His private and personal relationship with God. Unbroken communion with God had been His in Nazareth, and now it was carried into the public ministry. Prayer was the secret of His strength and His security in temptation. He began, continued, and ended all His work in prayer. His life was a life of prayer and He taught much about prayer. The Gospels abound in examples of His praying.—*The Gist of the Lesson*.

3. Former President William McKinley was a staunch Methodist. In a speech at Buffalo, New York, he uttered the following words: "What this nation needs is a fresh baptism of patriotism and, laying aside our personal views on that subject,

I believe we will all agree that baptism should be by immersion."

4. Here is the second confession of John the Baptist to Christ's infinite superiority over him. John was not afraid to tell the greatest, most distinguished, and most self-conscious men of his day that they must confess sin and be baptized. But he could not tell the Lord he must confess his sin, because Christ had none to confess. For this reason John shrank from baptizing him. Why should one without any sin go through a ceremony which implied the washing away of sin? One thing is certain, and that is that John the Baptist knew holiness when he saw it, as no other man of his age knew it; and when this person, living in such communion with God, thundering forth God's anger against sin, with the power of the Holy Spirit resting upon his work, acknowledged that Jesus, who stood before him, had no need to be baptized, we begin to have some idea of the glory of God that shone in the face of Jesus Christ, and of the absolute holiness that marked his every act and word. (Read Matthew 3:13, 14.)—*Peloubet's Select Notes*.

5. G. W. Ridout tells a story that involves the writer's home state. A stranger in an Indiana village thought he might improve the time by attending service in the local church. At the conclusion of a lengthy talk, the minister announced that he should like to meet the board. The stranger, in company with several other persons, proceeded to walk to the front of the church. The pastor, thinking there must be some misunderstanding, said to him: "I believe, sir, you are mistaken. This is just to be a meeting of the board."

"Well," replied the visitor, "I have listened to you talk for more than an hour and if anyone has been more bored than I have been, I should like to know who it is."—*Selected*.

There is no record that any of John's hearers suffered from boredom. Many may have been angry at his cutting remarks but they were never bored as this stranger was.

6. Jesus' baptism may be understood in the light of John's message that the Messiah's ministry was to be one of spiritual power and reality. As we will see from a study of our Printed Text, the event of Jesus' baptism marked the transition from His private to His public ministry.

In our first lesson for this quarter we studied John the Baptist as he began His preaching. Part of that lesson, you will note, was taken from the same chapter as our Printed Text for today. Soon after he began His ministry, many people were flocking to him. His message was stern and electrifying. The odd fact here is that people will anxiously hear a straightforward message.—*The Bible Student* (F. W. B.).



## NEWS NOTES

(continued from page seven)

"We are praying for a great harvest of souls during the revival and also looking forward to a great time in the Lord as our friends and former members return home to worship with us in the home-coming and harvest rally services."

### Home-Coming and Revival At Winterville, N. C., Church

The Winterville, North Carolina, Free Will Baptist Church will observe its annual home-coming on Sunday, October 12. All former pastors, former members and friends are invited to attend the services.

The fall revival will begin the evening following the home-coming services at 7:45. The Rev. Ralph Osborne will be the visiting evangelist for the meeting. Special music will be rendered at each service.

### Youth for Christ to Meet at Plymouth, N. C.

The Plymouth-Washington district of the Albemarle Youth for Christ will meet with the Plymouth, North Carolina, Free Will Baptist Church, October 18 at 7:45 p. m. The public is cordially invited.

### Rev. Raymond Riggs To Hold Missionary Service

Rev. Raymond Riggs, director of the National Board of Free Will Baptist Foreign Missions, will speak at the Shiloh Free Will Baptist Church, Pinetown, North Carolina, on Sunday, October 26, at 3:00 p. m. A very cordial invitation is extended to everyone to this missionary service.

### Chester A. Huckaby Goes to Alma, Georgia

Rev. Chester A. Huckaby, pastor of the First Church of Columbus, Georgia, for the past year, moved into the parsonage of the Piney Level Church near Alma, Georgia, October 3, to assume the pastorate there. Rev. Ervin Hyman was pastor there for the past four years. Mr. Hyman has accepted the pastorate of Unity Church of Jacksonville, Florida. Rev. Odell Harris will succeed Mr. Huckaby at the First Church of Columbus, coming there from the First Church of Opelika, Alabama.

Mr. Huckaby went to Columbus from Pine Grove Church near Chipley, Florida, where he pastored seven years. During the past year the First Church of Columbus

has made much progress, having witnessed 88 decisions and received 39 into the church, having had three very successful revivals and a vacation Bible school with an average attendance of 82. The church has also purchased additional property adjoining the church property, which includes two dwelling houses to be used for educational purposes until such time as a new building will be erected.

### Rosebud F. W. B. Church A Total Loss

One day in August, 1958, a person passing by the Rosebud Free Will Baptist Church, Wilson County, North Carolina, saw that the church was on fire. Before the fire department had time to arrive on the scene, the church had burned to the point that nothing could be saved: all was a total loss.

The congregation, though relatively small, has continued to hold services in temporary quarters, and is making plans to rebuild as soon as possible.

The pastor, the Rev. C. J. Harris of Greenville, North Carolina, says that insurance has been collected to cover approximately half the loss. He makes this urgent appeal for financial help in behalf of the congregation. He feels that help must come from outside the community if a suitable building is to be erected. He urges individuals, churches, union meetings and conferences to make offerings to this worthy and needy cause.

Send all contributions to Mr. L. M. Moore, Route 4, Box 249, Wilson, North Carolina.

### Albemarle Ministers Organize Fellowship

The pastors of the Albemarle Conference of North Carolina met in an organizational meeting at the Plymouth Free Will Baptist Church, Tuesday, September 23, 1958, at 10:00 a. m. to organize a ministerial fellowship conference. The officers elected were Rev. Ralph Osborne, president; Rev. Daniel Gaskins, vice-president and program chairman; and Rev. Charlie Overton, secretary-treasurer. The name of the conference is the Albemarle Ministerial Fellowship of Free Will Baptists. It was decided to have the first meeting on Tuesday after the first Sunday in October and meet quarterly thereafter, on Tuesdays after the first Sunday of each quarter. Rev. Charlie Overton, pastor of the Union Chapel Free Will Bap-

tist Church, Washington County, invited the ministers to meet at the Union Chapel Church for the first meeting. All ministers of the Albemarle Conference are requested to be present. The date is October 7, 1958.

## According to Your Faith

(continued from page three)

—physically, mentally and spiritually. Why limit the power of God? If He is all powerful, why not cast our whole being, spirit, body and soul upon Him and trust Him to do as He sees fit.

Everyone is not converted who is prayed for; neither is everyone healed who is prayed for. Those who are converted sometimes backslide, and sometimes those who are healed lose their healing. This is because they failed to go on with the Lord. They broke their vows to God. Of course there is a time to be born and there is a time to die, and when that time comes we have to go. But in this present world we suffer needlessly many times because we lack faith in God. The reason some of us lack faith is because there is sin in our lives. Or perhaps we come short in rendering unto God the things that belong to God. There are many ways to sin without shooting a man or stealing his wife. Envy, malice, hatred, grudges and lust are just a few deadly sins that cripple faith.

If we come clean and get in contact with God so He can use us, we can remove mountains of obstacles and difficulties which hinder us and the church. If Christians would only do this, the Church of God could march forward with banners flying. "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and he shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts" (Malachi 4:2, 3).

According to your faith, so be it unto you

## WOMAN'S AUXILIARY

(continued from page thirteen)

2:45—Installation of Officers, Rev. Mance Cason

3:00—Benediction

Mrs. J. E. Wood  
Study Course Chairman



DS

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 15, 1955

A LAUGH

DURHAM UNIVERSITY LIBRARY  
OCT 16 1958  
DURHAM, N. C.



A laugh is just like sunshine,  
It freshens all the day;  
It tips the peaks of life with light,  
And drives the clouds away;  
The soul grows glad that hears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along!

A laugh is just like music;  
It lingers in the heart,  
And where its melody is heard  
The ills of life depart;  
And happy thoughts come crowding  
Its joyful notes of greet  
A laugh is just like music  
For making living sweet!  
—Ripley D. Saunders.



# EDITORIAL

## THE FIT VESSEL

C. H. Overman

Perhaps today, more than any other period in the history of Christianity, there is an urgent need for Christians to prove themselves by living a clean, pure life. At the same time, however, purity in the life of a Christian becomes more and more difficult as the social pattern of our generation is gradually being molded to the contours of the world. Such a trend has had its effects upon the church and of course, upon the lives of many Christians.

Jesus began His first message with the Beatitudes, and in them He included purity as the condition which man must meet in order to see God. "Blessed are the pure in heart: for they shall see God" (Matthew 5:8). God will not condone any impurity in the life of those who are His children, and yet, there are many Christians who have lost their Christian influence among other people because of some impure act, deed or habit. Many otherwise true testimonies have thus been ruined.

Much has been said and written in recent years about the problems of our youth. Some of the problems have become acute, and in many Christian circles the problem has been tackled by the organizations of youth movements such as youth for Christ and child evangelism organizations. It is also true that many young ministers have failed to influence others because of some impurity. Some of the most sound advice ever given to any person was given by the apostle, Paul, to his son in the ministry, Timothy. Not only is this sound and excellent advice to ministers, but it can also be received by all Christians, both young and old. "... be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4:12).

We cannot always choose our surroundings and atmosphere. We cannot even choose the home in which we were born. It is true that some Christians excuse their failures and weaknesses by the kind of environment and atmosphere they are in, but we should remember that in Paul's day there were saints in Caesar's household. Those who have the spiritual determination to be pure and clean under such surroundings, God salutes and commends. In this present day of many sensuous sins, God is pleased with the Christian who will dare to be pure and undefiled in His sight and also in the sight of others. Such a Christian will enjoy the blessings of God upon his life.

May we consider the following truths as taught in the Scriptures pertaining to purity:

(1) Purity must begin in the heart. This is verified by the words which Jesus spoke which we have already referred to. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

"When Sir Walter Raleigh was led to the block, his executioner asked him if his head lay right. Raleigh answered, 'It matters little, my friend, how the head lies, provided the heart is right.' Here in the presence of God, here before him through whom are revealed the secrets of all hearts, here before the Cross of mercy and of love, what does your heart speak, how does your heart lie?"—Selected.

The heart which has never been washed in the blood of the Lamb is wicked and impure. Without heart happiness there can

be no real and lasting happiness, and the only way to have heart happiness is to make the heart pure in the sight of the Almighty.

(2) There must be purity of mind. The mind which becomes filled with impure thoughts soon will defile the whole body. Evil thoughts may quickly flash before man's mind without any serious harm, but when they lodge there it is not long before corruption sets in. A mind filled with the good things of God, however, finds no place for evil thoughts.

(3) There must be purity of conscience. Paul spoke of "Holding the mystery of the faith in a pure conscience" (1 Timothy 3:9). Such a conscience would be free from the regrets of some misdeed or even selfish abuse in any manner. Often those who openly confess some misdeed do so because their conscience would not remain silent. Others, however, refuse to listen to the voice of conscience and thus lose what was once an inner conviction.

(4) There must be purity of body. Man may often deceive others in claiming purity so long as it is hidden within the heart, mind and conscience, but when it comes forth to effect the body it cannot be hidden. The fleshly body is weak in obedience to God and the only way to overcome its weakness is through Christ's righteousness. By acceptance of Christ, the body becomes the temple of God because the Holy Spirit dwells within. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye" (1 Corinthians 3:17).

To be a fit vessel for God's glory, the Christian must be pure in heart, mind, conscience and body. Through such purity the soul will enjoy the right relationship with God and others will behold the example of a true Christian.

"While passing thro' this world of sin,  
And others your life shall view,  
Be clean and pure without, within,  
Let others see Jesus in you.

"Your life's a book before their eyes,  
They're reading it thro' and thro';  
Say, does it point them to the skies,  
Do others see Jesus in you?"

—Selected.

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No. 40

## THE FREE WILL BAPTIST

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## September News

Summer has now yielded its right of priority over weather conditions here in the mountainous section of North Carolina. Autumn has assumed its undisputed control and is presenting perceptible and visible evidences of its presence. The appearance, on the higher elevations, of Jack Frost, the glittering forerunner and close friend and associate of Hoary Winter, together with the nippy breath of approaching ice and snow, forcing its way through the snug groves and rocky passes between the mountains, are sure signs that more and heavier wearing apparel and heated living quarters will soon be essential to physical comfort. Nature is already busy dressing the mountains and valleys in beautifully colored attire.

September at Cragmont this year, as usual, was a follow-up month of the busy conference months of the summer. No scheduled conferences were held. The Woman's Auxiliary Convention of the Blue Ridge Association met here in its regular session on Saturday, September 27. The attendance was not large, but they had a fine and profitable meeting. There were sixty-one guests and visitors registered during the month. Among them were quite a number who had never visited Cragmont before.

There was no Youth for Christ Rally held during September. The Blue Ridge Association, during its session held at Cragmont in August, voted to sponsor and support an association-wide Youth for Christ Rally, to be held monthly at the various local churches within the association. That was one forward step toward the accomplishment of the objective in our mind when we originated the plan for the rally and put it into operation at Cragmont Assembly two years ago. It is our firm belief that the young people will go forward and accomplish great things for Christ through their local churches if they are given the encouragement and opportunity. They need proper instruction and the support of all adult Christians, including the pastors and ministers. May we assist them in every possible way!

We take the liberty of calling your attention again to the fact that Cragmont has reached the place where and when expansion in accommodations and facilities

is essential, if it is to render the comprehensive and urgently needed service to our young people to enable them to meet successfully the challenge of the desperately ungodly forces and influences of this generation.

We, as helpers and co-laborers in the cause, as well as the leaders and directors of the enterprise, need to be personally concerned and actuated by a zealous desire to do the job in the way which will render the greatest possible service in the most efficient manner and bring blessings to the greatest number of individuals. We need to acquaint ourselves with the needs and strive to co-ordinate our efforts with those who are laboring to enlarge and enhance the work to the benefit of those who are our responsibilities and to the glory of God.

Will you, please, consider the needs and give serious thought to the situation and join those who are endeavoring to enlarge and improve Cragmont Assembly? If you have never been here, and desire information concerning the facts, ask those who have attended conferences here, particularly the young people who have attended some of the youth conferences. Also, ask the ladies who have attended the auxiliary conferences. After making these inquiries, and you still are not convinced that the work here is worth-while, come to Cragmont and observe and get information first-hand. The invitation is personal to everyone.

## Ministers Must Live Too!

Mrs. Walter Rhodes,  
Beulaville, North Carolina

**F**REE Will Baptists, October is here again. This is superannuation month! We are asking each of you to give liberally to this worthy cause. Remember our retired and disabled ministers. Twenty-five cents per member is a very small amount to ask for. We need to increase their checks and to add other ministers to the list. The retired ministers and widows have to meet the rising cost of living as well as the laymember. We must not forget the widows of our deceased ministers who toiled many hours and days to help make the ministry a great and honorable calling.

The average minister is faced by a tre-

mendous economic burden. Even with allowances for housing, utilities and automobile, plus other extra income such as revival fees and gifts from friends, most active ministers find it difficult to meet month-to-month expenses. How about the retired and disabled minister? Can he meet his expenses without income?

Generally churches do not want their ministers to take a job on the side, nor do they feel it desirable that wives of clergymen have to work for supplementary income. Church work is a full-time occupation. I believe Christ preached daily. That is why we have a superannuation treasurer to help those who answered His call and are now not physically able to carry the message.

God remembers His servants through His church. This is the plan Free Will Baptists believe in. We must give systematically to superannuation. We appreciate the support that has been given in the past, but let's do more in the future. Send all superannuation offerings to Rev. Wilbert Everton, Snow Hill, North Carolina.

## So They Are Back In School

So what? So there is extra work for the parents. There are less hours for sleep perhaps. There is the children's home work which must be seen to. And so many things we did not have to do during their school vacation months.

Again we ask, so what? Are we thankful that God gave us these children? Would we want the freedom we fancy we would have without them? Do we want God to take them from us. Certainly not!

We know that these questions may seem foolish to you, but when some people are asked why they do not take more part in the activities of the church they readily hold their children up as their reason.

God knows, and we know that He knows, that these precious children are not the real reason for inactive church members. What if we should suddenly be deprived of our children? Jesus loves your children and wants them to know and serve Him. Don't use them as excuses, but bring them to church and teach them the right way to honor God, the church, and you.—*The Announcer, Trinity Church Bulletin, Fort Worth, Texas.*

A Christian is not only a professor of faith in Jesus but is a devout follower of Him in his life work. At least he would not harm his neighbor. He deals on the square and loves God supremely. Are you a Christian?—Selected.



# N. C. Churches to Share In Missionary Services

Some seventeen churches in the North Carolina Central Conference area will share in a series of missionary conferences beginning October 19 and continuing through October 26. The entire series will be under the personal direction of Rev. Raymond Riggs, director of Free Will Baptist Foreign Missions.

Miss Laura Belle Barnard, Rev. and Mrs. Carlisle Hanna and Rev. T. H. Willey will be the missionaries participating in the series. Miss Barnard and the Hannas will bring first-hand information from India; Mr. Willey from Cuba as well as from South America where he recently completed a survey of the mission field, and Mr. Riggs will be able to furnish the latest news of the fields in Africa, India and Europe, having just returned from a visit to these fields.

Grace, Greenville, Reedy Branch, Black Jack, Winterville, Bethany, Elm Grove,



REV. T. H. WILLEY

Marantha, Saratoga, Free Union, Rocky Mount, Ayden, Rose Hill, Shiloh, Piney Grove, Parker's Chapel, Little Creek and Ormondsville are the participating churches. All evening services will be held at 7:30 and Sunday morning services at 11:00 o'clock.

A special feature of the conference series will be a Conference-Wide Missionary Rally in the Greenville Church on Saturday night, October 25, with special emphasis on youth participation.

The schedule for this series of missionary



REV. RAYMOND RIGGS

services at the above-mentioned churches is as follows:

October 19 (11:00 a. m.)—Rev. C. Hanna at Elm Grove Church, Mrs. M. Hanna at Marantha Church, Miss L. Barnard at

ville Church, Mrs. M. Hanna at Reedy Branch Church.

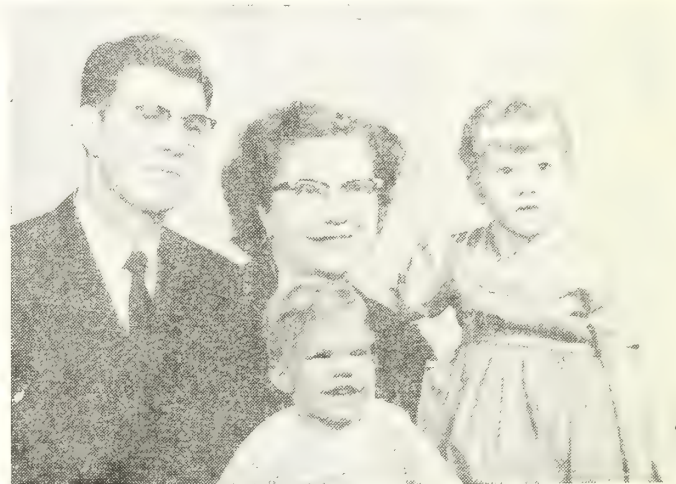
October 21 (7:30 p. m.)—Mrs. M. Hanna at Grace Church, Rev. T. Willey at Greenville Church, Rev. Riggs at Reedy Branch Church.

October 22 (7:30 p. m.)—Film at Grace Church, Mrs. M. Hanna at Greenville Church, Rev. C. Hanna at Reedy Branch Church, Rev. T. Willey at Black Jack Church, Rev. Riggs at Bethany Church, Miss L. Barnard at Winterville Church.

October 23 (7:30 p. m.)—Miss L. Barnard at Grace Church, Rev. Riggs at Greenville Church, Rev. C. Hanna at Black Jack Church, Mrs. M. Hanna at Bethany Church, Rev. T. Willey at Winterville Church.

October 24 (7:30 p. m.)—Rev. T. Willey at Grace Church, Miss L. Barnard at Greenville Church, Rev. Riggs at Black Jack Church, Rev. C. Hanna at Bethany Church, Mrs. M. Hanna at Winterville Church.

October 25 (7:30 p. m.)—Conference-Wide Missionary Youth Rally at Greenville Church.



THE HANNAS

Saratoga Church, Rev. T. Willey at Free Union Church, Rev. Riggs at Rocky Mount Church.

October 19 (7:30 p. m.)—Miss L. Barnard at Grace Church, Rev. C. Hanna at Greenville Church, Rev. T. Willey at Reedy Branch Church, Mrs. M. Hanna at Ayden Church, Rev. Riggs at Rose Hill Church.

October 20 (7:30 p. m.)—Rev. C. Hanna at Grace Church, Miss L. Barnard at Green-

October 26 (11:00 a. m.)—Rev. Riggs at Shiloh Church, Rev. and Mrs. Hanna at Piney Grove Church (Pitt County), Rev. T. Willey at Parker's Chapel Church, Miss L. Barnard at Reedy Branch Church.

October 26 (7:30 p. m.)—Rev. Riggs at Grace Church, Rev. T. Willey at Greenville Church, Miss L. Barnard at Little Creek Church, Rev. and Mrs. Hanna at Ormondsville Church.



**T**HERE is no substitute for religion and the Sunday school!

By the same token, there is no synthetic replacement for a decent home life. Our high crime rate, particularly among juveniles, is directly traceable to a break down in moral fiber—to the disintegration of home and family life. Religion and home life are supplementary. Each strengthens the other. It is seldom that a solid and wholesome home life can be found in the absence of religious inspiration. And the commandments of religion and family life burn brightest and most effectually when children have attended the Sunday school.

Children are not born criminals, but certain turns of the road of life guide some youngsters off onto side roads where they unwittingly begin criminal careers. The churches can bring these youngsters back to the right road. If more of our children

The Code of Laws of the United States is a voluminous work; it consists of many volumes, thousands of paragraphs. Add to that the laws of each separate state, county, city and town, and you get an idea of how far we have gone in an effort to insure equal justice for all, and to protect each member of society from the depredations of the lawless.

Each of these laws is an outgrowth of one of the world's ten basic laws—of the Ten Commandments which are taught, or should be taught, in every Sunday school. I have never seen a true adherent of these Commandments stand at the bar of a criminal court.

A few months ago, three youngsters—two aged thirteen and one aged fourteen—were arrested for the theft of eight automobiles. All three were given sentences by the court. We discovered that lack of religion

One of these boys had no guidance whatever from his mother; she was divorced. When they came to court, the father admitted that he was at fault for this, but he thought he might be able to “do better in the future.” The judge pointed out that it was too late for that now; a father who had failed so badly could never hope to do any better.

I have seen many parents like this, and I have often wondered why it is that we make so little effort to protect the children who are the helpless victims of such situations. Those who want to become lawyers or doctors spend years in preparation, as do the members of every other profession. But what of marriage and parenthood? No training seems to be needed! They may have the best of intentions, but untrained parents make tragic errors even with those intentions, and the children pay for it. Here is

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# *I Believe In the Sunday School*

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J. Edgar Hoover

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can be reached by the Sunday school, we will be much nearer a real solution to the crime problem.

Those youngsters who go in for lawlessness in their childhood days and later when they are grown to man's estate, load on our shoulders one of our heaviest national burdens. In the United States criminals force us to spend each year more than 4 2/3 times as much on them as we spend on all forms of education, both public and private. We spend for their detection, arrest, conviction and punishment nearly thirty times as much money as the combined budgets of all church and religious organizations in the country. Each year that crime continues, will cost every man, woman and child in the U. S. approximately \$110. That's no much!

Let's not go on kidding ourselves. Law enforcement has done a splendid job, but it could do a much better job if it had more help in certain directions. Law enforcement needs the help of home, church and school. Religious stimulation, prayer and adherence to the commandments of God are to me the outstanding “musts” of the post-war era.

had played a most important part in the tragedy. These boys came from homes in which there was no religion, no family prayers, no acknowledgment of God, no emphasis upon that commandment which tells youth, “Thou shalt not steal!”

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## **Attention N. C. Bible College Alumni!**

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**The North Carolina Alumni of the Free Will Baptist Bible College are urged to send in their \$5 on the educational loan fund which was set up by the alumni chapter of North Carolina.**

**So far, only slightly over \$100 has been given. The amount of \$5 is the requested contribution of each alumnus. Send all contributions to the Rev. J. C. Lynn, Ayden, North Carolina.**

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one of our great social lacks.

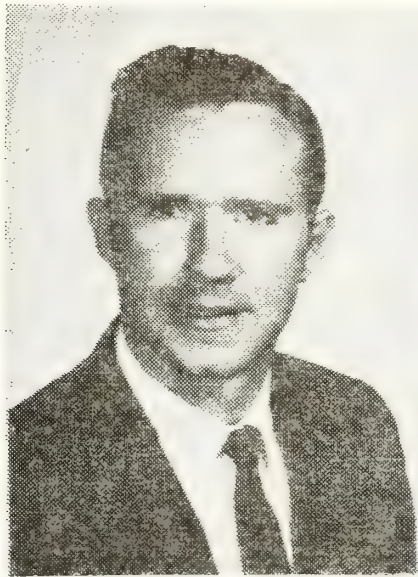
A few years back, a vicious murderer still in his twenties threatened Special Agents of the F.B.I. As a gang leader he was responsible for several deaths, and now he planned to kidnap certain key F.B.I. men. When the showdown came in New Orleans, the criminal meekly surrendered. I wish his lesson could be taught in every Sunday school. I wish our youngsters could understand that this man-without-God was brave only on the surface, and brave only when he knew he was safe. Force was the only authority he respected. He lacked the sustaining power of religion, and when his personal assurance was gone there remained only the shattered hulk of a man.

The Sunday school can help here as no other institution can, for the Sunday school offers a moral, ethical and spiritual way of life that is of unsurpassed value in our times. It is true and sound. In fitting our young folks for the future, in guaranteeing the permanency of democratic principles, there is no more potent or vital force in our nation. The Sunday school can become our guarantee for tomorrow!



# NEWS NOTES

## Parker's Chapel Church Announces Revival



REV. JACK PARAMORE

Revival services will begin at Parker's Chapel Church on the Pactolus Highway near Greenville, North Carolina, on October 26, continuing through November 2. The Rev. Jack Paramore of Greenville will be the evangelist for these services which will begin each evening at 7:30.

The pastor, the Rev. Billy Jackson, cordially invites everyone to attend.

## Revival Now in Session At Water Branch Church

Revival services began at Water Branch Free Will Baptist Church near Stantonsburg, North Carolina, on October 12 with the Rev. Dannie Jenkins of Sneeds Ferry, North Carolina, as the evangelist. The Rev. H. M. Minchew, pastor of the church, is assisting in the services. The revival is scheduled to continue for two weeks.

Mr. Minchew states: "We extend a cordial invitation to everyone to come and worship the Lord with us. We also ask all Christians to unite their hearts in prayer with us for the success of this revival, asking the Lord to send us a great spiritual revival and a wonderful harvest of souls."

## Mount Olive Mission Officially Organized

The Mount Olive, North Carolina, Free Will Baptist Mission has been duly organized according to the Rev. R. P. Harris, minister to the mission. The Rev. Michael Pelt, faculty member of Mount Olive Junior College and dean of the college, was named

chairman of the board of directors. Other members are as follows: Mr. Lee Roy Miller, faculty member of the college; Mr. Lesley Anderson, Mount Olive businessman; Mr. Floyd C. Freeman, Mount Olive businessman; Rev. Burkette Raper, president of the college; Mr. Robert Moye, faculty member of the college and superintendent of the Sunday school; Miss Leah McGlohon, director of the leagues; Mr. L. M. Hart, faculty member of Mount Olive High School and treasurer; Rev. M. L. Johnson, business manager of the college; Miss Jane Barrow, student of the college and secretary to the board; Miss Judy Foreman, secretary to Mr. Raper.

A Sunday school and league have been duly organized and a midweek prayer meeting is in progress. A monthly budget of approximately \$456 has been proposed. There are more than 20 people whose names have been signed to a document indicating their desire to become charter members when the new church is organized. We estimate that there will be more than 50 names on this document by November 23, the target date for the organization.

A series of evangelistic services is scheduled to begin November 16 with the Rev. Chester Pelt of Florida doing the preaching.

All Free Will Baptists in the area are requested to contact the new organization if they desire to be charter members of the new church when it is organized.

## Revival and Home-Coming At Mt. Zion Church

A series of revival services began at Mt. Zion Free Will Baptist Church, Roper, North Carolina, on October 13 and will continue through Sunday, October 19. The Rev. Charles Brown of Elizabeth City is the evangelist. Services are being held each night at 7:30. The public is cordially invited to attend.

The church will observe its annual home-coming on Sunday, October 19. All former pastors, members and friends are welcome to come and enjoy the day.

## Rev. Clarence Bowen Resigns Pastorate

The Rev. Clarence Bowen has resigned as pastor of Horton Heights Church, Nash-

## Coming Events

November 27—Thanksgiving Day.

December 25—Christmas Day.

ville, Tennessee, effective January 1, 1958. The yearly report of the church shows the membership of the church to have double in the past year under Mr. Bowen's leadership and the near completion of the first unit in quite an ambitious building program of the local church.

Mr. Bowen's plans for the future are at the present indefinite. He and his family reside at 106 Cherokee Road, Nashville, Tennessee.

## Saratoga Church Announces Revival



REV. NORMAN ADAMS

The Rev. Norman Adams of Kenly, North Carolina, will be the evangelist for revival services at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, beginning Sunday night, October 19, and continuing through October 26.

The pastor, the Rev. Adam Scott, and the church members extend a cordial invitation to everyone to attend these services.

## Gray Branch Church Announces Revival

On Sunday night, October 12, the fall revival began at Gray Branch Free Will Baptist Church near Deep Run, North Carolina, and will continue through Saturday night. Services begin each evening at 7:30 with special singing being rendered at each service. The pastor, the Rev. J. B. Starnes, is leading the singing. He cordially invites everyone to attend the remainder of these services and to pray that God's will might be done in this revival.

On Saturday, October 18, 1958, a harvest sale and barbecue supper will be held at Gray Branch Church. The sale will begin at 1:00 p. m. The sale of barbecue at \$1 per plate will begin at 3:00 p. m. The public is cordially invited and urged to attend the sale and the supper.



### **Rev. T. O. Terry to Conduct Juniper Chapel Revival**

The Rev. T. O. Terry will be the evangelist for a revival at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, October 16 through October 25. Home-coming will be observed on Sunday, October 26.

Everyone is invited to attend the revival and to be much in prayer for it and the home-coming services. All former pastors have a special invitation to be present for the home-coming. All friends are also invited to attend. There will be a short memorial service after dinner and a song service. The pastor, the Rev. Henry Armstrong, and the members urge all to come and fellowship together.

### **Notice to Members of Marlboro Church (Pitt Co.)**

The Marlboro Free Will Baptist Church, Pitt County, North Carolina, announces that the church roll will be revised at its quarterly meeting on October 25, 1958. All members who want their names to remain on the active list will please be present or represented by letter. If anyone has relatives or friends away from home who are on the roll and may not see this notice, will you please call their attention to this matter. The pastor of the church is the Rev. W. L. Poythress.

The address of the church clerk is as follows: Mrs. Alice C. Parker, Route 1, Box 359, Farmville, North Carolina.

### **Pearsall Chapel Church Revival Now in Session**

The Pearsall Chapel Free Will Baptist Church announces that its revival began October 12 with the Rev. Bobby Aycock, pastor of Fellowship Church of Washington, North Carolina, as the evangelist. The services are being held each evening at 7:30.

The pastor, the Rev. Gene Outland, and the church invite everyone to attend these services.

### **Home-Coming and Revival At Stoney Creek Church**

The annual home-coming of Stoney Creek Free Will Baptist Church near Goldsboro, North Carolina, will be observed on Sunday, October 19. Sunday school will convene at 10:00 a. m. The former pastor, the Rev. J. W. Alford, will deliver the morning message at 11:00 a. m. A picnic dinner will be served on the church grounds.

Memorial services for the deceased members of the church and a historical sketch of the church will be given by Rev. Ballard in the afternoon followed by a singspiration service. All former pastors, members and

friends of the church are cordially invited to be present.

On Sunday evening, October 26, at 7:00 o'clock, the Rev. Earl Glenn, evangelist from Wilson, North Carolina, will open a series of revival services which will continue through the week. The church welcomes everyone to attend these services.

### **Rev. Charles Bryant Conducts Tent Meeting**



REV. CHARLES BRYANT

The Rev. Charles Bryant recently conducted a tent meeting in the city of Marion, Indiana, from September 2-21. The last service in the tent was attended by an overflow crowd with many people sitting on the ground. The Rev. Elwood Lucas of Lima, Ohio, and who was saved from organized crime, was the speaker for the service. He had been connected with some of the most notorious gangsters of our time.

These services were a blessing to all who attended and God's presence was felt in each service. Assisting Mr. Bryant was the Rev. William Smith, pastor of Ecl River Free Will Baptist Church of Columbia City, Indiana.

### **Group of Churches Organize Monthly Mission Rally**

The churches of the Phenix City, Alabama, and Columbus, Georgia, area have organized a monthly mission rally. The meetings are to rotate monthly among the churches. The purpose of the rally is to better acquaint the people with the responsibility in this vital field of work and the opportunities for service in soul winning that an effective mission program has to offer.

It is the earnest prayer and sincere desire of the ministers and church leaders of this area that this rally will create an interest in and a zeal for missions that will bring

forth a real and worth-while support of missions.

The next rally will be held on October 19, 1958, at 2:30 p. m., with the St. James Church of Phenix City. The guest speaker for this meeting will be the Rev. Louis H. Moulton from the National Foreign Mission Board. Mr. Moulton will also be speaking in behalf of missions at the following churches: St. Luke Church, Phenix City, October 18, at 7:30 p. m.; First Church, Columbus, October 19, at 11:00 a. m.; Emmanuel Church, Columbus, October 19, 7:30 p. m.

The people in this area ask God's people everywhere to pray for the success of this newly-organized monthly mission rally.

### **Revival Scheduled for Marlboro Church**

There will be a series of revival services at the Marlboro Free Will Baptist Church, Pitt County, North Carolina, the week of October 19-25, and climaxing on October 26 with the annual home-coming services. The visiting evangelist will be the Rev. J. B. Starnes of Kinston, North Carolina. The pastor, the Rev. W. L. Poythress, will lead the song service.

A cordial invitation is extended to everyone to attend.

### **Harrell's Chapel Church Announces Revival Services**

The Rev. W. H. Willis of Kinston, North Carolina, will be the evangelist for revival services at Harrell's Chapel Free Will Baptist Church located near Snow Hill, North Carolina, beginning October 19 at 7:30 p. m. These services will continue through the week.

The Rev. C. J. Harris, pastor of the church, states: "We would like to welcome and urge everyone to attend these revival services. We request your prayers for the success of our revival."

### **N. C. Superannuation Report for September**

The following is the report of the chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists for September, 1958:

Balance on Hand, September 1    \$3,722.04

#### **Receipts**

Albemarle Conference	\$ 49.00
Blue Ridge Association	22.19
Cape Fear Conference	141.97
Central Conference	199.58
French Broad Association	216.87
Eastern Conference	98.02
Piedmont Association	5.00
Western Conference	192.31
N. C. Auxiliary Convention	32.00

(continued on page nine)



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Our Sunday school class would like to know if Jehovah's Witnesses, Roman Catholics, Mormons, etc., are not saved; since all one has to do to be saved is believe on the Lord Jesus Christ, and since they believe on Him.—Joan Hooks, Winterville, North Carolina.

**ANSWER:** It is one thing to do what is called "believe" when one exercises saving faith in our Lord Jesus Christ; while it is quite another thing to believe on Him as unsaved church members believe or as those do who accept the dogma of some cult or denomination without exercising saving faith. There were false teachers in Jesus' day and in the apostles' day as there are today. Both Jesus Himself and His apostles taught that it was both wrong and dangerous to follow or associate with such people in any way. (See 2 Timothy 3:1-7.) Many passages throughout both the Old and New Testaments warn God's children against any kind of affiliation with or recognition of such false teachers. "Having a form of godliness, but denying the power thereof: from such turn away" (2 Timothy 3:5); "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11).

Both Christ Himself and His followers, including the human authors of Acts, Revelation, and the New Testament epistles, foretold the coming of such false teachers and their teaching, saying that as this age draws nearer the end they both multiply and have an increased number of adherents. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Timothy 4:1-3); "Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what

persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:11, 12); "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4).

To be a believer as is taught in the New Testament means much more than being a member of some cult that misappropriates the name of our Lord and Christ. Belonging to such a group is no sign whatever that one belongs to Him. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); compare "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

When a person believes in Christ in the sense the Bible teaches that one who has salvation believes he has faith in Him and love for Him becomes the consuming power and passion of his life. His thoughts that were, before he thus believed, dominated by worldly lust and a carnal passion have now changed and are centered on Christ and His Kingdom work. Such a person is so given over to the Holy Spirit that he subdues and casts away the powers of darkness, including materialistic hopes, worldly desires and degrading thoughts, and exercises his ingenuities in studying and meditating on the things taught in God's Word. "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Psalm 1:2).

I have had friends to tell me how everything changed from their perspective when they surrendered to Christ. But better than that, I have distinct memories concerning my own changed attitude, desire and love. I could not have, with a clear conscience, participated in the things that are practiced by Roman Catholics, Jehovah's Witnesses

and Mormons. Walter R. Martin, in his book, *The Rise of the Cults*, has this to say on Page 23: "One of the most distressing traits manifested in the literature and teachings of Jehovah's Witnesses is their seemingly complete disregard for historical facts and dependable literary consistency, while at the same time they vilify and condemn all religious opponents as 'enemies of God' and perpetrators of what they term 'a racket.'" Dr. Oswald J. Smith, in his book, *Who are the False Prophets*, says, Pages 25, 26: "Mormonism is designated a false cult because its beliefs are pagan and unscriptural, and its practices anti-Christian. Worldliness characterizes its gatherings; it authorizes dancing on its church premises and thus makes its appeal to the flesh."

I know many, who have been members of such groups as these that became Christians by hearing the gospel through faithful witnesses, who said when they became Christians they had to break with their former religious practices and convictions. In the book, *The Rise of the Cults*, Walter Martin quotes Jehovah Witnesses as saying on Page 31: "... the claim of religionists that man has an immortal soul, and therefore differs from the beast, is not Scriptural ... 'Thus it is seen that the serpent (the devil) is the one who originated the doctrine of the inherent immortality of the soul. . . .'"

(Continued Next Week)


## What I See In Me

Herbert Buffum

I have so many faults myself  
I seldom ever see  
A defect in another's life,  
But what I see in me.  
I make so many foolish mistakes  
I feel condemned to find  
A bit of fault in anyone  
When I'm so far behind.  
  
I used to censure everyone;  
I was a Pharisee  
Until, quite unexpectedly,  
I got a glimpse of me.  
I tried to justify myself,  
And frame some alibi;  
But here I stood—caught by myself,  
And I to me won't lie.  
  
And now whenever I'm inclined  
Some other's judge to be,  
I always go and take a look  
At him whom I call me.  
I find it is a splendid thing—  
Just try it and you'll see—  
To keep from criticizing folk,  
Let each "I" look at "Me."

—Friend.





**The Lighted Pathway**

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNAH, N. C.

## CHRISTIAN FAITHFULNESS

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: but thou shalt be faithful unto death, and I will give thee a crown of life" (Revelation 2:10).

"Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)" (Hebrews 10:23).

"And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved" (Matthew 24:12, 13).

As a sequence to the last three meditations I want to give, this week and next, some thoughts on the importance of Christian faithfulness. I can think of no subject that is of greater importance in this time of so great apostasy on the part of so many. Does not the Bible in the texts quoted above describe precisely the conditions as we find them today? Then is it not fitting that the writer of Hebrews should admonish us to hold fast the profession of our faith without wavering?

Surely there is no greater need among Christians today than that of Christian faithfulness. Someone has so wisely said, "After all that may be said to the contrary, men generally feel that Christianity is a momentous affair; and, that without it, there is much to apprehend . . . Had men only wanted that religion alone can satisfy—were they liable to no evils from which Christ alone can deliver them—they might dismiss it from their anxieties and fears, and regard it with settled indifference. But there is too much in human life to impress men with the contrary belief, for this to be true with any who give themselves time to think. . . . If then, we are destined to be affected by Christianity—if it will, in spite of us, mangle with our anxieties, hopes and fears—it becomes us to adopt those views and that course of living, that will enable us to contemplate it with the greatest degree of composure, and come to that will, to derive from it the greatest advantages. There is a way to live so that great good may be realized without the possibility of danger. There is a way to live so as to lose that sense of condemnation that pains the guilty, and to feel com-

fortably assured of safety through the unknown future. And this is no small advantage. That is the happiest heart that has the sanction of the law of God—that has the inward assurance that, whatever else may fail, it will meet the approval of God when brought to the final test."

It was pointed out in the above quotation that there is a way to live to insure against dangers and losses regarding our spiritual welfare, and to insure our standing before God in both life and death. And the assurances are by faithfully conforming to the requirements of the gospel. Here is found the condition by which the reward is promised in the texts, and by experience we know that to be the only condition. When the requirements, given us by God, are neglected, or very imperfectly performed, experience teaches us that none, or very few, of the rewards of obedience are to be expected. But, when they are faithfully kept, the same experience teaches us that rich rewards here, and eternal life to come, surely follow.

In the case of Christianity, the rule of faithfulness is the law of God. When we speak of a faithful Christian, we mean one who lives according to the will of God as revealed in His Word. Thus, to be faithful, it is necessary we do ALL that is required, as far as we are able, and then we should ask God to enable us to do all He requires of His children.

(Continued Next Week)

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Sam Altman Sr.

On April 21, 1958, God in His wisdom saw fit to take from this life the spirit of Brother Sam Altman. He was 64 years old and a faithful member of the Philadelphia Free Will Baptist Church of Folkston, Georgia, and one of South Georgia's best bass singers.

Knowing that we have sustained a great loss and grieved by his passing, we bow in humble submission to Him who doeth all things well. We extend to his family our deepest sympathy and pray that they may find comfort through faith in Jesus Christ.

A loving friend,

Mrs. Clarence McMillan

•

It is better to grow weary in well doing than to grow weary of well doing.

## NEWS NOTES

(continued from page seven)

Interest on George P. Best Memorial Fund	194.09
Interest on Reserve Fund	83.08
<b>Total Receipts</b>	<b>1,234.11</b>
<b>Total to Account For</b>	<b>\$4,956.15</b>
<i>Disbursements</i>	
Ministers' Monthly Checks	\$177.50
Widows' Quarterly Checks	332.50
Operating Expenses	67.00
Transferred to Reserve Fund	277.17
Paid to National Board	88.93
<b>Total Disbursements</b>	<b>943.10</b>
Balance on Hand, September 30	\$4,013.05

### Revival Scheduled At Piney Grove Church

Revival services are being held at Piney Grove Free Will Baptist Church, Pitt County, North Carolina, beginning October 12 and continuing through October 18. The Rev. Wilbert Everton is the visiting evangelist for these services.

The members of the church and the pastor, the Rev. James A. Evans, extend a cordial invitation to the public to attend this revival.

### Bethany Church To Observe Home-Coming

The Bethany Free Will Baptist Church of Route 1, Winterville, North Carolina, will observe its annual home-coming on Sunday, October 19, 1958. A special program will be planned for the day and a picnic lunch will be served at noon.

The church members and the pastor, the Rev. Walter Reynolds, extend a cordial invitation to former pastors, members and friends to worship with them on this special day.

### Rev. J. C. Lynn to Conduct Sts. Delight Revival

The Rev. J. C. Lynn, pastor of Elm Grove Church near Ayden, North Carolina, will be the evangelist in a revival at Sts. Delight Church beginning October 26 and continuing through November 1. This church is located about one mile north of Ormondsville, North Carolina, and is in Greene County.

The pastor and the members invite the public to attend and to pray for this revival.

(continued on page sixteen)



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

## A Former Student Evaluates Mount Olive Junior College

Beulaville, North Carolina  
September 26, 1958

Dear Mr. Raper,

As you know, I have been enrolled in East Carolina College since June 1 of this year. I am enjoying my work here, and I have found my year of study at Mount Olive to be invaluable. The study habits I formed there, the instruction in the basic subjects, and the research work in the library gave me a good background for my study here. My experience in the library at Mount Olive has enabled me to find any material I need here in this large library.

I shall always treasure my year at Mount Olive and will never forget all of you and your efforts to build a fine college.

Sincerely,  
Mary P. Thigpen

## Loyalty Fund Report MOUNT OLIVE JUNIOR COLLEGE

September 30—October 6

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of September 30 through October 6, 1958. The total amount received to date is as follows:

Total Previously Reported	\$11,124.53
Received This Week From:	
Free Will Baptists	\$1,147.45
Friends	195.00

Total for the Week	\$ 1,342.45
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Total to Date	\$12,466.98
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All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated. In Honor of Reverend

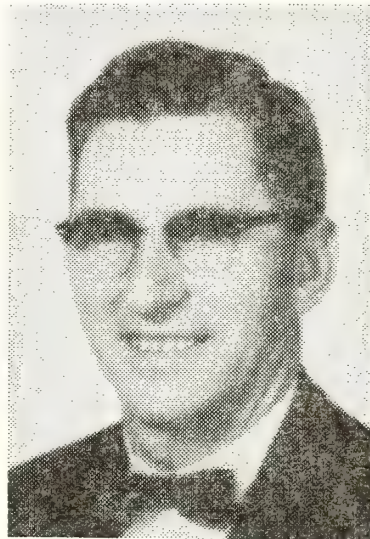
W. H. Lancaster	\$100.00
Dr. and Mrs. M. Hinnant	100.00
St. Mary's Woman's	
Auxiliary (New Bern)	103.50

Grantham Reunion Fund 100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

## Piedmont Bible Institute Continues to Show Progress

Piedmont Bible Institute of the Original Free Will Baptists is the most recent Bible school established among the Free Will Baptists. It is located in the Piedmont section of Southwestern North Carolina. The



REV. ROY RIKARD

Bible Institute is in a strategic location. Practical psychology was used in securing the location, between the two large cities of Charlotte and Gastonia, a twenty mile boulevard separating them, the center and heart of one of the world's largest textile areas of the two Carolinas.

### THE OBJECTIVE

The objective of the institute primarily is to train and educate men and women and boys and girls for the rendering of a better service to the Lord Jesus Christ as pastors, evangelists, missionaries, teachers and Christian workers. It is to equip young men in so far as it is possible on the human

level for an effective witness and the gospel ministry. It also brings them in contact with the great minds and personalities of the past and to acquaint them with all that is good and useful in helping others to find a better way of life. Third, but not last, it brings them each week into a fresh experience of grace, and into a oneness with the mind and purpose of Christ.

The Christian worker's institute kindled the fires of enthusiasm for more Christian



REV. RALPH STATEN

training of this type. The challenge was met when the president, Roy Rikard, presented the plans to certain businessmen and church workers of this area. The prayers of many were now being answered. The textile mill executives and businessmen responded generously, financially. The land was donated by the local mill people to build the 30 x 60 foot structure to house the Piedmont Bible Institute.

Roy Rikard, president of the Piedmont Bible Institute of Free Will Baptists, is to be commended for his outstanding leadership in the promotion of the building of this structure and will be long remembered by his church and the Piedmont Association for the accumulation of a long list of accomplishments. In recognition of his sterling character, ripe Christian experiences, fruitful ministry and long years of outstanding leadership in the cause of the Lord, he is due much honor. His contribution to this cause in Christian education has made some most significant advances for the Piedmont Association.

His philosophy of education is a belief in the effectiveness of the small Christian school. He also believes such a school can render invaluable service to our brotherhood.

The faculty deserves much credit for not only existence of the Bible school, but for  
(continued on page sixteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## THE CHURCH OF JESUS CHRIST

There are many denominations in the world with some claiming Christ to the exclusion of all others. Some of these cut everybody out and condemn all to hell who do not belong to their organization. Every new cult that comes out styles themselves as *the church*. I do not know what some of them think, but I know what they preach.

### THE CHURCH NOT AN ORGANIZATION

The church of Jesus Christ is an organism. It is a *living* organism. It lives because the Lord Jesus lives. Not every *professor* but every *possessor* of Christ is a part of the church. We do not join the church of Christ. We join the visible organization, but we are born into the church of Christ. Therefore, every born-again child of God is a part of the living organism which composes the body of Christ. "For as the body is one, and hath many members, and all the members of that one body being many; are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many" (1 Corinthians 12:12-14).

The apostle, Paul, declared that we who have been born again or who have been made a member of the organism—the body of Christ—have been baptized into one body. Every saved person is a member of the body of Christ, and we have been baptized into Christ. Continuing, Paul says, "But now are they many members, but one body." There are no two bodies. Therefore, there is only one church. Again, we will listen to Paul, "Now ye are the body of Christ, and members in particular." Thus when we are saved, we are baptized into Christ. "Know ye not that so many of us were baptized into Jesus Christ were baptized into his death?" (Romans 6:3). "There is one body, and one Spirit, even as ye are called in one hope of your calling" (Ephesians 4:4). "For we are members of his body, of his flesh, and of his bones" (Ephesians 5:30). Thus, we are members of the body of Christ. Christ is not divided. There is *one* Lord Jesus Christ. His prayer before He went back to heaven

was that we might be *one* (John 17:11). Again, He prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

Thus we find that the church of Jesus Christ is a living organism. It is composed of born-again persons—people who have believed on Jesus Christ as their personal Saviour. We know that we are baptized into Christ. Thus we are one with Him and with the Father.

### THE FOUNDATION OF THE CHURCH

"And Jesus answered and said unto him (Peter), Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; . . ." (Matthew 16:17, 18). Peter's confession was "Thou art the Christ." So upon this confession of Christ, it is declared by the Master Himself, "I will build My church." There are people who think and believe that the church was and is being built on Peter. Well, no perfect work could be built on imperfect man. After this conversation and on the night of the betrayal of Christ, Peter cursed and swore that he did not know the Lord Jesus. Jesus would not build His church on any man. The church of Christ must be built on Christ. Peter never claimed to be the foundation of the church. Peter says, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (1 Peter 2:6, 7).

### NO OTHER FOUNDATION

Paul says, "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Corinthians 3:11). So both Peter and Paul say that Jesus Christ is the foundation of the church—not Peter.

### CHRIST THE BUILDER

" . . . I will build my church; . . ." (Matthew 16:18). Thus Jesus is the owner and the builder. The church increases with the addition of believers. "And the Lord added unto the church daily such as should be saved" (Acts 3:47). Those that were added were believers. "And all that believed were together and had all things common" (Acts 3:44).

### THE HEAD OF THE CHURCH

Christ is not only the builder and the owner, but He is the head. "For the husband is the head of the wife, even as

Christ is the head of the church: and he is the saviour of the body" (Ephesians 5:23).

### THE CHURCH, A CLEANSED, SANCTIFIED ORGANISM

The visible body, commonly called the church, is not cleansed and sanctified. There are many unbelievers in the visible church; there are hypocrites. There are adulterers and adulteresses. There are liars; there are thieves; there are murderers. But the invisible church, that church that is in Christ, the church of which He is the builder, the church that He owns, the church of which He is the head, the church that is sanctified and cleansed and Holy Ghost taught and impowered, is a *living organism*. " . . . the gates of hell shall not prevail against it." My reader, do you belong to Christ? Are you a member of His church? If not, why not? There is a vast difference in belonging to the organization called *church* and belonging to the real body of Christ. If you are in a *cult* that calls itself *the church*, get out as quickly as possible and get into the church of Christ—that is, get into Christ where you will have safety and power, joy, peace and happiness.

### THE CHURCH PURCHASED WITH THE BLOOD OF CHRIST

The apostle, Paul, says, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Again it is written, "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:20). Since we belong to God and are purchased at such a tremendous cost (the blood of Jesus Christ), it is a damning sin not to give glory to God the Father and His Son, Jesus Christ. The church is His—He is the builder; He is the owner. He purchased the building; that is, He purchased the material that he is putting in His body—the church of the living God.

Friend you had better be sure that you belong to the church that is purchased with the blood of Christ. Flee from your *cult* religion that denies the Bible account of Christ and His church.

## My Prayer

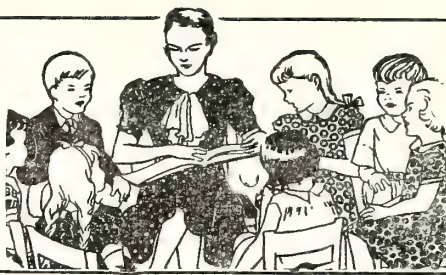
O Christ of God, I beg of Thee,  
To cleanse my heart, and set me free;  
That nought of bondage or of stain  
Shall mar my life or yet remain  
To cause a weaker soul to fall,  
And miss Thy highest, nob'lest call.  
But rather, make my life outflow



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Church Sissies

Marjorie W. Schunk

**B**UT we shouldn't climb to the top of the Falls," Ronnie Denison protested, "Reverend Martin said . . ."

"We don't have to do everything he says, do we?" asked Eddie Travis, impatiently.

"He is our leader," put in Butch Martin, "besides, my dad is the smartest man in the world. He knows what is best."

"Oh, goody-goody boys, eh? Church sissies, the whole bunch of you," Eddie sneered.

"Eddie, I don't care if you are my cousin, I'm disgusted with you. Jesus would want us to obey our leader even if we didn't know why and we do know. Those Falls are dangerous," Tubby yelled at him.

"Yeah? Well, I just know all of you are scared to climb those rocks. Scary cats—Church sissies. I don't care if we are going to move here I don't want to join your old-fogy club." Eddie sneered at the boys, Ronnie, Butch, Spud, and even, Bob and Tubby, his own cousins. He then turned and before they could stop him he had run off saying, "I'm not afraid to climb that old hill. You just watch my dust."

"Don't," shouted Ronnie, as he started after him, "It is dangerous."

"Let him go," said Tubby, "He is a big show-off and smart aleck. I'm sorry I had to bring him along."

"I'm sorry I couldn't get him to come back but he probably won't go too far up." Ronnie said, thoughtfully, "Well, our food is getting cold. Let's eat."

The boys turned to finish their half-eaten lunches while Eddie climbed higher and higher.

The Rockets, that was the name of the club, and their leader, Reverend Martin had planned this Saturday event for several weeks. They had hiked first to the old Indian Cemetery and then on to the foot of Silver Thread Falls. It was now lunchtime. They had roasted their wieners over a small campfire and were eating them when the argument had occurred.

At the Rocket's last regular meeting, Reverend Martin had told them all about the Indian Cemetery and the beautiful Falls. He had said the Silver Thread Falls

were 185 feet high, and that is higher than Niagara Falls. The stream that fed the Falls was so small, however, that the falls looked like a tiny thread of sun-spun silver.

At the last minute, Reverend Martin received a sick call. "I've got to disappoint you, boys."

"Can't we go anyway?" begged the boys.

"Well, I don't see why not, but don't . . . and I mean, don't . . . climb the rocks around the Falls. It is dangerous. Some grown men have tried it and slipped on the shale and gravel. Some have even been killed." Reverend Martin, warned, "So promise me you won't."

"We promise. We promise." The boys were off.

Suddenly, the boys dropped their lunches and jumped to their feet, eyes straining upward.

"Help! Help! Ohhh!"

They saw Eddie, up about halfway. He was slipping on rolling gravel. While they watched, spellbound, he was hurled over the edge of a ledge of stone and slid down a slope of loose shale. He landed—thump, thump—on two small outcrops of rock and came to rest on a flat larger ledge, half buried in a pile of loose shale. Below him was a sheer cliff, dropping probably fifty-five feet into the creek below.

Eddie lay motionless. The boys stared in fright.

"What'll we do?" gasped Butch.

"What if he dies?" asked Tubby.

"Someone has to go for help," Ronnie said, "And—and—someone should try to get down to him."

After Spud had left for help, Tubby, Ronnie, Butch, and Bob climbed cautiously up to the ledge above the motionless boy. They could see a large gash on his head that was making the pool of blood beside him bigger every minute they watched.

"I'll go down," spoke Ronnie, "But fellows, let's pray first." He bowed his head and was brief, "Dear God, help us, and don't let Eddie die, Lord. I don't think he is saved. In Jesus' name. Amen."

Ronnie inched his way slowly over the edge and skidded as carefully as possible down the shale slide to the first ledge. He

paused there a second, then swung himself over and onto the second small ledge. It crumbled under his weight and boy and shale landed together on the solid rock ledge beneath, just a few feet from where Eddie lay.

After Ronnie had pulled himself out of the pile of shale, he found that he was all right except for torn clothes and badly scratched hands and knees. He yelled up to the boys and then dashed over to Eddie. Eddie was alive, still breathing, but he was moaning in terrible pain. The gash on his head was long and deep. Ronnie found, after he had dug the shale away, that Eddie's leg was bent back in a very peculiar manner.

"It is all right. It is me, Ronnie. I'm here," Ronnie said to the boy. "Lie still. You could have picked a wider ledge," he added, trying to reassure the boy with his presence. He pressed the vein near the gash, as he had learned to do in school. The blood came more slowly and soon Ronnie could wrap his almost clean T shirt round Eddie's head.

"Toss me some branches off that scrubby tree. He has a broken leg," Ronnie yelled up to the boys. Soon the leg was straight, bound with sticks tied on with strips of Ronnie's shirt.

Sometime later the boys started yelling. Ronnie looked down and saw some men with an ambulance. Somehow the men achieved what seemed the impossible to the boys and soon Eddie was in the ambulance on his way to the hospital.

Ronnie walked slowly around the side of the big, high, white bed and looked at Eddie. His leg was up in a sling. A bottle with a tube ran to his arm.

"It is me, Eddie. It's Ronnie," he said, his voice a husky whisper. "You asked for me?"

Eddie stirred and opened his eyes. "Hi ya, Ronnie," he paused a moment as if to gather strength, "Reverend Martin told me about you . . . how you saved my life . . . up on that ledge. And, Ronnie, I wanted to know why—why? Why did you? I called you and the other boys names—and and . . ." Eddie's voice faltered.

"Don't talk, Eddie. I'll tell you." Reverend Martin and Eddie's parents, standing in the back of the room, were silent as Ronnie told Eddie about Christ. Christ who died on a cruel cross; who was laughed at by people He loved very much; who rose again and who brought salvation, forgiveness of sins and surety of heaven to all who would believe: Christ who wants to be the Friend of every boy and girl who will ask Him into their hearts.

"The Bible says, 'The wages of sin is death; but the gift of God is eternal life



through Jesus Christ our Lord,' and 'Who-soever shall call upon the name of the Lord shall be saved.' I was quite sure you weren't saved, Eddie and I hadn't told you about heaven and hell and a choice. Won't you accept Christ as your own Saviour, Eddie? Then you would know your sins are forgiven and you would go to heaven when you die, and, best of all, Jesus would be your Friend here on earth, to help you everywhere you go."

"Yes, Ronnie, I will." The words were clear and strong. "I want the Jesus Christ

that you have."

Ronnie slipped away after Eddie had fallen asleep. Out on the steps he found the other members of the Rockets waiting. He told them of Eddie's decision.

"Now he can be a member of our Rockets if he wants to be, can't he?" asked Spud, happily.

Sure," Ronnie said, "If he doesn't mind being a member of the Bunch . . ."

"Bunch? Bunch of what?" asked Tubby.

"Bunch of church sissies, of course," Ronnie added, with a grin.—*My Pleasure.*

## Albemarle District Woman's Auxiliary Convention

Gum Neck Free Will Baptist Church

Thursday, October 16, 1958

Theme: ". . . I bow my knees . . ." (Ephesians 3:14).

Prelude: "All Hail Immanuel" by Mrs. Mary Webster, Pianist.

### Morning Session

10:00—Congregational Hymn, "Jesus Saves"

—Devotions, "In Praise to God for a Christian Nation," Mrs. Asa Harris  
—Special Music, "He Lives on High"

10:15—Greetings, President of Gum Neck Auxiliary

—Response, Mrs. Alton Reynolds

—President's Message, Mrs. Lonnie Davenport

—Visitor's Period

—Business

10:45—"That Ye Walk Worthy of Vocation Wherewith Ye Are Called, Mt. Olive College Representative

11:00—News of Children's Home, Mrs. S. A. Smith

—Congregational Hymn and Offering

11:25—Special Music, "Why Should He Love Me So"

11:30—Convention Message, "Thanks Be to God, Which Giveth Us the Victory," Rev. Herbert Bryan

11:55—Congregational Hymn, "Tell It to Jesus"

12:00—Lunch

### Afternoon Session

1:00—Congregational Hymn, "Praise Him, Praise Him"

—Devotions, "My Mouth Shall Speak the Praise of the Lord," Mrs. Joe Rhodes

—Special Music, "I Surrender All"

1:15—Business

2:15—G. T. A. and Y. P. A. Time

2:30—Memorial Service, "In Praise for Christian Homes," Mrs. D. R. Tolan

—Special Music, "Where We'll Never Grow Old"

2:55—Congregational Hymn, "God Be with You"

3:00—Adjournment

Mrs. Arthur B. Chandler

Tomorrow: the graveyard of great possibilities.

The first hour of the morning is the rudder of the day.

## Woman's Auxiliary Department

MRS. ALICE E. LUTON Editor NOTE: Please send all news items direct to 108 Pollock Street The Free Will Baptist Press, Ayden, N. C. NEW BERN, N. C.

### Y. P. A. Announces Sale of Book

The Y. P. A. of the First Free Will Baptist Church of Savannah, Georgia, announces that its members have *The Free Will Baptist Story* by the Rev. Damon C. Dodd for sale. The cost of the book is \$2.50 per copy.

Miss Dot Thornton

### Auxiliary Organized In First F. W. B. Church In Anchorage, Alaska

The Woman's Auxiliary of the Free Will Baptist Mission, Anchorage, Alaska, had its organizational meeting October 1, 1958, in the church parsonage at 2:30 p. m.

The program began with the singing of the hymn, "What a Friend We Have in Jesus," after which Mrs. Fletcher Miller led in prayer.

Mrs. Albert Stutz called to our attention that October 1 is a National Day of Prayer, and she read the President's proclamation. Mrs. Stutz continued her talk on prayer and read portions of Scripture concerning prayer.

The business meeting began with Mrs. Lee Whaley giving a brief description of the duties of each officer in the woman's auxiliary. The following officers were then elected:

President, Mrs. Lee Whaley; vice-president, Mrs. Albert Stutz; youth auxiliary chairman, Mrs. Fletcher Miller; study course chairman, Janet Heath; program-prayer chairman, Mrs. Richard Slöcum; personal service chairman, Mrs. Clayton Melton; secretary-treasurer, Mrs. Thomas Snyder Sr.

The auxiliary voted to resume the respon-

sibility of a tape recorder and tapes for the church. The members voted to support missions. It was brought to the attention of the members, that there are several Eskimo families desperately in need of our help.

The meeting adjourned and refreshments were served by the hostess.

Acting Secretary  
Janet Heath

### Anna Phillips Loan Fund Notice

At the last meeting of the Executive Committee of the North Carolina Woman's Auxiliary Convention Mrs. Frances Cassick of Piney Grove Church near Greenville, was elected to fill the vacancy on the committee caused by the resignation of Mrs. Archie Willoughby. Mrs. Lillie Mae Sasser of Stoney Creek Church near Goldsboro, already a member of the committee, was elected treasurer of the loan fund. These two with the writer, compose the present Anna Phillips Loan Fund Committee. We need your prayers in the administration of this fund. We also need your contributions — individuals, classes, auxiliaries, churches, or any group—in order to keep this fund available to worthy people to further their education.

Application blanks may be obtained from either member of this committee whose addresses are given below. All monies should be sent to the treasurer.

Mrs. James A. Evans, Chairman, P. O. Box 203, Wilson, North Carolina.

Mrs. Lillie Mae Sasser, Treasurer, Route 2, Box 133, Goldsboro, North Carolina.

Mrs. Frances Cassick, Route 1, Box 379, Greenville, North Carolina.

Mrs. James A. Evans  
Chairman



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

Box 550, Nogales, Arizona  
September 27, 1958

Dear Friends,

I have attached the following excerpt from the Nogales Herald of September 26, 1958, which tells of the pilgrimage of Papago Indians from Southern Arizona to a pagan ritual in Magdalena, Sonora, Mexico. As you can see from this account, which is given from a very sympathetic point of view by the local paper here, that darkness and superstition are firmly entrenched in this locality:

### PAGAGUES BEGIN TREK TO MAGDALENA

Fall has arrived in Nogales—traditionally, at least—when the first of thousands of Papago Indians were seen crossing the international boundary line enroute to Magdalena, Sonora, in one of the oldest and most colorful pilgrimages in North America.

The Indians from southern Arizona are traveling in everything from a broken down jalopy to a sleek auto and some will even walk the 67 miles from the border to the small Sonora city, where they will pay homage to their patron saint, St. Francis Xavier, whose plaster image reclines on an old altar in the 255-year-old mission de San Francisco Xavier.

Oddly and without available explanation, the annual pilgrimage comes to a climax on October 4, the feast day of St. Francis Assisi.

That is the day when the Indians will form a giant procession and file past the image in the Magdalena shrine.

Silently they will file by the altar on which the saint's image reposes, the women stopping briefly to kneel and kiss the image.

The men will make an effort to lift the image's head, for it is a long-standing belief that those who are able to do so are forthwith cleansed of all sin.

Into the alms box will be dropped coins and paper money, and other valuables.

The ceremony dates back to the founding of the mission by famed Padre Kino, a Jesuit priest from Spain in the 16th century.

Can you imagine believing that one can be cleansed from his sins because of his physical strength being sufficient that he can lift the head of an image? Surely there could be no greater mark of paganism than this. If this is not paganism, then the Norse were not pagan, nor or the inhabitants of India pagan.

You will notice that they pass through Nogales. This is the largest port of entry into Mexico in Arizona, and one of the largest in the United States. This places us in a strategic position to do something about this paganism and idolatry. Of course,

being in the heart of Satan's territory has its drawbacks. We are hedged in on every side by restrictions which make our operations more expensive. Since the City Council of Nogales, Arizona, is primarily Catholic, they try to make it as hard on us as they can. Fortunately, the County of Santa Cruz is not so firmly controlled by the Catholics, although over 80% of the county inhabitants are Catholic.

In the midst of this land of darkness, we have a witness. The Nogales Academy has 54 students attending full-time classes. The Home Missions Board of the National Association of Free Will Baptists has sent Miss Bessie Yeley, and later, Miss Molly Barker to help in the work here. Their presence makes it possible for us to handle so many students. The other teachers are myself, John B. Elliston, and my wife, Mrs. Gladys Elliston.

I have two classes. One is the sixth grade, and the other is a special class of Mexican children from 14 to 18 years of age, who have not yet learned enough English to go into regular classes. My wife has a class of 10 to 13-year-old Mexican children who have not yet learned enough English to go into grade. Miss Barker has the third and fourth grades. The children in these grades know more English, but they still have great difficulty. Miss Yeley has the first and second grades. All these children are some of our hope to penetrate Mexico with the gospel.

We teach Bible, along with our other subjects, and every student must memorize many verses of the Bible. This year they have memorized the Lord's Prayer, the Beatitudes, and many salvation verses from John. In addition we have 26 minutes of Bible reading daily. So far this year, we have completed Matthew, Mark and Luke.

We have the blessing of the Immigration Office here, as the director is a deacon in the Conservative Baptist Church. Also one of the officials in the Agriculture Department is interested in the work. He is also a member of the Conservative Baptist Church. In fact, they had started the Nogales Academy many years ago, obtained clearance with Washington, and all the other necessary red tape, then turned it over to us to operate.

Besides the Academy, we conduct Sunday school, and morning worship on Sunday mornings. Our largest attendance has been 63, and our average has been about 40. The

morning we had 63, we didn't have enough room for them, so we haven't striven very hard to have that many. Pray that God may provide a place sufficiently large to accommodate all who will come.

Our hope is to procure property for the work soon. Anyone interested in this work may receive a news sheet about the work by simply sending a postcard to: Arizona-Mexico Missions, Box 550, Nogales, Arizona. We will gladly place your name on our mailing list, and send you a monthly report of our work here.

In addition to our Sunday service, we conduct a Bible club over in Mexico on Wednesday nights. We are not permitted to conduct church services in Mexico, but we are permitted to conduct Bible clubs. The only difference between this and your Wednesday night prayer meeting is that this is conducted in Spanish. We can, and do witness professions, but we cannot baptize or perform marriages. Their restrictions hamper us little, however.

Please pray for our work here. Drop us a line and let us know that you're interested. All of us receive mail at the same address: Box 550, Nogales, Arizona. You may write to Miss Bessie Yeley, or Miss Molly Barker, or Rev. or Mrs. John B. Elliston, or the Nogales Academy, or Arizona-Mexico Missions, and the Box 550 is the same for all.

We can use used clothing for distribution among the needy people of Mexico. This is a ministry which is very gratefully received, and permits us to witness for Christ. If you have any clothing to send, you may be able to send them free as dead-head freight. If you cannot send them free, please prepay them, as our income here is far beneath the amount necessary to properly operate the work.

Another project we hope many churches will undertake is to repair toys for Christmas here. We cannot use unrepaired toys, however, as our time is even scarcer than our money. If you repair and paint toys, though, and send to Arizona-Mexico Missions, you will make many little children happy. I can assure you that they won't have any toys. If they can have beans for Christmas they will do well.

Your Fellow-Laborers,  
Rev. and Mrs. John B. Elliston,  
and Mary Bell  
Miss Bessie Yeley  
Miss Molly Barker

God wants all of us that He might be all to us.

Starving the soul to feed the body makes a lean Christian.



# St. Claire Bible Class

W. B. HUTCHINSON, McArthur, Ohio



## Victory In Temptation

(Lesson for October 26)

Lesson: Matthew 4:1-11.

Golden Text: Hebrews 2:18.

### I. INTRODUCTION

Jesus' temptation lasted for forty days and nights. Moses and Elijah also fasted for forty days. (See Deuteronomy 9:9 and Kings 18:8.) It is not known for certain just when Christ was tempted. According to Matthew in this passage, we understand it to be at the end or near the end of the forty days. Luke, however, says, "Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered" (Luke 4:2). Perhaps it would be correct to say that the first temptation was at the end of the forty days since it was the height of His hunger. Perhaps the others were too.

The temptations of Jesus in the wilderness may be understood only as a crucial conflict which He faced in determining the course of His Messianic ministry. The student should remember that the trials and temptations of Christ bear a marked resemblance to those of Christians today. As Christians, we are called upon to display His victory in our life and work. —*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The life that is led by the Spirit is the life that will be tested and tried (Matthew 4:1).
2. The Spirit leads where He pleases, but the temptation comes from the devil (Vs. 1).
3. Temptation is bound to attack us at the point where we appear to be the weakest (Vv. 2, 3).
4. Christ made bread for the hungry multitudes, but not for Himself. He came to minister (Vv. 3, 4).
5. Temptation may come very strongly to us at the very place of worship (Vs. 5).
6. The desire to make oneself conspicuous at the place of worship, is a suggestion of the devil (Vs. 6).
7. It is not enough to quote Scripture; we must quote it with the proper meaning (Vs. 6).
8. It is presumptuous to ask for God's

protection when we are disobedient to His will (Vs. 7).

9. Sometimes the man who is not tempted by the lust of the flesh nor the lust of the eye, is dazzled by the pride of life; but not so Christ (Vv. 8, 9).

10. Victory over the evil is sure to be followed by sweet, spiritual fellowship (Vs. 11). —*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. We are told that some people question the actual existence of a personal devil, but those who recognize the gospel narratives as the actual expressions of Jesus' teachings must believe the oft-repeated declaration of Him, that an evil being does exist who wields great influence on the thoughts and works of men. Jesus knew that he, the devil, was real, for He met him and his aides on many occasions; and all men who try to honor God and do His will are also able to give personal testimony to the existence of a personal, powerful, subtle devil. —*The Advanced Quarterly* (F.W.B.).

A poet once asked the question: "If there is no devil, then who causes all the wrong things that are in the world?"

2. The physical powers are tested by temptation. At no time is a man more vulnerable than when in physical need. Hunger speaks of all the hungers of the person, whether of body or soul, for they are interrelated. Hunger exposes man to many temptations. The lust of the flesh and of the self-life have stronger appeal when one is in that condition. Legitimate desires often become the channels of fierce and upsetting temptation. Samson is an Old Testament example of one brought low by the temptations of physical desire. Jesus conquered, and demonstrated that one need not yield to such temptation, as one can live by a higher law of God. —*The Gist of the Lesson*.

3. Years ago, when slaughtering methods were different from present-day methods, a large goat was used in a slaughter house to lure unsuspecting sheep to their slaughter. The goat was appropriately named Judas. He seemed to take ghoulish delight in what he had been trained to do. Capering and prancing, he would lure the innocent sheep to the point where their throats were slit, at which point he leaped to one side while the sheep went on to their

sure death! The devil is like that deceptive goat. How many, going in his seemingly attractive pathway, have done so to their own destruction.—*Selected*.

4. The second temptation was an attempt to appeal to the pride of life. The Jews looked for a Messiah who would come working all manner of wonders. This would be their way of knowing Him from all other people, and the main sign was that He would deliver them from the bondage of Rome, give world power to the Jews, and restore the kingdom of Israel. This was an appeal to the pride of life.

The Scriptures are sufficient proof that Jesus refused to perform signs merely to satisfy the vain glory, or pride of life, of both man and Satan. He said that an evil and adulterous generation desire to see signs (Matthew 12:38-42). For one sign calls for another until even one raised from the dead would not convince those who will not believe God's Word (Luke 16:27-31). —*The Bible Teacher* (F.W.B.).

5. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, all these things will I give thee, if thou wilt fall down and worship me." (Vv. 8, 9).

One thing is certain, if Christ had ever so yielded allegiance for one moment to the enemy of God, Satan would never have kept his promise, and given Christ these kingdoms. He is a deceiver, a liar, and the father of lies, and if he had given Christ the kingdoms of the earth and the glory of them on one day, he would have taken them away from Him on the next. If Christ had yielded, He would have lost His sinlessness and thus He would have been rendered utterly incapable of dying for us on the Cross. It would have been the end of God's redeeming purposes for us through Jesus Christ His Son. The righteous one would have become unrighteous, and the one who came to deliver us from the power of evil would Himself have become subject to the evil one. —*Peloubet's Select Notes*.

One writer has said that the devil doesn't have to offer some people the whole world to buy them. Some can be had for a few pennies or dollars.

•  
"Neither do I condemn thee" is the glorious message that comes ringing down through the ages to every repentant soul.—*Selected*.

•  
"The mere fact that the great Jehovah is 'our' God should be enough to fill our hearts with praise throughout all time and eternity." —*Selected*.



## Christian Education

(continued from page ten)

the promotion and progress. We wish to mention with gratitude their spirit of sacrifice and unselfishness.

We are grateful for the prayers of our church people, their means provided for their pastors and Christian workers to attend.

Students from different denominations have availed themselves of the possibilities to improve their training as ministers and Christian workers.

We covet the continuation of your prayers and support.

It has been observed that a great service has been rendered by other brotherhoods who have established Bible institutes throughout the country in the different states. A definite need was realized in this area for this type of Christian training. There was the need for one so designed to improve the effectiveness of preparation for religious service on the part of those God-called servants who are not high school graduates, who are called into the ministry and other forms of religious work late in life, or who, because of family responsibilities or for other reasons, are unable to pursue regular college work and training of today.

Rev. Ralph Staten, pastor of North Belmont Church, is dean of the institute.

Rev. Roy Rikard, pastor of Cramerton Church, is president of the institute.

Rev. Clyde Cox, pastor of Caroleen Church, is in charge of the music department.

Rev. Walter Carter, pastor of the East Rockingham Church, teaches evangelism.

Rev. R. H. Jackson, pastor of Mable Avenue Church of Kannapolis, teaches homiletics.

Other teachers will be secured as needed.

The enrollment for 1957-58 was 34, and the number is expected to be much greater in 1958-59 and will demand more room. Your help will be appreciated.

We want to thank our many friends for their nice gifts that made this Bible Institute possible.

### COURSES

#### First Year

First Semester	Hours
Evangelism .....	3
Speech—English .....	3
Church Music .....	2
Bible Synthesis .....	3
Church and Auxiliaries .....	3

Old Testament Survey .....	3
	17
<b>Second Semester</b>	<b>Hours</b>
Evangelism .....	3
Speech—English .....	3
Church Music .....	2
Bible Synthesis .....	3
Church and Auxiliaries .....	3
Old Testament Survey .....	3
	17

#### Second Year

<b>First Semester</b>	<b>Hours</b>
Bible Doctrine .....	3
Church History .....	3
Religious Education .....	3
Homiletics .....	3
Missions .....	2
Cults .....	3
	17
<b>Second Semester</b>	<b>Hours</b>
Bible Doctrine .....	3
Church History .....	3
Religious Education .....	3
Homiletics .....	3
Parliamentary Law .....	2
Cults .....	3
	17

### SCHEDULE FOR 1958

(Monday, morning and evening classes, will be mostly for first-year students.)

#### Morning Classes

	Time
Evangelism, Bible Synthesis .....	9:00- 9:50
Speech—English, Church and Its Auxiliaries .....	10:00-10:50
Church Music, Old Testament Survey .....	11:00-11:50

#### Evening Classes

	Time
Evangelism, Bible Synthesis .....	6:00- 6:50
Speech—English, Church and Its Auxiliaries .....	7:00- 7:50
Church Music, Old Testament Survey .....	8:00- 8:50

(Tuesday, morning and evening classes will be mostly for second-year students.)

#### Morning Classes

	Time
Bible Doctrine, Homiletics .....	9:00- 9:50
Church History, Missions .....	10:00-10:50
Religious Education, Cults .....	11:00-11:50

#### Evening Classes

	Time
Bible Doctrine, Homiletics .....	6:00- 6:50
Church History, Missions .....	7:00- 7:50
Religious Education, Cults .....	8:00- 8:50

## NEWS NOTES

(continued from page nine)

### Home-Coming Services At Deep Run Church

The Rev. W. Burkette Raper, president of Mount Olive Junior College, will deliver the home-coming sermon at the Deep Run North Carolina, Free Will Baptist Church on Sunday, October 19. The home-coming service will come at the end of a week of revival services conducted by the Rev. A. Smith, newly elected pastor of the church.

A picnic lunch will be spread and friends of the church are cordially invited.

### Everett's Chapel Church Announces Revival Services

Revival services will begin at Everett Chapel Free Will Baptist Church, Clayton, North Carolina, on Sunday, October 19, and will continue through October 26. The Rev. Billy Yawn, pastor of the church, will be the evangelist.

Everyone is invited to attend these services which begin each evening at 7:30.

### Pleasant Hill Church Announces Home-Coming and Dedication

Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina, will hold dedication services for the renovated sanctuary and new Sunday school classrooms on Sunday, October 19. The annual home-coming of the church will also be observed on this date.

Services will begin with Sunday school at 9:45 a. m. Mrs. Essie Sasser Crowder Smithfield will be the guest teacher of the adult class. Dedication services will follow with the pastor, the Rev. James L. Linton, bringing the message. A picnic lunch will be spread at noon. The afternoon service will begin with devotions by the Rev. G. C. Joyner, a former pastor. Memorial services will be conducted by Mr. Shirley Baker. There will also be singing by visiting choirs and quartets.

All former pastors, members and friends are extended a special invitation to be present for these services.

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Romans 8:28).



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 22, 1955

DUKE UNIVERSITY LIBRARY

OCT 23 1958

DURHAM, N. C.

## THE GOODNESS OF THE EARTH



Be glad for it—the goodness of the earth!  
Rejoice in it—the splendid gift of God!  
So much of beauty and so much of worth  
Spring ever upward from the yielding sod.  
All our possessions, table, bed and chair,  
Were uproots from the earth's full flowing breast,  
Our roof, our daily bread, the clothes we wear  
Spring from deep roots that mankind may be blest.

Let us rejoice, let us give grateful praise  
For all good things that God has kept in store  
Deep in the earth for need throughout our days.  
God grant that as we use them more and more  
They may be unexhausted to bestow  
Upon the generations yet to be,  
The earth's continued goodness and the flow  
Of life itself, which Thine own hand sets free.

—Grace Noell Crowell



# EDITORIAL

## A CONSTANT WARFARE

C. H. Overman

In the editorial last week, we discussed purity as a basis for seeing God. To be pure, however, as God expects us to be is not easy in the life of any Christian. There are many things to detract from the Christian's path, but the greatest danger is his own self—the flesh.

The apostle, Paul, is thought of as one of the greatest men in all Christendom. Yet, he realized the dangers of the flesh to the spiritual nature of the Christian. His *thorn in the flesh* could have been some fleshly weakness just as it could have been some physical handicap. Whatever it was greatly bothered him, until God assured him that His grace was sufficient to overcome any weakness or infirmity. Paul explained it in these words: "For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Romans 7:18-24).

The flesh keeps the Christian from reaching perfection in this life. The will to do good and serve God is present, but the flesh pulls back; therefore, there is a constant struggle. Although grace does much more abound, there are still remainders of indwelling corruption. This corruption is constantly breaking forth into sins of infirmity. At the same time grace strives against these sins. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Galatians 5:17). When the urge to do good comes, evil is present and thus hinders.

May we consider these truths relative to this warfare:

(1) Without the Spirit, man cannot please God. This is due to the presence and power of the flesh which is carnal. The natural man (one without the Spirit) cannot receive the things of God. He cannot understand God's truths. Man may serve God in the flesh (that is, without spiritual enlightenment and understanding), but such service does not please Him. The Spirit must live within and thus arrest each thought and motive if there is to be harmony with God.

(2) The foe is not visible or tangible. Of course we are not speaking of the flesh, but that which controls the flesh—Satan himself. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). The battle cannot be fought with guns or swords, but only through the spiritual.

(3) It is a fight of faith. Paul told Timothy to "Fight the good fight of faith, . . ." (1 Timothy 6:12). There must be faith in the Redeemer, such faith that will assure of God's Spirit in us; namely, the Holy Spirit. Then there must be faith in the ultimate victory; that regardless of what happens to this sinful flesh, there will be victory awaiting the saint of God. There must also be faith in the cause for which we are fighting. Is it worth fighting for? Is it worth the trials and tribulations? There must be an uncompromising faith in its eternal worth.

(4) It is a warfare which demands complete consecration to God. Paul also told Timothy, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:4). The Christian who is earnestly striving and working for Jesus' sake has no time to stop and argue; he has no time to become entangled with the things of this earth. Let those who think that the true Christian life is a life of ease beware, for any soldier knows that to win a battle there must be no letting up—no compromise.

### CHRIST LIFTS THE CONDEMNATION

The flesh condemns man. Paul even spoke of himself as a wretched man, and although he speaks of a conflict which is disturbing and vexing it is not ruining. There is a way out of the condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Romans 8:1). The Christian may be often chastised for his failures and sins, but not condemned if he remains in Christ Jesus.

"If it were not for Christ, this iniquity that dwells in us would certainly be our ruin. He is our advocate with the Father, and through Him God pities, and spares, and pardons, and lays not our iniquities to our charge. It is Christ that has purchased deliverance for us in due time. Through Christ death will put an end to all these complaints, and waft us to an eternity which we shall spend without sin or sigh. *Blessed be God that giveth us this victory through our Lord Jesus Christ.*"—Matthew Henry.

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## THE FREE WILL BAPTIST

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THE intelligent mind is a wellspring of thought. You may draw from it with an assurance of a continuous supply of the water of wisdom. It is not possible to fathom your mind. It is a well of thought which has no bottom. The more you draw from it the more clear and fruitful will it be. If you neglect to think yourself, and use other people's thoughts, giving them utterance only, you will never know what you are capable of. At first your ideas may come out in lumps, homely and shapeless; but no matter, time and perseverance will polish and arrange them. Learn to think and you will learn to write and to speak the things that have so long lain dormant in your mind will find expression in your words.

But above all things, remember that the words you would write or speak should be braced of thought that have an incentive

When adversity stands in the path and we look vainly about us for the assistance of kindred or friends to help, aye, or even to comfort, and find that they have all forsaken us, help us to remember Jesus as He stood without a friend in the judgment hall of Pilate and suffered the unmerited rebuffs and ridicule of the unfriendly throngs for your sins and mine. God, our Father, help us when we are tempted to seek an easier and more pleasant way, to remember that hardship inevitably makes the best soldiers. Help us to see, that even though the trees were beautiful in their full foliage and bloom, and now as the petals have long since faded and the last crimson leaf has fallen we can look through the bare branches and behold the glory of the stars that were before hidden from our view.

Grant that we be not faultfinders, but

you doubt." If we are ever tempted to apostasy, we have but recall the ringing words of Peter as he uttered these words that are without parallel for truth: "Lord, to whom shall we turn, thou hast the words of eternal life."

Even death loses its grisly and spectral appearance as we consider the words of the gospel. We see death not as we had formerly pictured him, a grim reaper, a cessation of time for us, but as a blessed liberator that is to release us from a mortal prison to an immortal life of freedom. "There is no death!" cried the poet, Longfellow, "What seems so is transition; this life of mortal breath is but a suburb of the life elysian, whose portal we call death."

The words of the great apostle, Paul, when he said, "Now I see through a glass, darkly; but then I shall see him face to face," must have been the thought that

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# The Value of Things Eternal

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Albert M. Ezell, 602 E. Woodruff,  
Searcy, Arkansas

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to lift the reader or the hearer to greater moral or spiritual heights. The cup that is completely filled can hold no more; no not another drop. So, study that the cup of your inner conscience be so filled with thoughts that are uplifting and good that there be left no room for the things that would hurt, slander or debase.

To worship God in an approved manner, it is necessary, I believe, to exercise the best of the intelligence that He has given us. To seek out His truths with all of our understanding; to pray faithfully for the knowledge and understanding that we have lack of. As we pray we should have faith in such a measure as to believe that God has already heard and answered our request.

Faith and works are as necessary to our spiritual life as Christians, as soul and body are to our life as men; for faith is the soul of religion, and works the body.

When we are confronted with the tempter, as Jesus has warned us we needs must be, let us look to Him in simple faith for deliverance in the same measure that we believe a mother would bestow on her child were it threatened with a rabid dog or a venomous serpent.

exercise the God-given graces of love, tolerance and forbearance to seek out the good that we are prone to believe lies deep in the heart of every man, though in many it may be buried deep under the crust of cynicism or hate or complacency.

As we behold the light of God's wonderful salvation, we see things in an entirely new setting. It is truly stated, "Behold are all things become new." We see our friends with a greater measure of love, we see our one-time enemies as ones of whom we would seek, and to whom we are eager to grant forgiveness. We remember the enormity of our sins which Jesus has forgiven, and remember that He has said, "In the same measure as you forgive others, your Father will also forgive your trespasses."

It helps us to face every crisis of life with a definite feeling of assurance; if it be temptation, God is stronger than the tempter; if sickness, we are told He will make our bed in time of sickness. If it is lack of faith, remember, "My God shall supply all of your needs according to His riches in glory." "Perfect love casteth out fear." Doubt—"O ye of little faith wherefore did

impelled the French bishop, Bossuet, to write, "O death! we thank thee for the light that thou wilt shed upon our ignorance." In the culmination and perfection of death, those that were in the commonest walks of the unlearned peasantry, do they die in Christ, will become wiser than all the Einsteins, the Aristotles, the Plutarchs; in fact all the sages that the world has ever known will be, in comparison, as children in their first year at kindergarten.

Meditation is the life of the soul; so spend much time in meditation and prayer. You will find that in concerted meditation you are able more fully to converse with God. A man of meditation is happy, not for an hour or a day, but quite round the circle of his years. No soul can preserve the bloom of its existence without lonely musings and silent prayer, and greatness of this necessity is in proportion to the greatness of evil.

The gem cannot be polished without friction, nor the child of God perfected without adversity.



# The Cancer of Our Society

**I**T IS said that cancer of the body is caused by a small virus germ that gets inside the tissue cells of the flesh. The cells become confused and begin to behave themselves abnormally, thus causing a breaking down of the tissues of the flesh.

Likewise, has our society become confused, and we are behaving ourselves abnormally because we have not liked to retain God in our knowledge. As a result, we have become without understanding and very confused as to right and wrong. We are "... covenantbreakers, without natural affections, ..." (Romans 1:31). We have become vain in our imaginations and are dishonoring our bodies by going half naked. Therefore, our foolish hearts have become darkened. Yes, we are a confused generation of people.

Today, there is a great demand for beauty. Glamour is played up so much these days until every girl aspires to win a beauty contest of some kind. Most every product known today is advertised by a pretty girl, most always in a swim suit, in shorts or so that at least in a manner to expose a greater part of her body. Most all of the entertainment of our day is so arranged as to play upon our sex emotions.

What are the results of this demand for beauty, this exhaustive play for glamour and our brazen exposition of the body in nakedness before God and man?

1. We have to a great degree lost our natural affections, and have become very vile in our affections.

2. We have lost greatly our convictions and our consciousness as to the sacredness of our sex life. Never before in the history of our beloved nation has there been a higher number of illicit births. Adultery is mounting in momentum. Fornication in our high schools and colleges is frightfully alarming. The loss of the sacredness of our sex life and its rightful place in our society, to us, is the "Cancer of Our Society."

The symptoms of the Cancer of Our Society are:

1. The loss of appetite for God, goodness and Bible holiness.

2. After this loss of appetite, the carnality of our nature begins to control our thinking. Our thoughts become base and dishonorable.

3. Truth loses its value. As a result, we

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Rev. Wayne W. Smith, Swannanoa, N. C.

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become covenant breakers, dishonest, unfaithful—unfaithful to God, His Church and right living; unfaithful to our marriage vows. In this state of being, we become confused as to true morality.

4. Our brute-beast appetites then begin to rule our sex behavior.

5. Finally, we want to go back to our primitive nature by unclothing our bodies in brazen exposition of our nakedness before God and man.

The abuse and illicit usage of our sex life have resulted in making us a restless, unhappy and dissatisfied people. This indulgence has destroyed our convictions and understanding as to the principle of righteousness as taught in God's Holy Word, thus weakening our faith in God.

Yes, because we have become confused and abnormal in our sex emotions and have to a great degree lost our convictions as to right and wrong, we are a restless generation of people, making us an easy prey to sedatives, dope, alcohol and cigarettes. There are more cigarettes being smoked by both sexes of our teen-agers today than at any time in the history of our nation. There are more women smoking, drinking and taking more sedatives, together with dope addiction, than at any time in our history.

The pathetic thing about this is that the more we smoke, drink, take sedatives and dope; the more we abuse and illegally use our God-given sex life and continue to disobey God; and the more we brazenly expose our nakedness; the more foolish our hearts will become. Our understanding will become darker, and our affections will become more vile, until God will have to deal with us as He did with the cities of Sodom and Gomorrah.

The question that comes to us is: Have we reached a place of no returning? have we reached a state beyond correction? The Israelites reached this state of being in the day of Amos, the prophet. In the fourth chapter of his prophecy, God reminded them of how He had sent various condi-

tions, pestilences, war, drought, hunger, etc. And because they had not turned their hearts back to Him, He said, "Prepare to meet thy God, O Israel."

Oh, how we should pray: "Oh God, awaken our hearts; break in upon us with a real spirit of prayer. May a spirit of heart repentance move upon our nation, yea, upon the church, until we are able to see the destruction toward which we are inevitably traveling. Forgive the foolishness of our hearts. Grant, we pray Thee, an awakening, a renewal of our convictions and a restoration of the sacredness of our sex life. Grant also that we may find our rightful place as parents, as God's people, as educators, as religious leaders and as ministers of the gospel. Oh God, have mercy upon us and forgive us for having departed from Thy teachings and from the path of true Bible holiness. We make our prayer in the name of Jesus. Amen."

## Superannuation

Owen Thomas, Board Member

As a member of the Superannuation Board of North Carolina, I am happy to remind you again that this is the month to rally to the support of Free Will Baptist retired ministers and minister's widows.

October is the time of harvest and surely the Lord has blessed everyone of us this year. Out of the bountiful increase which the Lord has given to you, we, the Board of Superannuation, are asking you, the Free Will Baptists of North Carolina, to give at least 25c each, and more if possible, for this worthy cause. This is such a small amount, yet it will do so much good to those who cannot help themselves. These faithful men of God have given their lives in His service. Are we not ashamed for these men who have served us to have to turn to the welfare departments for assistance? Are we not willing to share with them?

I urge each pastor to present this matter to his church or churches this month. Please send a liberal contribution this month and regular gifts throughout the year to: Rev. Wilbert Everton, Route 2, Snow Hill, North Carolina.

If a man is not familiar with the Bible, he has suffered a loss which he had better make all possible haste to correct.—Theodore Roosevelt.

I have said, and always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers and better husbands.—Thomas Jefferson.



# Home Builders

**W**ILLIAM LAWRENCE once said of his parents: "Father did not tell us to go to church; he went, and we went with him. Our parents never asked us to do what they did not gladly do themselves. Prayer and religion at home were as natural as meals and sleep."

We can safely agree that the happiest homes in America are those that are Christian; where parents and children are faithful in attendance at the Lord's house, and where Jesus is an honored guest.

Such a home must bring joy in heaven for the home is God's first divinely ordained institution on this earth.

"The hand that rocks the cradle rules the world" is a favorite way of saying that the influence of the home is far-reaching. Training in the home has more to do with the destiny of the individual than does any other influence. Here the small child receives his first impressions, his first knowledge concerning God and Christ, his first experiences in prayer, his first inculcation of Christian love and devotion.

And in the home, also, lies the greatest danger. Statistics show that of the persons killed by falls, more than half fell in their own homes. A home should be the safest place in the world, but it would seem to be an especially dangerous place. This is because at home we are off our guard; we are not watching for stumbling blocks. Is not all this true of spiritual disasters? Our homes are the most frequent witnesses of bad temper, of selfishness, of cruelty, of neglect, of jealousy, of poor faith, of slander, of falsehood. How many and how terrible are the hazards of our home—and how important it is that they be Christian homes!

We are guilty of neglecting our homes. A real estate salesman was trying to sell a house to a newly married couple. Said the bride: "Why buy a house? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile and married in the office of a justice of the peace. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge; in the evening we dance or go to the movies; when I am sick I go to a hospital, and when I die I shall be buried from an undertaker's. All we need is a garage!"

We need to lift the home back to its place of influence in Christian education. As church members and workers, we can

Guy P. Leavitt

help by answering the following questions, "Yes" or "No":

Yes No

----- Do I set an example in my home by attending all services of the church regularly?

----- Do I read the Bible daily in my home?

----- Do I take time in my home to pray and meditate daily?

----- Is there a Bible in my home, always ready for reading?

----- Is there a Christian picture or other evidence in my home that a Christian lives there?

----- Is grace returned regularly at table?

----- Do we entertain Christian groups in my home for cottage prayer meetings, business gatherings, committees, etc.

----- Is every person in my home a Christian regular in attendance at all church services?

—Material Made Available by National Sunday School Association.

## It's Clean-Up Time!

**A**CCORDING to an article in the Washington, D. C., *Evening Star*, by Miriam Ottenberg, the United States Post Office Department has within a year's time received more than 50,000 complaints from parents of children and youth who have received advertisements of pornography through the mails.

The article states further that postal inspectors estimate conservatively that 50 million direct mail advertisements for pornography are now going into homes across the country annually. It is reported that the promoter's "take" from such merchandise is enormous; the former wife of one such promoter testified that her husband "raked in" \$750,000 in just a few months.

Merchandise promoted through the mailed advertisements ranges in price from \$2 to \$80. The inspectors point out, according to Miss Ottenberg, that the advertisement is often more obscene than the merchandise itself.

Because this traffic in advertisements of obscenity has advanced to such proportions, the Post Office and Justice Departments have joined in asking Congress to let them prosecute the promoters where the material is received through the mails, not just where it is deposited for mailing. "We want to give the offended communities a chance to decide what is obscene and what they want to do about it," a postal official is quoted as saying. Another official summed up the situation like this: "Postmen are forced to carry mail they don't want to carry, at a loss to the Post Office Department into homes that don't want it!"

In a letter written to the president of the National League of Postmasters of the United States, and also reprinted in the *Congressional Record*, D. H. Stephens, chief postal inspector for the Post Office Department, asks the co-operation of postmasters in the department's efforts to prevent use of the mails for distribution of obscene material. Mr. Stephens states: "... the rapidly increasing volume of objectionable material being sent through the mails is cause for alarm on the part of all citizens ... the Department is making every effort to obtain legislation designed to aid the prosecution of those who are engaged in the sale of mail of filthy literature and pictures. Even though the inspection service has caused 144 major arrests for the subject offense in the past year, legal restrictions and rulings favorable to the promoters have made effective action difficult indeed."—*Congressional Record*, Senate, March 31, 1958.

One of the resolutions passed at the recent Woman's National Auxiliary Convention in St. Louis, was: "In view of the quantity and availability of much obscene literature and indecent literature we urge that special emphasis be given to the promotion and establishing of church libraries in order to make good books available to the youth of our churches."

In other words, to combat and offset the offensive, obscene literature that is flooding the homes in our nation, we are asking that auxiliary women take positive action. We certainly encourage each woman to examine the magazines, papers, books, etc., that are being sold in our several communities and report to the proper authorities those guilty of offering obscene materials for sale, but also to provide good, wholesome literature for the young people to read.—W.N.A.C. Newsletter.



# NEWS NOTES

## Plans Made for Cragmont Youth Rally

Plans are being made for the annual rally of young people who attended Cragmont Assembly during the current season. The rally is scheduled to be held in Greenville, North Carolina, where the young people will be guests of the local churches. The time will be November 22, from 10:00 a. m. until 3:30 p. m. Meeting places will be announced later.

Five groups, four from the Sunday school convention sponsored conferences, and one which was sponsored by the Free Will Baptist league convention, will participate in the rally. The following have been designated by Rev. L. E. Ballard, who directed the conferences for the Sunday school convention, and Rev. Adam Scott, who was in charge of making arrangements for the league encampment, as directors for the activities of the various groups during the day:

June 2-6: Sunday School Conference, Rev. LaRue Davis.

June 9-14: Free Will Baptist League Encampment, Miss Shirley Graves.

June 16-21: Sunday School and Missionary Conference, Rev. Frank Davenport.

August 4-9: Sunday School Conference, Rev. Gene Outland.

August 11-16: Sunday School Conference, Rev. William Calvert.

While the young people who have attended the conference for 1958 will render the program, an invitation is extended to all young people who have at any time attended a youth conference or camp at Cragmont to attend the rally. Members of the executive boards of the state Sunday school and Free Will Baptist league conventions and the Board of Directors of Cragmont Assembly, along with the assembly staff, are being invited as special guests for the day. An invitation is also extended to friends of Cragmont Assembly of all ages, and from all sections of the state, to come to the rally.

Almost four hundred young people attended these various conferences at Cragmont during the summer, therefore, quite a large attendance is expected for the rally, which will be the fourth such annual affair.

## Wilson County S. S. Fellowship Supper

The second session of the Wilson County Sunday School Fellowship was held at Parker's Restaurant near Wilson, North

Carolina, on Friday evening, October 10. In attendance were 65 people from nine Sunday schools over the county. Mr. W. P. Bunn is the president of the organization, and directed the events of the evening. The program consisted of a number of musical numbers and a devotional talk by Rev. Thurman Hill.

In the business period, the group adopted a constitution and bylaws to govern the organization.

Rev. L. E. Ballard, field secretary of the state Sunday school convention was the guest of the group, and spoke briefly on phases of the state program.

The next fellowship supper will be held with the Daniel's Chapel Sunday School in January of 1959.

## Dawson's Grove Master's Men

The Dawson's Grove Master's Men of Enfield, North Carolina, met on Saturday evening, October 4, 1958, in the church recreation hall. Mr. Henry Harris Jr., presided over the meeting, which was well attended. The new pastor of the church, Rev. L. E. Ballard, was presented to the group and enrolled as a member.

In business motions the group accepted in full their quota on purchasing a printing press for use of our missionaries in Cuba; they agreed to sponsor the purchase and installation of a more modern heating system for the church, and received a number of \$100 pledges toward the same; and made arrangements to have some needed painting made in the church building.

As a diversion at the end of the meeting, the pastor auctioned off some old doors recently replaced in the church. Some lively bidding resulted in a very good price for the doors.

## 63rd Annual Session Of Salem Association

The Salem Association of Free Will Baptists of Florida held its 63rd annual session with Traveler's Rest Church on October 3, and Salem Church on October 4. The Rev. C. H. Pelt brought the message during the first day of the association, prior to lunch. During the evening session, the Rev. Wayne Hicks delivered the message. The message

## Coming Events

November 27—Thanksgiving Day.  
December 25—Christmas Day.

during the second day of the association was given by the Rev. Clyde Owen.

Others who appeared on the program during the meeting were the Reverends I. O. Cook, W. E. George, D. F. Pelt, Edward Sheffield, W. S. Driggers, J. W. Roberts.

The Rev. Arnold Woodlief, a member of the Salem Association, reports that he was in attendance at the associational meeting and makes the following statement: "This annual session was one of the best I have ever attended. All the churches (20) were represented at the meeting, either by letter or by delegates. The Christian brethren were together in unity and Christian love, and carried on the business for God with more love and compassion for His work to become more effective."

## Home-Coming Day At Friendship Church

The Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, will observe its regular home-coming day the fourth Sunday in October, which is October 26.

It will be an all-day affair, and dinner will be spread on the ground at 12:30 p. m.

All former pastors, members and friends are invited to attend and enjoy a day of worship and fellowship together.

## Youth for Christ to Meet With New Sandy Hill Church

The Youth for Christ Rally of the Second Western District will meet with the New Sandy Hill Church on Highway 581 near Bailey, North Carolina. The meeting will take place on Saturday night, October 25, 1958. Everyone is cordially invited.

## Revival to Be Held At Cabin Church

Revival services at Cabin Free Will Baptist Church near Beulaville, North Carolina, will begin on fourth Sunday night, October 26, 1958. The services will begin each evening at 7:30, and will continue throughout the week.

The Rev. Johnnie Eason of Middlesex, North Carolina, will be the guest speaker. The pastor, the Rev. Joseph Ingram, and the members of Cabin Church invite all who can and will to attend these services.

## Home-Coming and Revival At Corepoint Chapel Church

The annual home-coming at Corepoint Chapel Free Will Baptist Church will be observed on Sunday, October 26. All former pastors, former members and friends are cordially invited to attend.

On Monday night, October 27, the Rev. David W. Hansley of Kinston, North Carolina, will begin the annual fall revival. He will be assisted by the pastor, the Rev.



Elmer Goodwin. Special music will be rendered at each of these services which begin nightly at 7:30. The public is cordially invited to attend.

## National Superannuation Board Financial Report

Mrs. K. V. Shutes, secretary-treasurer of the National Superannuation Board of Free Will Baptists, reports as follows for the month of September, 1958:

Cash on Hand,	
September 1, 1958	\$1,991.18
Receipts	
From Co-Operative Plan of Support:	
Alabama	\$ 3.63
Arkansas	19.60
California	11.53
Florida	15.98
Georgia	12.18
Illinois	6.31
Kentucky	2.18
Missouri	41.59
North Carolina	7.13
New Mexico	2.49
Oklahoma	28.10
Tennessee	5.54
Texas	22.16
North Carolina (Designated)	11.37
From States:	
Alabama	2.00
Georgia	1.00
Missouri	4.31
North Carolina	50.41
South Carolina	6.46
Tennessee	18.87
Virginia	4.95
	277.79
From Insurees on Premiums	42.60
From Woman's National Auxiliary Convention	2.15
Total to Account For	\$2,313.72
Disbursements	
Ministers' Life and Casualty Union for Premiums	\$176.96
Secretarial Service	75.00
National Association on Digest of Reports	25.80
Total Disbursements	277.76
Balance in Treasury, September 30, 1958	\$2,135.96

## Mission Reports from Alaska To Be Heard on Radio Program

The Rev. D. L. Whaley, missionary to Alaska, can be heard each Saturday at 8:45 to 9:00 a. m. over Radio Station WISP, 1230 on your radio dial. This is the program conducted by the Rev. Frank Davenport each day of the week, Monday through

Friday, from 7:00 until 9:00 p. m. On each day of the week, Monday through Friday, a local minister brings a devotional period. Each Saturday from now on you may hear Mr. Whaley on tape recording reporting from Alaska.

All Free Will Baptists that live in the vicinity of Kinston, North Carolina, are urged to tell their friends about this program. The program features gospel music as well as devotional periods.

## New Superintendent Chosen For N. C. Children's Home



REV. WILBERT EVERTON

The Board of Directors of the North Carolina Free Will Baptist Children's Home, Middlesex, North Carolina, unanimously elected the Rev. Wilbert Everton as superintendent of the home on Friday, October 17, 1958.

Mr. Everton, who is 33 years of age, attended the Free Will Baptist Bible College, Nashville, Tennessee, from January, 1950, through January, 1952. Mr. Everton has pastored four North Carolina churches—Spring Branch, Fremont, Daniel's Chapel and Hull Road. He assumed his present pastorate of Hull Road Church in September of 1957. Mr. Everton is nephew of the Rev. S. A. Smith, present superintendent of the home, and was elected upon Mr. Smith's resignation which was due to declining health.

## Sidney Church Announces Revival

Sidney Free Will Baptist Church near Belhaven, North Carolina, invites the public to attend revival services beginning Monday night, October 27, and continuing through Saturday night, November 1. The Rev. Alton L. (Bud) Hines, pastor of the Ruth's Chapel Free Will Baptist Church, New

Bern, North Carolina, will be the guest speaker.

Rev. Daniel Gaskins, pastor, announces: "This revival is sponsored by the youth of the church and they will render special singing every night. We solicit the prayers of each for a great harvest of souls. Services will begin at 7:00 p. m."

## Youth for Christ To Hold Meeting

The Plymouth-Washington district of the Albemarle Youth for Christ will meet with the Sidney Free Will Baptist Church near Belhaven, North Carolina, October 25, at 7:45 p. m.

Rev. Randy Cox, graduate of the Free Will Baptist Bible College, Nashville, Tennessee, and now a student of the Columbia Bible College, Columbia, South Carolina, will be the guest speaker. The public is cordially invited.

## Spring Branch Church Celebrates Home-Coming

Spring Branch Church of near Walstonburg, North Carolina, celebrated its home-coming day on Sunday, October 5. The staff and children of the Free Will Baptist Children's Home of Middlesex, North Carolina, were visitors. Rev. S. A. Smith gave a short talk in the afternoon. For several years now the first Sunday in October has been *children's day* as well as home-coming day in this church.

Rev. M. L. Johnson of Mt. Olive College who is a former pastor, delivered the morning sermon.

Rev. Ed Miles who has finished the work at Mt. Olive College is the pastor at Spring Branch. The folks around Spring Branch are looking forward to a good year.

## The Abundant Harvest

S. J. Gardner

The fields are white for harvest,

Help us glean;

They are riper now than ever

They were green.

You are needed as a reaper,

For there roams a subtle creeper

Claiming every drowsy sleeper.

Would you wear as mansion keeper

Purple sheen?

God is summoning for workers

Every day.

Need for servants n'er was greater

Than today.

Satan's sowing ghastly evil

Fooling savage men and civil;

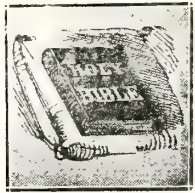
Through the earth his minions travel.

If you want to down the devil,

Help us pray.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

(continued from last week)

I hardly think you could have chosen three more worldly groups economically, socially or politically. I have had close association with members of all these groups where I was employed. They delighted in the fact that their church sought and wielded great political influence, that they were not so narrow as to support any blue laws that curtailed the sale of intoxicated beverage, prevented young people from mixed bathing or having a good time, as they called dissipation. There were those from all these groups that gloated over the fact that their church was gaining wealth rapidly. There are many things that Christians should not do that I have heard these boast of doing to gain wealth for their denomination. The following is what we learn from a converted Jehovah's Witness on Pages 22, 23 in *Thirty Years a Watch Tower Slave*, by William J. Schnell: "No one can read the history and literature of the Watch Tower Society without thinking of Peter's words: 'Through covetousness shall they with feigned words make merchandise of you' (2 Peter 2:3). Time and again they cited words of Scripture, tore them out of their setting, and misapplied them to suit their own purpose. And they did this with the eventual goal of selling books, to obtain contributions of money to build up a world-wide Watch Tower organization. This strategy proved so successful that it has been constantly used to this day. See it in these early moves, and then as it appears and reappears throughout the history of the Watch Tower movement.

"From the beginning this trick was used to get the people to buy and read Watch Tower published books and booklets. These writings always contained a kernel of truth, particularly at the beginning, as bait. But the whole was so weighted down and intertwined with organizational jargon as to set the befuddled reader's head in a whirl. Before the unwary victim realized it, he had surrendered all individualism, abandoned all personal thinking, and given up all private initiative.

"All this was designed to put the one who listened to these words into a position where he would read only the Society's

books, booklets, and magazines. After he had acquired a taste for that kind of fare, the one so brain washed was not only led into believing this Watch Tower literature, but in his new position as 'Kingdom Publisher' he was compelled to peddle this literature from door to door as the truth of the gospel. He observed Watch Tower set and inspired hours, and worked submissively to attain a book placement quota. He could be compelled against his wishes and inclinations to go into certain territories, place certain books, and report the time spent in doing so."

On Pages 82 and 83, he adds: "With such a system arranged, we picked our counties according to the produce available, and worked them during seasons when these were marketable.

"For example, we arrived in Greene County, North Carolina, during the tobacco harvesting season. This, by the way, was the only time these share-croppers had money, and in a few short weeks we sold hundreds of books. In order to help the pioneers who would follow the next year, we recorded all the salient information on our territory assignment."

There are several ways in which we need to be more concerned about Roman Catholics in our midst than those of any other false religion. All of them that I have known are lost, unhappy, and misled. Their religious teachings make it hard for them to be saved because they have been taught that they have salvation in the Roman Catholic (system) church. Water baptism to them is the new birth and the ordinances or sacraments have virtue within themselves as a result of the priest's words of ceremony. J. C. Macaulay gives the following on Pages 80-82 in his book, *The Bible and the Roman Church*: "For that part of our lost condition baptism is the cure offered by Rome. 'Baptism,' says Cardinal Gibbons, 'is the essential means established for washing away the stain of original sin.' Using baptism as an example of the efficacy of sacraments in general, the Catechism of the Council of Trent affirms: 'Baptism, for instance, which is administered by external ablution, accompanied with certain solemn words, signifies that by the power of the Holy Ghost all stain and defilement

of sin is inwardly washed away, and that the soul is enriched and adorned with the admirable gift of heavenly justification while, at the same time, the bodily washing, as we shall hereafter explain in its proper place accomplishes in the soul that which it signifies.' Now if it had stopped at the word 'justification,' we Protestants would have rejoiced in such a splendid statement. The power of the water to cleanse interiorly was imparted to it at the baptism of our Lord, as Augustine says 'From the moment that Christ is immersed in water, water washes away all sins . . . The Lord is baptized, not because He had need to be cleansed, but in order that, by the contact of His pure flesh, He might purify the waters and impart to them the power of cleansing.'

"Baptism, according to this same supreme authority, has six effects:

"(1) 'Such is the admirable efficacy of this sacrament that it remits original sin and actual guilt.'

"(2) 'In baptism not only is sin forgiven, but with it all the punishment due to sin is mercifully remitted by God.' (This includes the punishment due to original sin in the next world.)

"(3) The grace of regeneration, by which we are also enriched with invaluable goods and blessings.'

"(4) 'This grace is accompanied by a most splendid train of all virtues, which are divinely infused into the soul along with grace.'

"(5) 'By baptism, moreover, we are sealed with a character that can never be effaced from the soul.'

"(6) 'It opens to us the portals of heaven which sin has closed against us.'

"Baptism is the one all-essential sacrament, without which there is no salvation 'Unless they are regenerated to God through the grace of baptism, be their parents Christians or infidels, they are born to eternal misery and destruction.' This involves the need of baptizing infants, lest they should die before the age of reason and be lost."

## New Convert

Ila R. Monday

Today I read my Bible—and found it food  
Walked roads I once avoided—and found  
them good.

And work I once thought heavy, I found  
so light

I whistled as I started home tonight.

Each thing I see seems shining—a brand  
new part

Of God's world—since He gave me a brand  
new heart!





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### CHRISTIAN FAITHFULNESS

(Continued From Last Week)

(Read as texts Revelation 2:10; Hebrews 10:25; Matthew 24:12, 13. These are the same verses used last week.)

I fear that there is too much disposition to attach all importance to some particular parts of Christianity to the exclusion of all the remainder. There are those who magnify some duties and under-value others, without considering them as at all a necessary part of a perfect system. With some, faith is everything; with others, works are sufficient, but alone neither will answer the demands of God. The Bible teaches that fearing God and keeping His commandments is the whole duty of man.

When God arranged for our redemption He included nothing that was not essential. The same is true regarding our daily living as His children. Then for us to pronounce that useless which He has made necessary is to impeach His wisdom, to put our judgments above His, which must be reckoned as the highest acts of indignity.

To be faithful Christians we must not only do all that is required, but we must do it exactly as prescribed by God. The Bible does not permit us to change the order or manner of its requirements, nor does it allow us to omit or add to them.

True faithfulness must be regarded as included both diligence and zeal. No one would think of a stupid, slothful person as faithful, because such slothfulness would cause less to be done, than could and ought to be done, for the glory of God and the upbuilding of His Kingdom.

In the matter of Christianity, God has assigned to us respectively our portions, and arranged our duties according to our capacities. These assignments extend through the whole expanse of our existence, and require diligence, zeal and constancy at all its stages for their accomplishment.

To be faithful is to patiently endure. There can be no relaxing along the way. Every Christian who lives very long, and tries to do as his Master taught, will have seasons of adversity, trials and temptations. Our Lord warned us of this fact, but He promised to those who obey and do, "... lo, I am with you always, ..." (Matthew

28:20). And in laying down the conditions of discipleship, He teaches us that if we would be His, we must deny ourselves, and take up our crosses daily and follow Him; hereby informing us, that if we expect to be His, we must follow Him, and that we must also expect to bear crosses.

And finally, true Christian faithfulness requires holding out, or holding on, to the end. *Be thou faithful unto death.* It is not by our faithfulness for a few days, months or years that we are to show ourselves as the stewards of God and as being entitled to claim the rewards of eternity. Remember, the multitudes followed Christ as long as He gave them the loaves and the fishes. Then they were ready to stone Him, and to cry, "Crucify Him." Judas was, apparently, as faithful as any of the apostles, until the time approached for him to sell his Master for personal gain, as he thought. The promises of God are to the faithful, persevering laborer. *But he that shall endure unto the end, the same shall be saved.* And Paul said, "... in due season we shall reap, if we faint not" (Galatians 6:9). And in the text in Revelation 2:10 the crown of life is promised only to those who are *faithful unto death.*

Here then is the nature and conditions of that faithfulness that ensures the blessings and rewards of Christianity. What other object can compare with the crown of life that is waiting for the faithful? What can equal the eternal approbation of God, and an inheritance in heaven, incorruptible, undefiled, and that fadeth not away? Glory to His name forever!

"... Well done, thou good and faithful servant: ..." (Matthew 25:21).

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. Wallace B. Griffin

On July 22, 1958, God called one of His most beloved disciples home from Patmos Church and community, Mr. Wallace B. Griffin. He was born January 24, 1882, in Baker County, Georgia, and lived there all his life tilling the soil as a farmer.

Mr. Griffin was married to Miss Lee Ila Etherdige on June 12, 1908. They had three daughters and one son born to them all of which survive except one daughter who passed away in 1947.

Mr. Wallace, as his many friends called him, was converted at the age of 13 in Patmos Church and ordained a deacon of



MR. WALLACE B. GRIFFIN

the church in 1910. He served as choister in the church since 1911, and taught the adult Sunday school class for over 40 years. He taught singing, schools, and even played the organ when the organist was absent.

Patmos Church was organized in Mr. Wallace's Grandmother Griffin's living room in 1882, and he has been faithful to carry on the work for the Lord through the years. He inspired the young and old even of other denominations by his faithfulness and example of holy living.

He served faithfully many years as clerk of the Midway Association of Free Will Baptists. He was a licentiate minister and filled the stand many times in absence of the preacher.

Besides Mr. Wallace's faithfulness in church work he was a great believer in education. He was a firm supporter of Patmos School, where his grandson John A. McMurria, whom he and Mrs. Griffin reared since birth now attends. He served as trustee and visiting teacher for Baker County schools many years.

During his three months of sickness his patience and prayers for laborers of God were a blessing to all. As Jesus said of Himself, "... not to be ministered unto, but to minister," so lived Mr. Wallace.

"O heart, that beats with every human heart,  
O heart, that weeps with every human tear,  
O heart, that sings with every human song,  
Fill our slow hearts with floodtides of Thy love;

That they may beat with every human heart,  
That they may weep with every human tear,  
That they may sing with every human song,  
And thus, thru Thee, unite with all mankind."—*Christian World Facts.*



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## First Sunday in November Mount Olive Junior College Loyalty Fund Day

Sunday, November 2, has been designated as Mount Olive Junior College Loyalty Fund Day for Free Will Baptist churches in North Carolina. It is hoped that every Free Will Baptist church and Sunday school will make special plans for this observance.

The purpose of designating this special day is to better inform our people about the purpose and service of Mount Olive Junior College, and to give to them a chance to share in this program by supporting it.

It is suggested that, in each church and Sunday school, the pastor or some other person spend some time in explaining the purpose and objective of Mount Olive Junior College. The college will gladly furnish information to anyone desiring it. The college will also furnish free bulletins to any church to be used in this service. For information concerning bulletins, write to M. L. Johnson, Campaign Director, Mount Olive, North Carolina. It is also suggested that in each service a special offering be taken for the college and that individuals be urged to send individual gifts. All gifts received from individuals are credited to the individual and to their local church.

There are many reasons why our people should want to do all they can for Mount Olive Junior College. At the present time, there are 3,000 Free Will Baptist students in college. Only 300 of these students are in Free Will Baptist colleges. One student out of ten is not enough. We must train more of our students if we hope to retain them in our churches. The rapid increase in enrollment at Mount Olive Junior College is proof that our students will attend our colleges if we will offer them a sound program of education.

The quality of work being done by Mount Olive Junior College is attested by the fact that it has been approved by the North Carolina College Conference and formal accreditation is expected in November. The quality is attested further by the fact that the college has just been advised by a consultant from the Southern Association that regional accreditation is possible in 1959.

Free Will Baptists now have a most wonderful opportunity and every member is an important key. Mount Olive Junior College must have the support of all our people if it is to be able to take advantage of this opportunity.

Please pray about this matter and then do what you think a Christian who is really interested in the future of his denomination would do.

M. L. Johnson  
Campaign Director

## Loyalty Fund Report MOUNT OLIVE JUNIOR COLLEGE October 7—October 13

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of October 7 through October 13, 1958. The total amount received to date is as follows:

Total Previously Reported	\$12,466.98
Received This Week From:	
Free Will Baptists	\$1,463.11
Friends	285.00
Total for the Week	\$1,748.11
Total to Date	\$14,215.09

All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated. In Memory of Mr. and

Mrs. Levi Hill	\$100.00
Mrs. Ruth Askew	\$100.00
Hull Road Church	\$101.10
Mr. and Mrs. C. B. Barrow	\$100.00
Abel Warren and Company	\$125.00

Your gifts to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

## Keep the Gate Shut

MANY YEARS AGO in England a farmer was one day at work in his fields when he saw a party of horsemen riding about his farm. He had one field that he was especially anxious that they should not ride over. So he sent one of his boys to the field; telling him to shut the gate, and then watch it, and on no account to let it be opened.

The boy went as he was told, but was scarcely at his post before the huntsmen came up and ordered the gate to be opened. This the boy refused to do, stating the orders he had received and his determination not to disobey them.

Threats and bribes were offered alike in vain.

After a while one of the huntsmen said in commanding tones, "My boy, you do not know me. I am the Duke of Wellington, and I command you to open that gate that I and my friends may pass through."

The boy lifted his cap, and stood uncovered before the man whom all England delighted to honor, then answered firmly, "I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut, and not allow anyone to pass but with my master's permission."

Greatly pleased, the old warrior lifted his own hat, and said: "I honor the boy or man who can be neither bribed nor frightened into doing wrong," and handing the boy a sovereign, the old Duke put spurs to his horse and galloped away.

Every boy is a gatekeeper, and his Master's command is, "Be thou faithful unto death." Are you ever tempted to drink, to smoke, or chew tobacco? Keep the gate of your mouth fast closed, and allow no evil company to enter. When evil companions would tempt you to lie, to deal falsely, to disobey your parents, keep the gate of your ears fast shut against such temptations.—Selected.

## Did You Know That...

- Of the world's 2 billion 800 million souls:
- 2 out of 3 go to bed hungry every night?
- 3 out of 5 can neither read nor write?
- 2 out of 6 live under Communist domination?
- 3 out of 14 struggle with the responsibilities of newly won independence?
- 2 out of 3 need Christ?

Staggering, yes, even terrifying. But what is it to me? Am I my brother's keeper?—Selected.

God does not comfort us to make us comfortable, but to make us comforters.



# NOTES — AND — QUOTES

By J. C. Griffin



## CLEARING UP QUESTIONS

A minister of a former association met me and said, "I hear that you have retired." "You have?" said I, "I have changed my pastorate." "Where are you now?" "Back to Bridgeton where I preached 16 years on quarter and on half time; now it is full time." That does not sound like retirement. Then I said, "Brother, I am not counting on retirement; I may wear out but not retire out." Some of my work through September is proof that I have not retired. I am still busy. God planned it so.

My activities during September were as follows: Hospital visits, 22; sick calls in homes, 14; funerals, 3; married, one couple; spoke once at Mount Olive Junior College; preached at Owen's Chapel on Saturday, September 13, (it was home-coming); conducted devotions for three organizations of the church; conducted radio programs each Sunday at 8:00 a. m.; attended Men's Fellowship Club one time; baptized six who had made decisions for Christ; received seven into the church; conducted two communion services; attended Youth for Christ meeting twice; conducted four Bible studies and prayer meetings; and traveled about 500 miles to conventions and other meetings.

The above is not given to brag about but to let those who think I am laid on the shelf know that I am still active, but further for the glory of God. I am so happy that He keeps me busy, and is giving me good health so that I can eat three times a day, sleep well at night, and enjoy working for my Lord who has said through the apostle, Paul, "For we are labourers together with God: . . ." (1 Corinthians 3:9).

## MY VISIT TO WHITE OAK HILL

It was my happy privilege to attend the home-coming at White Oak Hill Church, Nash County, Sunday, October 5, and deliver the home-coming message. I found a happy working congregation. They had a good Sunday school. I preached to one of the most attentive congregations that I have ever stood before. It was a great pleasure to meet with old acquaintances. I was ordained in the White Oak Hill Church June 12, 1910. Elders B. H. Boykin, B. B. Deans, and J. K. Ruffin were the ordaining council. Brother Boykin had the last words as follows, "Young man,

there are two things that you must do. First, be ready to preach at all times and do so when called. The other is to be ready to die at any time." I have, by the grace of God, tried to obey his charge.

But back to the work at White Oak Hill. It seems that the church is in a state of spiritual fellowship and is growing. The Sunday school offering last Sunday (October 5) was \$277.25. Most of the Sunday school members remained for worship which states a spiritual interest. Brother C. D. Watkins is the pastor and is doing a splendid job. The church has been on half-time work, but there is talk of going on full time, I understand. The church has an extra good choir.

I saw the children and the grandchildren of parents that I knew years ago—some in which I could see the favor of their parents.

A picnic dinner, a real Nash County display of good food on a long table, was served to the audience with much left over. Barbecue was a main meat, along with chicken and other meats, cakes, salads, and vegetables. There was a plenty for everyone and no excuse for going away hungry.

## TITHERS

I find as I travel around and mingle with Christians (Free Will Baptist Christians) that there is a growing interest in tithes and offerings. As I talk with tithers, I find that without exception, they are happy in the service of the Lord. Seldom do I find a Christian who does not believe in tithing. I find some that believe it and don't practice it. James says, "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). We know that tithing is a good work because Jesus said, we ought to do it. (See Matthew 23:23.) Yes, we ought to tithe. It is a sin not to tithe, because Jesus made it a command when He said we ought to do it.

We are much interested with budgets sometimes, but the Lord has made out the budget for the church. It is tithes and offerings. The tenth belongs to God. If we fail to give it to Him we rob Him. "Will a man rob God? Yet, ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the store house that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Malachi 3:8-10). We notice that there is a curse against those who rob God, and there is a blessing to those who obey God's challenge. I never saw an honest tither but

what he prospered in His work, both for himself and for the Lord. I have known a few people who were tithers to get to where they thought that they were giving too much and they would begin to rob God. Next thing they would find themselves losing spiritually and financially and often physically.

## HOW TO PLACE THE TITHE

There are many thoughts as to how to tithe and to the place of use. My honest belief is that our tithe should go right into the church. It should be gross on salaries and wages. If I make \$75 per week, I should put \$7.50 in the church on Sunday. Then I should make offerings according to my ability out of the rest of my salary. We cannot give God anything until we pay our debt. We owe God the tenth. So before we can make an offering we must pay our debt.

I find that some people have a place to put their tithe as soon as pay day comes around. Others keep books and settle weekly or monthly. Farmers who tithe usually pay up in the fall. The farmer or businessman who pays on his net income, that is, if it cost \$100 to produce a certain crop and it sells for \$300; he owes God \$20. Then if he gives \$5 to some worthy cause, that is being honest with God and His church. All other than tithe is an offering. I have offered any person who would tithe, honestly, for a month, and was sorry that he tithed, his money back. But no one has accepted and called for his money.

I heard my father tell this story. I do not know where he obtained it, but he said, "A farmer who had experienced hard sailing in his farming made a promise to the Lord that he would tithe his cotton crop. He had made a failure in this crop for several years. So the first year he had a bale of cotton to give to his church. The next year he had two bales and in a few years he had four bales. Then he said to his wife, 'I think that I am giving more than my share to our church.' So he cut off his tithe and the first year his crop was drowned out with floods of rain and he went right back to a state of want." It is awful to backslide from your vows to God. God promised a blessing and the farmer got his blessing as long as he was host but when he began to rob God, he lost. God can give and God can take away. Study God's Word and see if God is not a just rewarder of righteousness and a sure rewarder of unrighteousness. (See Romans 1:17, 18.)

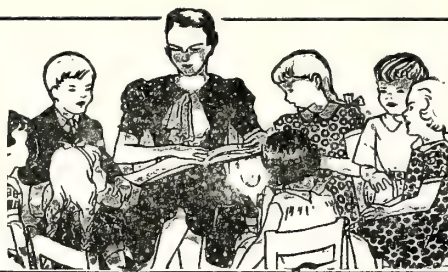
He who merits praise he never receives is better off than he who receives praise he never merits.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Joey's Church

Lois Hoadley Dick

**J**OEY jumped the first time he heard it. If Pappy was there, he wouldn't be sceered, but the storm had kept Pappy in Tot's Holler, near eight miles away. 'Course Maw was settin' in the other room with the baby, but she weren't no man. He was the only man around. The kids didn't count.

He heard it again and this time stood smack in the middle of the kitchen floor to listen. "Somebody's shore on t'other side a' thet door," he whispered. "Tain't Pappy, far sartin'. And ain't nobody else lives 'round here."

He turned up the kerosene lamp and pried open the cupboard door. It was stuck again. He tugged until it swung open. Outside, the storm whipped around the little house and Joey heard a tree go crashing down. "Need the old crooked spoon," he said cheerfully, ignoring anything else. "Iron fry pan, too. 'Lasses an' vinegar an' brown sugar."

Thump—thump—bam! Joey's eyes widened and he stared straight at the kitchen door. "Somebody shore on t'other side, wantin' in. But ain't me gonna open up to-night ta nobody!"

"Joey!"

"Out here, Maw. Jest gettin' started."

"You open thet kitchen door. Like as not yore Pappy came back from the Holler."

"Maw, I'm sceered."

"We never did shut our door to nobody. Tain't Christian. Open hit, Joey."

Joey leaned all his weight against the old bureau that barricaded the door. It rolled slowly, tottering on three wheels. "Ah'm gonna open and run!" He shoved hard at the wooden door and it swung open. Joey scooted across the kitchen and grabbed the coal shovel.

"Maw! Maw!" he squealed. "It's a lil kid!"

"I'm just short for my age," a voice complained crossly, and a boy came into the kitchen, trailing water from his boots. "Why don't you answer when company knocks?"

"Comp'ny?" Joey stared, openmouthed, at the visitor, who wore a glistening new raincoat and carried a black umbrella.

"I'm Herman Van Syckle. We have a

week-end cottage couple miles from here. I went for a walk in the rain and got lost. I'm hungry and wet, too." He grinned in a friendlier way. "Say, can I use the phone?"

Joey's eyes popped. "Tele-phone? We ain't never had one. They has 'em in the city."

"No phone? How am I going to call my Dad? You must be—uh, country folk."

"Wussen that," Joey snickered. "We hillbillies."

"Huh? Boy, wait'll they hear—I mean, what do I do now?"

"Hafta stay the night and Pappy'll take ya home on old Molly."

"On a horse? Say, I've never been on a horse."

"Maw!" Joey shouted. "Here's a lil feller never bin on a horse!"

"Stop calling me that!" Herman snapped back. "I'm as old as you are!"

"Pore chile!" Maw exclaimed from the doorway. "Pore, thin lil feller. Feed 'em up, Joey. Bean soup and fat back still in the kettle. Run down and put four 'taters in the furnace." She patted his shoulder and her kindly face beamed.

"Four—! Hey, wait a minute! Just some hot soup, please."

Joey ladled out the bean soup and added a strip of shiny fat. "Eat up, Hermie. Guess ya don't git much ta eat at home."

"Certainly I—!" Herman pulled a chair to the table with great dignity. "Aw, never mind. What's your name, pal?"

"Joey Higgins. This here is Maw an' all them kids hollerin' in t'other room is brothers an' sisters."

"So I gathered. Ummm, what were you doing over there when I knocked?"

"This?" Joey indicated the iron frying pan and the spoons. "Makin' stringy gums fer the kids. It's candy, like. The missionary lady couldn't come 'counta the storm and the little 'uns got fussin'. So's I thought candy'd fix 'em up."

"Who's the missionary lady, if I may ask."

"Yes, 'course you kins," Joey replied, minding his manners. "She's Miss Perkins, comes ta teach us the Bible. It's the same as havin' church here, she says, cause two

er three of us meets together."

"Where's the church?"

"Right here, right in this here kitchen."

Herman looked around in disapproval. "This isn't any church. You should see what we have back home."

"This is so the same as a church," insisted Joey, almost in tears. "We sing hymns and pray and learn about Jesus. Do you know about Jesus, Hermie?"

"Sure—I mean, I guess so. They sing about Him in our church, I think. But don't listen much."

"Don't you know Bible stories? Don't you know Jesus died for you? Don't you?" Joey demanded, leaning forward over the kitchen table.

"No, uh—Say, listen, Joey, our church isn't like that. It's just to sit in. You know to sit and be quiet. Then we go home and eat. I get a new suit three times a year for church."

"Maw!" Joey shrieked. "Here's a lil feller don't know nothin' 'bout Jesus! Kin he come ta our church, Maw?"

"Shorely." Maw's hearty voice came from the other room. "An' feed 'em up good, you hear, Joey?"

"Thanks, I've had enough." Herman pushed the soup bowl away. "Why don't you folks come over to New Harbor, to the church there?"

"Ain't got no car," Joey explained. "That's near fifteen miles. So we got church here. Anyhow, church is where God is. Ifen God ain't in your big church, then it's no church at all, is it, Maw?"

Before she could answer, Herman spoke up. "Joey, pal, I'd like to come see this church of yours. To tell you the honest truth, I don't know for sure if God is in our big church back home. The minister talks about Him, but when I go home, it seems like God stays behind in the church."

"Thas whut I mean," Joey said. "Ifen He's in your heart, He goes right along with you. Hermie, you kin have Jesus in your heart by invitin' Him. The missionary lady showed all us kids where it says so, right in the Bible. He died for us—all and anybody whut wants, kin come."

"I never heard that before. It sounds good, though. Sometimes I think of heaven and wonder how to get there. The minister never talks about it."

"You come hear our missionary lady."

"O. K. Say, listen! That's my dad's car out front!"

Together they ran to the door and pulled it open. A sleek new car, bright blue, was purring up to the door.

"So long!" Herman waved, skipping down the path. "Say, when is that church of yours?"

"Next Wednesday, come sundown," Joey returned. "You come, Hermie."



"I'll come," Herman called over his shoulder, and he disappeared into the car. "Maw," said Joey later, as they sat together in front of the coal stove. "Why you suppose the Lord make Hermie get lost? Who's he'd come by here?" "Mebbe. He ain't never been in a real church, honey. Now he knows where he

kin find one. Les pray he git converted come Wednesday."

"I like him. And you know whut, Maw?"

Maw hugged her cup of hot tea. "Whut honey?"

"He didn't care I was black," said Joey. —My Pleasure.

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 108 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## F. W. B. Woman's Auxiliary Pins for Sale

The North Carolina Woman's Auxiliary Convention has for sale Free Will Baptist Woman's Auxiliary pins. They are beautiful and any auxiliary member will be happy to own and wear one of them. Each pin has a place to attach the Life Membership Award guard pin. Both pins have safety catches, and are available in three different prices: 10 K. gold, \$5.25; 1/10 K. gold, \$2.00; electroplate, \$1.35. These prices include postage.

If you want your name engraved on the back allow five cents for each letter to the price of the pin. Please give the following information: the name of the person who will own the pin. Thereby we can keep a record of the quality of the pin so that if Life Award is presented to a person, we can furnish the Life Award guard pin to match.

Send all money by check or money order to Mrs. H. L. Spivey, Maury, North Carolina.

## Woman's Auxiliary Life Membership Awards

The North Carolina Woman's Auxiliary Convention is sponsoring a Life Membership Award for the purpose of promoting the raising of funds for the different denominational enterprises. The plans are as follows:

Each year the state woman's auxiliary convention will designate which enterprise is to receive the money raised by this plan.

The state woman's auxiliary convention, district woman's auxiliary conventions, Cragmont Woman's Auxiliary Conference and all local auxiliaries are eligible to make a \$25.00 donation to the designated enterprise and will receive a Life Membership Award to be given to an individual for faithful services rendered to the church

### ATTENTION!

The Anna Phillips Loan Fund Charts will continue to be mailed out from the Free Will Baptist Press, Ayden, North Carolina, and will cost 25c each, which includes the mailing and handling charges.

This decision was made by the State Executive Committee and agreed to by the Loan Fund Committee chairman and treasurer. The few cents remainder from each chart will go into the loan fund to help pay for material, supplies, stamps, etc.

The Loan Fund Committee insists that you purchase and use these charts, but keep them for local display and send only the money to the treasurer.

Send all gifts and loan payments for the Anna Phillips Loan Fund to:

Mrs. Lillie Mae Sasser  
Route 2, Box 133  
Goldshoro, North Carolina

and its auxiliary.

For each \$25.00 you send to the state woman's auxiliary convention treasurer, Mrs. M. A. Woodard, Winterville, North Carolina, you will be due a Life Membership Award guard pin to be worn with the auxiliary pin. These guard pins are given by the state auxiliary convention. However, in case the award is for a deceased person, a Life Membership Award Certificate will be presented to a member of the deceased person's family.

The designated enterprise until the state auxiliary convention meets in May, 1959, is Mount Olive Junior College. Please by all means spread the news to all our members and see how many awards you can make possible. Mount Olive Junior College certainly needs the loyal support of each

true Free Will Baptist who is interested in our youth receiving a Christian education.

When you send the money, you should state that it is for the Life Membership Award Fund at Mount Olive Junior College. Give the name of the person who is to receive the award and you will be sent an award guard pin, or if the person is deceased an award certificate described previously in this article.

Remember that for each \$25.00 sent to the treasurer for Mount Olive Junior College, you are due to make an award. Let us hear from you. Who will be first?

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Church met Monday night, October 13, at the home of Mrs. Bertie Midgett. The meeting was called to order by the president, Emily Gillikin. Viola Gillikin read the Scriptures, with the Lord's Prayer led by Kathleen Mason.

Those taking part on program were Lela Golden, Beulah Salter, Viola Gillikin, Kathleen Mason and Lucy Pake. In absence of the leader, Mary A. Gillikin, Viola Gillikin took charge.

During the business period the group discussed the Christmas program. Those present were Lucy Pake, Emily Gillikin, Rosa Lawrence, Viola Gillikin, Beulah Salter, Bertie Midgett, Lela Golden, Nanie Arthur and Kathleen Mason. Visitors were Mrs. Mary Willis, Keith Willis, Nan Middlebrooks and Mrs. Carl Middlebrooks. The auxiliary members read 562 chapters in the Bible during the last month. The meeting was closed with prayer by Lela Golden.

A social hour was enjoyed by all and Mrs. Carl Middlebrooks was honored with a surprise stork shower. The hostess, Mrs. Bertie Midgett, served delicious homemade pineapple coconut cake, mixed candies and soft drinks.

The November meeting will be at the home of Mrs. Cleveland Gillikin. Visitors are always welcome, and members are urged to attend.

Lockhart, S. C.—The Woman's Auxiliary of the Lockhart Church met on Tuesday night, October 7, at the home of Mrs. Bertha Sams. The meeting was opened with group singing. Mrs. Lula Mae McPherson led the opening prayer, followed with devotions by Mrs. A. F. Lawter. Those taking parts in the program were Mrs. Blanche Hawkins, Mrs. Loretta Canupps and Mrs. Effie Taylor.

Mrs. Mary Dobbs dismissed the group with prayer. The hostess then served delicious refreshments.

New Bern, N. C.—The Woman's Auxiliary (continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

October 3, 1958

Dear Co-worker:

I want to praise and thank the Lord for safety in travel on the trip to and from Africa. Thanks, also to you who prayed for me during my absence. It was certainly your prayers that enabled us to make this long extensive trip without mishap. Many of you also prayed for my family, and wrote very encouraging letters to my wife. For this we are most grateful, and it is a real joy to serve such a wonderful Lord and also such a wonderful people.

We are happy to announce that the actual arrival of our first missionaries in Africa is now a reality. Also they are equipped with a very fine Chevrolet truck and trailer, and Volkswagen for transportation. It has been our joy and privilege to share with them in the challenge of this land and in endeavoring to get set-up. We have gone over the land; we have talked to government commanders and the village chiefs. We have seen the multitudes of benighted souls waiting for someone to show them the light. We have actually heard the appeals of both government officials and village chiefs, to stay with them and help their people. We have had land grants offered to us for buildings, but more than all of these, we have keenly felt the power of the Holy Spirit challenging us to occupy this needy area. When we realize that we are the only Protestant voice in the Bondoukou Circle composed of over 200,000 souls, then we begin to feel our responsibility. The task in Africa is a tremendous one. We must trust Him to direct us each step of the way. It will not be an easy task, yet our God is able.

We are glad to report that we found the missionaries in Africa well and seemingly most anxious to get into active missionary work. The Sparks will finish their tribal language study the last of October. The Merks will be engaged in tribal language study also during the month of October. Elizabeth Merk was transferred to a mission school while I was in Africa. It was my privilege to accompany her to Freetown where she was met by a fellow missionary who took her to the school in Kabala. She is over a thousand miles away from her parents and I am sure that both Beth and the parents would appreciate our prayers.

From South India—"Last Sunday in our

Westfield Sunday School we broke the record. Largest attendance we have ever had and Wednesday night of last week was our largest prayer meeting attendance. It cheers our hearts to see the enthusiasm and interest. One of our member's brother came back to the Lord and he and his wife were present and witnessed to the exceeding joy of our Saviour."

*Eagletons Have a New Baby*—Mr. and Mrs. Kenneth Eagleton of Brazil are the proud parents of a new baby boy, Terry Wayne, born September 3. The Eagletons will also engage in the study of the Portuguese language for ministering in Brazil. Please remember them in your prayers.

*Fred Hersey Writes from Bihoro, Japan*—"We had a good week of tent meetings here in Bihoro for which we are grateful. The afternoons children's meeting was well attended. The attendance ranged from 150 to 200 every afternoon. It is quite easy to get children to come to a tent meeting, but it is very hard to get them into a church for Sunday school. The same is true of adults. The evening services were well attended. There were between sixty to one hundred in attendance every night. I believe the average attendance was much better in Bihoro than the meeting at Koshimizu or Abashiri. Since the tent meeting, there have been five or six people who have been coming to the church services regularly. These people never came to church before. The new baptized believers stood on the street beside the tent every night and handed out tracts and invited people into the tent."

*Mrs. Waid Writes from Japan*—"We surely attract a lot of attention here in Japan. The children are so fair and we are so tall. I am taller than most of the men and Herbert is tall enough to be a giant. He has lots of fun on a bus and ducking through doorways. We have experienced a typhoon and an earthquake. We still haven't gotten used to pulling off our shoes yet." The Waids began their language study in Tokyo, September 13. The Japanese language is very difficult, please remember them in prayer as they endeavor to acquire the language sufficient to minister to the Japanese.

*Dave Franks Writes from Brazil*—"Last Sunday Brother Waldimere baptized four new members in our church. At present we have sixty active members and ten on the inactive list. We yet have one more

waiting baptism. There are souls being saved about every week."

*Will You Make It?*—I am referring of course to our 1958 suggested quota for foreign missions. Please study the attached financial report and note how far behind your state may be. We only have a little over two months to finish our year's work. Please do your very best to see that your state is over the top. We send our congratulations to the state of Georgia who has already exceeded her quota for 1958. Seriously and with the burden of foreign missions upon my heart, I appeal to all who read this report to do your very best between now and December 30. Our needs are many, and as you will note there are several accounts that are in the red. Before we undertake too many special projects, let us please take care of our present obligations. Remember our missionaries are depending upon us. Your Foreign Mission Board can only expand and extend the message of salvation as our people pray and give of their means. Do your best this month and let us hear from you with a sizeable offering.

Sincerely yours,  
Raymond Riggs  
General Director-Treasurer

## Letter from the Herseys

Nakamachi 1 Chome  
Bihoro Cho, Hokkaido  
Japan

September 9, 1958

Rev. Raymond Riggs:  
3801 Richland Ave.  
Nashville 5, Tenn.

Dear Brother Riggs:

We certainly have a lot to praise the Lord for. These have been busy days for us and we are thankful for the Lord's many blessings. We are happy for the privilege of serving here in this land where the Lord has called us.

We are sending some pictures of the baptismal service that we had here in Bihoro. There were four women who were baptized. Wesley came from Abashiri and we conducted the service together. They had all made their profession of faith in Christ while Wesley was coming to Bihoro every week for services. It was a real blessing to see tears of joy on faces after the service. Please pray that these will grow in grace and be a real witness here in Bihoro.

We had a good week of tent meetings here in Bihoro for which we are grateful. The afternoon children's meeting was well attended. The attendance ranged from 150 to 200 every afternoon. It's quite easy to get children to come to a tent meeting  
(continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Galilean Ministry Begins

(Lesson for November 2)

Lesson: Mark 1:14-22.

Golden Text: Mark 1:15.

### I. INTRODUCTION

John Mark was the writer of the second synoptic Gospel. Our first four lessons for this quarter were taken from Matthew and Luke.

Mark's Gospel is short, much shorter than Matthew's. He does not give so full an account of Christ's sermons as the other two, but wrote much about His miracles.

Mark was with Paul during part of his first missionary journey. He was converted under Peter's preaching, then accompanied him on his preaching tours. It is believed that from these trips with Peter he found most of the materials for this writing. He set out with Paul on his first missionary journey, but soon turned back. Just what took place we do not know; however, Paul later requested that Timothy bring Mark with him when he came to Rome. (See 2 Timothy 4.)

The book was written about 60-65 A. D. He wrote to show that Jesus is the Son of God and a worker of miracles; also, to portray His life of love and service as the example for Christians to follow. — *The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. Persecution and prison cannot prevent God's prophet from preaching the Word of God (Mark 1:14).

2. The time is always ripe for the proclamation of the gospel, especially in this day of grace (Vs. 15).

3. The preaching of the gospel requires the consecrated service of men whom Christ calls (Vv. 16-20).

4. Fishing for men is somewhat like fishing for fish, but it is much harder work (Vs. 17).

5. Efficient soul winning can be done only when it is made the supreme aim of one's life (Vs. 18).

6. Devotion to Christ must supersede love for one's family if we would serve Him acceptably (Vv. 19, 20).

7. There should not be long deliberation

but prompt response when Christ calls to service (Vs. 20).

8. It is possible for men to gather for worship without recognizing the presence of Christ (Vs. 21).

9. Christ's teaching is always out of harmony with mere human speculations and doctrines (Vs. 22).

10. The Lord's teaching far, far surpasses that of even the best of human teachers. — *The Bible Expositor*.

11. Please study the introduction in our *Advanced Quarterly*, and then read John's Gospel, Chapters 1:35 to 4:43.

### III. ADDITIONAL TRUTHS

1. Repentance is a special attitude toward God the Father. Faith is to be placed in Jesus Christ the eternal Son of God, who is the propitiation for our sins. The gospel reveals Jesus Christ to us as our Saviour; therefore, He must be the object of our yielded faith. The Son is to be distinguished from the Father in the gospel as Him who paved the way to God, to forgiveness and to life; while the Father's favor is the ultimate goal of us all. Therefore, in repentance men turn from their wicked ways to God and look to Jesus in faith as the way to Him. When we see these truths, we are beginning to understand the gospel of Christ; for He took our place on the Cross, and not only suffered for us, but opened up the way to God for fallen men. Faith alone is not fully sufficient; for God the Father has been grossly offended, and men in their hearts need to turn from that which offends Him. Repentance alone offers the only way back to God. Therefore, men need to repent, turn toward God, and believe in Christ; for these are the basic steps to life and righteousness. — *Advanced Quarterly* (F.W.B.).

Paul preached repentance toward God, and faith toward our Lord Jesus Christ. If these two truths are divorced we have no gospel at all.

2. Men who were fishermen by trade could be trained to catch men instead of fish. Jesus spoke to men as they were, and He utilized their ability and endowment for His service. It is ever thus with His call to serve. Discuss the gifts and abilities given by nature under God, and then find out how many in the church are being used because of the "polishing" of those gifts for definite service.

God calls some of the mighty, the noble, the best educated, the most endowed, but He also surprises with His choice of some who have not been so privileged. — *Gist of the Lesson*.

3. In parts of India, when the husband dies, his body is cremated on the funeral pyre. First, the body is placed on a layer of wood. Then the body is covered with wood. Then a torch is applied to the inflammable material. When the fire is hottest, the widow runs and leaps into the center of the glowing flames! Presently she is consumed! If she fails to submit herself to this cruel and heartless ritual, called suttee, she is put under a curse. She ekes out a most wretched existence, slinking about like a frightened animal, seeking food wherever she may find it, even from garbage pails! — *Selected*.

And yet there are some who say that the heathen have their own religions and do not need Christ. Any person who is educated in the Bible knows that there is no salvation apart from our Lord Jesus Christ.

4. The people at the synagogue in Capernaum were amazed at the method of Jesus' teaching. He taught them with authority having immediate knowledge and not always quoting from tradition as the scribes commonly did. Having immediate and perfect knowledge of all truth would have caused decided rejection of Jesus in Judah as it later did. This is probably one of the major reasons that caused Jesus to choose Galilee for the beginning of His ministry, for the Jews in Galilee were much more liberal minded, or open-minded than those in Judah. — *The Bible Teacher* (F.W.B.).

5. When the Serpent Struck. One of the outstanding news photographs of 1948, which appeared in *Life* magazine and was also published elsewhere, was of a cobra which suddenly struck and bit Mrs. Grace O. Wiley, of Cypress, California. Mrs. Wiley was an expert trainer of reptiles and had devoted much of her life to their study. A photographer came to take pictures of her and some of her reptiles. One was taken which showed a happy smile on her face, and less than a minute later another was taken to show a cobra spreading its hood. But just as the photographer snapped the picture the cobra struck and bit Mrs. Wiley's hand. Instantly she recognized the seriousness of what had occurred and asked to be taken to a hospital at once. This was done, and all possible efforts were made to save her life, but in vain.

The Bible tells of another serpent that struck Adam and Eve back in the Garden of Eden, but there is a remedy for this otherwise incurable bite in the blood of God's Son for those who repent and believe the gospel.



## MISSIONS

(continued from page fourteen)

but it is very hard to get them into a church for Sunday school. The same is true of adults. The evening services were well attended. There were between 60 to 100 in attendance every evening. I believe the average attendance was much better in Bihoro than the meeting at Koshimizu or Abashiri. Since the tent meeting there have been about five or six people who have been coming to the church services some. These people never came to church before. The new baptized believers stood on the street outside the tent every night and handed out tracts and invited people into the tent.

We would like to find a better location and a little larger place for the Bihoro Church to use. Pray with us that we might find one. The services here in Bihoro are as follows: Sunday (a. m.)—Sunday school and worship service, Sunday (p. m.)—Evening service, Wednesday—English Bible class, Bible study and prayer meeting, Saturday afternoon—junior high school meeting. We have a group of between 10 and 13 junior high students who come to this service.

Please pray that the Lord will bless the work here in Bihoro.

Yours in Christ,  
Fred and Evelyn Hersey

## Financial Statement

### BOARD OF FOREIGN MISSIONS

September, 1958

Cash in Bank	
September 1, 1958	\$17,889.96
Receipts	11,010.23
Total to Account For	\$28,900.19
Disbursements	9,782.84
Cash in Bank	
September 30, 1958	\$19,117.35

### STATE QUOTAS

State	Quota	Paid	Balance
Ala.	\$ 4,500	\$ 2,706.11	\$ 1,793.89
Ariz.	300	83.08	216.92
Ark.	4,500	2,821.71	1,678.29
Calif.	4,200	2,453.77	1,746.23
Fla.	3,000	1,877.74	1,122.26
Ga.	5,000	5,373.85	
Ill.	5,500	4,132.38	1,367.62
Ky.	3,500	2,649.61	850.39

Maine	300	147.00	153.00
Mich.	20,000	11,681.83	8,318.17
Miss.	3,000	1,720.23	1,279.77
Mo.	12,000	7,716.19	4,283.81
New Mex.	300	287.85	12.15
N. C.	30,000	26,557.52	3,442.28
Ohio	5,100	3,188.58	1,911.42
Okla.	7,800	6,646.23	1,153.77
S. C.	6,500	5,880.17	619.83
Tenn.	12,000	8,026.22	3,973.78
Texas	5,500	3,617.28	1,882.72
Va.	6,000	4,532.46	1,467.54
W. Va.	4,500	1,435.89	3,064.11
Misc.	9,715	2,256.16	7,458.84
Totals	\$153,215	\$105,791.86	\$47,796.99

## Home Mission Board

### FINANCIAL REPORT—September, 1958

Balance Brought Forward,  
September 1 \$3,583.62

#### Receipts

Arkansas	\$ 90.87
Alabama	69.68
Arizona	5.00
California	40.36
Florida	61.94
Georgia	61.98
Idaho	.00
Illinois	223.08
Kansas	14.00
Kentucky	69.12
Michigan	350.00
Missouri	264.58
Mississippi	26.50
New Mexico	18.71
North Carolina	883.05
Ohio	207.63
Oklahoma	417.03
Oregon	60.00
South Carolina	55.70
Tennessee	372.98
Texas	134.06
Virginia	179.62
Washington	54.60
West Virginia	.00
Other Income	187.66

Total Receipts \$3,848.15

Total to Account For \$7,431.77

#### Disbursements

Missionaries' Salaries and Maintenance	\$2,032.82
Other Salaries	610.00
Executive Department	236.19
New Typewriter	179.72

Itinerate Expenses	142.75
Books for Resale	85.77
Printing and Supplies	83.52
Postage	56.57
Station Wagon Expenses	53.17
Promotional Materials	51.16
Treasurer's Bond	50.00
Telephone (Two Months)	23.02
Bank Charge	.27

Total Disbursements 3,604.94

Balance on Hand, September 30 \$3,826.83

## WOMAN'S AUXILIARY

(continued from page thirteen)

ary of Ruth's Chapel Church held its monthly meeting on September 2, at 7:30 p. m. at the church. The opening hymn was "Jesus Calls Us." Mrs. Alma Evans led the group in prayer. Mrs. J. C. Griffin, retiring president, presided over the meeting.

After the routine business was transacted, Mrs. Griffin turned the meeting over to Miss Shirley Graves, the youth director, for the installation of the new officers. The candlelight service was very impressive. Each officer was instructed in their duties and given a guidebook. The group then sang "Let Go and Let God Have His Way." Mrs. Griffin gave the dedicatory prayer.

Mrs. Joe Rice, the new president, made a few remarks and then dismissed with prayer.

Whortonsville, N. C.—The Venia Lupton Circle of Bethel Church met Friday night, October 10, with good attendance. The social service report for the month was: 12 trays sent, 30 sick visits, and 14 cards sent.

Plans were begun for a study course on prayer to be held soon. A report was given on the study course on missions which was held during the last month. Delegates to the convention gave a very interesting report on their trip.

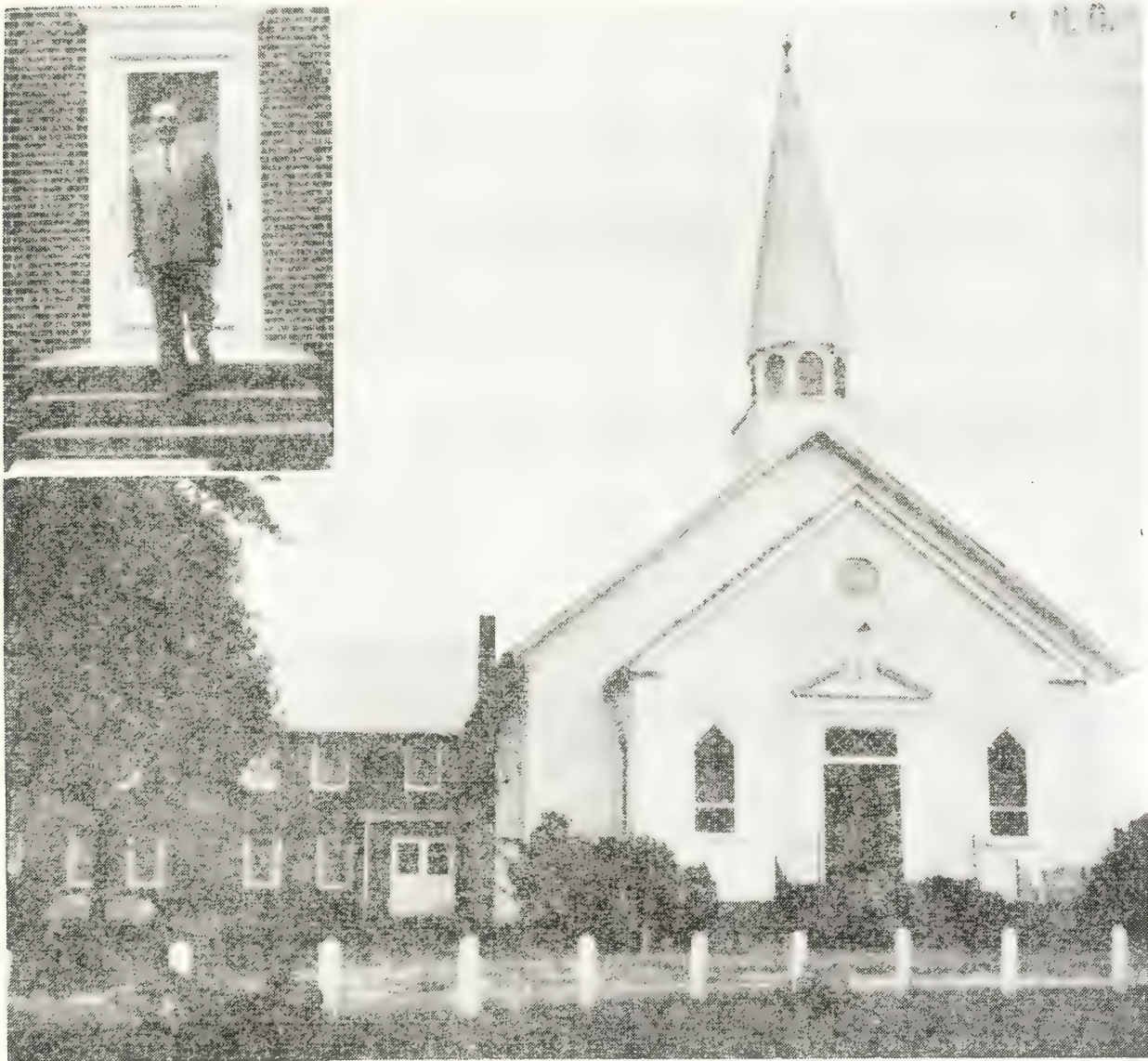
During the study of the lesson, a map was displayed and the missionary stations in Africa were pointed out as we studied them.

The group was dismissed by joining hands and singing "Bless Be the Tie." Mrs. W. H. Whorton served as hostess to this meeting.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 29, 1958



## REEDY BRANCH CHURCH TO CELEBRATE 158th ANNIVERSARY

The Rev. Henry Melvin will begin his seventh year as pastor at Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, on Sunday, November 2. This will also mark the annual home-coming services together with the observance of the 158th anniversary of the church. Mr. Melvin came to Reedy Branch in November, 1952, and in these six years the church has experienced a good growth in all phases of its activities and services. Among the more recent developments in the church program was the organization of a Master's Men Chapter with 34 active members.

All former pastors and members as well as the friends of Reedy Branch are invited to share in the day of fellowship at the home-coming. The sermon will be preached by the pastor with a basket lunch served at the noon hour. A one-hour musical program beginning at 1:30 p. m. will be the program for the afternoon.



# EDITORIAL

## WHERE DO WE REALLY STAND?

C. H. Overman

According to recent reports, sixty-one per cent of our nation's population is affiliated with some church or synagogue. Indeed we should all be most thankful for this fact, but at the best it is nothing to boast of. It is difficult and even confusing to draw a logical conclusion to the situation which now exists in our country. For instance, at the same time of increased Christian activities, we are made aware year after year of an increase in crime. Actually, the result should be the very opposite if there could be an awakening to true Christian principles and responsibilities. Such facts should encourage us to do more for the cause of Christ, but at the same time it becomes discouraging to realize the gloomy truth that we are far from being the Christian nation that we should be.

In the September 1, 1958 issue of *United Evangelical Action* magazine the latest annual compilation of church statistics is given. These statistics cover 225 church bodies in 48 states and the District of Columbia. We would like to pass on to our readers some of these statistics which appear in detail in the *Yearbook of American Churches*, now available to the public.

"Sixty-one per cent of the nation's estimated 170,500,000 people are reported to be members of churches or synagogues. Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724 members. . . .

"For the first time since World War II, the membership percentage increase was lower than that estimated for the population as a whole. Church membership rose by nine tenths of one per cent—the population rise was estimated at 1.7 per cent. Last year, when 62 out of every 100 Americans were reported to have church affiliation, the membership rise was 3 per cent, nearly twice that of the estimated population rise. Thus this year's 61 per cent figure is the second highest on record—nearly twice as high as that for the turn of the century. . . .

"A membership breakdown by major faiths shows there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish Congregations, and 2,540,466 Eastern Orthodox in this country. . . .

"Eighty-two of the 255 reporting church bodies account for over 98 per cent of church members—102,551,623. . . .

"A breakdown of the Sunday and Sabbath school figures shows that of the total 40,359,772 enrollment, 37,127,723 are students, and 3,232,040 are teachers and other religious education workers. Of the total, 92.2 per cent are Protestant."

Other interesting statistics in this report state that Sunday school enrollments are up 1.1 per cent for a new total of 40,359,772; that the per member contributions were \$56.74 annually and an increase of 7.3 per cent; that church construction was at all-time high of \$868,000,000 and up \$93,000,000 over the previous year and more than double 1950's 409,000,000.

### A FEW LOGICAL CONCLUSIONS

In spite of all the renewed interest and zeal in Christian circles, there is something missing. Such statistics as those given above do not give a true picture of the Christian scene, for they include all the religious bodies such as the cults. We cannot help but wonder how many of the 61 per cent have ever had an experience with Christ. Such a percentage of true Christians

would indeed bring about a great transformation in our country and even the world. Unless the fruits are evident, church membership does not mean a thing in the sight of God.

Among this percentage there are many who have little if any religious conviction. To such persons the word *Christian* merely becomes a title or a convenient handle on which to attach worldly prestige. To them there are no moral or immoral problems for the most part, for they live and move according to the dictates of their own consciences. They forget (if such have ever known) that the Christian is to be a different person, and is to be separated from the world. We are living in an age when God wants those who will dare to be different. Some do not know where to draw the line between the Christian Church and the social world. The result has been detrimental to the cause of Christ, for the Church itself has been sadly affected by this trend.

In many respects, the Church is not meeting the demands placed upon her by the spiritually hungry souls of our nation and the world; because in some instances, it too has lost the true purpose of existence—to influence and win the lost.

We are reminded over and over again of the country's moral decline. The past history of other nations and empires proves that such a decline is disastrous. Sensuality is on the rampage and moral standards are being torn down. Amid all these disturbing facts, however, may we not become pessimistic and thus be led to believe that there is no hope; for there are many sincere Christians who are praying for America's repentance.

About eight years ago the voice of Billy Graham rang out to the people of America to repent or destruction will come "God will judge," he cried. Since that time hundreds of Christian ministers have taken up the cry, and today more than ever before, our nation is in need of true repentance—a turning away from the sinful paths to follow the true and living God.

In such a troubled hour as this may we look to God who knows our need better than we ever could. May we not be deceived into believing that we are good enough as we are, but may we daily be willing to humble ourselves in repentance.

Vol. 73

No. 42

## THE FREE WILL BAPTIST

October 29, 1958

Published and Edited weekly by the  
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Ayden, N. C.

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Manager and Editor \_\_\_\_\_ J. O. Fort  
Assistant Editor \_\_\_\_\_ C. H. Overman

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D. W. Hansley \_\_\_\_\_ Vice-President  
I. W. Alford \_\_\_\_\_ Secretary  
W. L. Jernigan, N. Bruce Barrow, Hubert Burress and Owen Thomas



# REPORT OF SUPERINTENDENT, F.W.B. CHILDREN'S HOME, MIDDLESEX, N. C., TO BOARD OF DIRECTORS

## Greetings

God has blessed the Free Will Baptist people this year, granting them the happy privilege to use a part of that with which He has blessed them in the support of the children of the Children's Home. The generous gifts from churches, individuals and other sources have made it possible to operate debt free. For these blessings from God and your generosity, we are grateful.

## Counseling

The children have been counseled from time to time with the purpose in mind of helping them meet and solve the many problems of life.

## Church Program

The Rev. J. O. Fort has been our pastor this year, and he has been a great help and inspiration to us. To Rev. Fort we are very thankful. We have Sunday school and league services each Sunday, preaching each first and third Sunday and vesper services on Wednesday evening of each week.

## Farm Superintendent

The farm was operated again this year by Children's Home personnel and children, with Mr. H. E. Mixon again serving as farm superintendent. Along with Mr. Mixon, Mr. J. C. Lucas, Mr. Carl Powell and the children have done splendid work with the farm. However the Lord has been very good to us this year and we had one of the best crops we have ever had.

## Alumni Report

The Alumni Association has been active this year. Mr. Walter Croom is president and Charles Harrell, secretary. This year the Alumni Association voted to furnish the Board of Directors room and the reception room of the new office building and the furniture has been ordered.

## Improvements

On our campus we have a few new improvements since last year which includes one new building. A new office building which is being sponsored and paid for by the French Broad Association has been completed at a cost of approximately \$8,000.

## Health Program

The health of the children has been good again this year. During the months of August and September Dr. Edwards of the State Health Department spent two weeks treating the children's teeth. For this we are very appreciative.

## Support and Future Improvements

We want to thank you for your support this past year and urge you to continue your support in the future so that we can take care of the children and make necessary improvements. We pray that God in His love and mercy will guide and bless our efforts as we enter this fiscal year.

Respectfully submitted,

S. A. Smith

Superintendent and Treasurer

## FINANCIAL STATEMENT

August 31, 1958

### ASSETS

Cash on Checking with People's Bank & Trust Co., Middlesex, N.C.	
Superintendent's Account	\$4,497.05
Capital Account	5,078.89
Total in Checking Account	\$9,575.94
Cash on Savings with People's Bank and Trust Co.	
College Students' Account	\$ 748.26
Hawkins Educational Fund	281.09
Dining Room Tables and Chairs Fund	1,427.37
Superintendent's Account	10,000.00

Total on Savings 12,456.72

Total on Deposit in Bank \$22,032.66

### NOTES, BONDS, AND PETTY CASH

McLeod Educational Loan Fund	\$810.00
McLawhorn Educational Loan Fund	700.00
Petty Cash	100.00

Total Notes, Bonds, and Petty Cash 1,610.00

Total Assets \$18,382.15

S. A. Smith

Treasurer

### STATEMENT OF CASH RECEIPTS AND DISBURSEMENTS

September 1, 1957 through August 31, 1958

Cash on Hand September 1, 1957 \$16,772.15

### RECEIPTS

Religious Organizations	\$54,107.79
Duke Endowment	8,287.16
Parents and Relatives	1,294.25
Friends	5,088.52
Refunds	1,267.41
Concert Class and Field Representative	10,025.89
Farm Cash Sales	12,309.68
Coupons	276.57
Sale of Junk	654.50
Insurance Claim on '57 Chevrolet	1,276.00
Annuity Bond	100.00
Interest on Savings	310.99
Fire Insurance Claim	719.50

Total Receipts for Year 95,718.26

Total for Which to Account \$122,490.41

### DISBURSEMENTS

Salaries	\$20,215.30
Office Supplies	650.63
Telephone and Telegraph	656.64
Insurance	1,672.49
Conference Expense	629.54
Financing and Publicity	1,461.81
Administrative Travel	1,026.65
Food	15,361.46
Clothing	5,504.13
Returned Checks	30.00
Laundry	444.15
Household Supplies	2,255.14
Recreation	1,107.13
Travel Relating to Care of Children	303.72
Health	651.47
Education	1,437.47
Fuel, Lights, Water, etc.	7,657.26
Plant Replacement and Repair	7,290.49
Extra Institutional Service (Hospital)	728.00
Farm Supplies	6,928.99
Farm Insurance	180.00
Farm Replacement and Repair	987.58
Replacement of Livestock	3,294.90
Land Improvements	172.99
New Buildings	6,377.15
New Equipment, Furniture and Fixtures	3,177.66

(continued on page five)



**T**HE LORD is with you, while ye be with him, and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chronicles 15:2).

In the cool of the evening He came to them. Life was wonderful, but His coming made it perfect and complete. Tears were unknown and sorrow had not been born. The God-planted Garden radiated beauty and comfort. Nothing was lacking and no unpleasant element was there. Care did not exist. Peace reigned supreme and unchallenged. To Adam and Eve, every dawn brought fresh delights. But best of all were the evenings, when the Lord, Jehovah, came to them in all His infinite glory and love. How thrilling those precious hours

The Lord, Jehovah, moved into the life of the shepherd Moses, at the burning bush. In the strength and power of that Presence he went forth to conquer and spoil the mighty empire of Egypt and lead forth from captivity the greatest migration of human history. The secret of the parted sea, the plagued Egypt and the riven rock with its gushing waters was not the man Moses, but Moses with God. How utterly impotent we are without His presence and how invincible when He is with us! Jesus said, "Without me ye can do nothing." How different our lives would be if we would believe and act upon that statement!

The condition of fellowship is revealed in the words, "While ye be with him."

and lasting than all that the world can afford to offer. A wise man gave wise advice when he penned the words, "Seekest thou great things for thyself? seek them not!"

The greatest attainment we can ever experience is that thrilling and satisfying discovery of God through the salvation that is in Christ Jesus. God's Word assures us, "He will be found of you." You may gain the wealth of the world but if your life is devoid of God "it profiteth (you) nothing." A man may climb to the top rung of the ladder of business success but without God, his life is empty and void.

The most foolish mistake anyone can make is, having found this fellowship, to

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## The Lord's Presence

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C. Leslie Miller

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of fellowship must have been! Then as the shades of night fell, they sank into slumber, kissed to sleep by their loving Creator. The Lord was with them.

Then, the blighting frost of sin smote this blessed fellowship and it withered. Sin was born in their heart and joy and peace died. When God left them, the light went out of their lives. Envy, doubt, and rebellion caused peace to flee and joy to vanish.

Man is a pitiable creature apart from God. Sin has filled his body with loathsome parasites and deadly microbes. His mind is dull and able to utilize only a minute fraction of its amazing potentialities. His spirit is dead to God and controlled by violent tendencies of rebellion. His heart is *deceitful above all things, and desperately wicked*. He finds himself the helpless victim of indecent urges and when he would do good, evil is present to control him. He is buffeted by forces of nature. He is the slave of vile passions. He is tortured by disease and ever threatened by death. This is man without God!

The presence of the Lord God is the secret of true power. It is an impartial possibility, for the prophet said, "The Lord is with you." This is the source of all true greatness and it is independent of environments.

Actually, God never left man. Rather, man left God. On His part, God always has desired fellowship and never has done anything to curtail it. Man raised the barrier. Sin brought the estrangement. God never will force His fellowship upon anyone. Yet, He constantly seeks for a reconciliation. His *Turn ye for why will ye die?* has been His loving cry in all ages. He is willing that none should perish. He wills that all men should be saved and come to the knowledge of the truth. He secured a pardon and opened up a way of access. But we have a part in this fellowship. He wants to be with us but we must want to *be with Him*. To enjoy His presence and find complete contentment in communion with Him is essential for its continuance. Ruth's choice must become ours. Thy people shall be my people; thy God my God. Here will I live and herein will I rest forever.

The most worthy quest in which man can be engaged is suggested by the prophet, "If ye seek him." Men seek wealth, fame, security, comfort, pleasure, and health. Everyone is engaged in a quest. Some seek for the baser things of life. Others devote their time and talents to the acquisition of the nobler ideals. But the most worthy quest of all is that for fellowship with the Lord. He who in Christ has attained this goal has found something more precious

lose it. *If ye forsake Him* you will share the terrible experience of Adam and Eve. Why any nation or individual would forsake God, is indeed difficult to understand. Yet forsake Him, men constantly do. We know full well that only in Him may we find true joy, peace, love, and life; yet so many of us *forget Him and wander away*. Foolish, weak creatures that we are; when will we learn to *abide in Him* so that we will "not be ashamed before him at his coming"?

The greatest tragedy that can befall any person is to find in his experience the fulfillment of the prophet's warning, "He will forsake you."

Look at King Saul, groveling at the feet of a witch, a foaming maniac, a sadistic murderer of God's priests, a defeated monarch and a shameful suicide. Is this the man who was head and shoulders above all others in Israel? Is this the humble youth upon whom the Spirit of the Lord came and God gave him another heart? Yes, the same man, but now without God. The death knell of Saul's life was the fulfillment of God's warning, "He will forsake you."

O dear child of God, cherish His presence! Revel in it. Nurture it and therein rest content.—*Gospel Herald*.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## The Herseys Write

Nakamachi 1 Chome  
Bihoro Cho, Hokkaido  
Japan

September 10, 1958

Dear Brother Riggs:

We would like to share with you some of the things about the newest Free Will Baptist work here in Japan. After the tent meeting ended here in Bihoro the following week we went to the town of Tsubetsu. It takes thirty minutes from Bihoro to get to Tsubetsu—either by bus or rail bus. The town has many lumber mills and the population is about 6,000. When we were looking for an empty lot to use for the meeting we learned that 20 years ago some church people used to come and hold services. We are the first group to come to hold services every week. We have been told that the Catholics are also interested in coming to Tsubetsu.

The meeting there lasted for five days. We had the use of a lot in a very good location. The children's meetings were very well attended. There were about 60 to 80 to attend the adult services in the evening. We didn't have the use of an organ here to help with the singing so the people had to do the best they could with Fred playing his trumpet.

A man who came almost every night to the services offered to let us use part of his house as a meeting place after the tent meeting was finished. He really has a very

large house and does not have to use all of it himself. The following Friday we went to his house and held children's meetings in the afternoon and an adult service in the evening. So far we have been to Tsubetsu three times for services. There have been an average of about 50 children for Sunday school. We call it *Friday School* in Japanese. There have been about 18 or 19 adults for the evening service. We are very thankful for the way the services there have started and trust that the Lord will continue to bless us as we go there every Friday.

Pray that the Lord will give us wisdom as we endeavor to teach these people God's Word and plan of salvation. There are so many small country towns like Tsubetsu where there is no witness for our Lord at all.

Yours in Christ,

Fred and Evelyn Hersey

## National Home Missions Board

Annual Meeting—October 9, 1958

Home Missions Office—

Nashville, Tennessee

All members were present for the meeting except Rev. Harry E. Staires, who could not attend due to circumstances beyond his control. The meeting was called to order by the Rev. Willard C. Day, vice-chairman.

Rev. H. E. Hill gave the devotions. Rev. Rashie Kennedy was a visitor at this session. Slides were shown of home missions work.

Minutes of last meeting were read and approved.

Treasurer's report was read and approved.

Motion carried to approve the purchase of typewriter.

Motion carried to have a manual prepared, listing qualifications for home missionaries.

Motion carried to change title of Rev. H. E. Willis from promotional secretary to director of home missions.

Motion carried to plan the opening of a retired Christian workers' home. The following boards are to be invited to a planning meeting in the near future: Foreign mission, superannuation, woman's auxiliary. Time and place will be announced.

Motion carried to print a home mission paper once each quarter.

Rev. and Mrs. Arthur Billows appeared before the board at this time to discuss their work in Mexico.

Motion carried to advance Mr. Billows \$500 from his account, and that he repay it within one year.

Motion carried that all missionaries not living in Mexico be classified as missionaries to Spanish peoples.

Motion carried to approve Rev. Robert Fader to work with the North Carolina Missions Board to raise money for a chapel in Alaska.

Rev. and Mrs. Mack Owens appeared before the board and were approved as missionaries to New Hampshire.

(continued on page fourteen)

## REPORT OF SUPERINTENDENT, F.W.B. CHILDREN'S HOME, MIDDLESEX, N. C., TO BOARD OF DIRECTORS

(continued from page three)

Annuity Bond Interest Payments	255.00	Albemarle Conf.	\$5,300	\$ 2,612.83	\$1,188.93	\$ 3,801.76
		Blue Ridge Assn.	3,050	976.55	10.00	986.55
Total Disbursements for Year	\$ 90,457.75	Cape Fear Conf.	8,325	3,748.71	108.25	3,856.96
Cash on Hand August 31, 1958	22,032.66	Central Conf.	22,650	15,805.92	1,198.95	17,004.87
		Eastern Conf.	24,560	16,456.39	1,878.87	18,335.26
Total Accounted For	\$112,490.41	French Broad Assn.	5,025	1,554.27	1,118.53	2,672.80
		Jack's Creek Assn.	3,650	662.96	454.96	1,117.92
		Mount Mitchell Assn.	750	321.27	147.78	469.05
DONATED COMMODITIES		Piedmont Assn.	3,050	1,857.56		1,857.56
Food	\$1,091.01	Pee Dee Assn.	850	365.78	98.35	464.13
Clothing	331.04	Rockfish Assn.	275	283.28	8.52	291.80
Farm and Household Supplies	1,011.26	Toe River Assn.	675	326.45		326.45
		Western Assn.	16,260	11,633.39	755.28	12,388.67
Total Donated Commodities	\$2,433.31	Yadkin Valley	425	268.05		268.05

### BUDGET RECEIPTS FOR YEAR

Conference or Association	Church Quota 1958-1959	Raised in 1957-1958 Churches	Miscellaneous	Totals	\$94,845	\$56,873.41	\$6,968.42	\$63,841.83
			Total					



# NEWS NOTES

## **Bethany Church Concludes Revival**

The fall revival at Bethany Free Will Baptist Church located near Timmons ville, South Carolina, began Sunday night, October 12, and was concluded October 19. Services began each morning at 11:00 o'clock and each evening at 7:45 with the pastor, the Rev. W. L. Jernigan, in charge of the devotions. The evangelist was the Rev. Clarence Lambert, pastor of Southside Free Will Baptist Church of Darlington, South Carolina.

The church reports the following: "The services, both morning and evening, were blessings to us. There were ten who accepted Christ and joined the church. Three moved their membership from Gastonia, North Carolina. These services blessed all who attended and God's presence was very near in each service."

## **Beaufort, N. C., Church To Observe Home-Coming**

The First Free Will Baptist Church of Beaufort, North Carolina, will observe its annual home-coming day celebration on the first Sunday in November. Guest speaker will be the Rev. Fred S. Powers of Timmons ville, South Carolina, who will also hold revival services in the church the following week. A special program and special music have been planned for the day, and lunch will be served on the church grounds.

The church members and the pastor, the Rev. W. A. Hales, heartily extend an invitation to all former pastors, members and friends to worship and fellowship together on this special day.

## **S. C. State Convention November 13 and 14**

The South Carolina State Convention of Free Will Baptists will be held with the Tabernacle Free Will Baptist Church of Cowards, South Carolina, on November 13 and 14. The Rev. L. A. Holliday will be the host pastor. The state moderator is the Rev. W. L. Jernigan.

## **Home-Coming Celebration At Core Point Church**

Sunday, October 26, was home-coming day at Core Point Free Will Baptist Church, Cove City, North Carolina. Those present enjoyed the lunch which was spread on the church grounds.

On Monday night, October 27, at 7:30,

revival services began with the Rev. David Hansley as the evangelist. Everyone is invited to attend the remainder of the services and to pray for the success of the meeting. The Rev. Elmer M. Goodwin is the pastor of the church.

## **White River League Rally Meets at Newport, Arkansas**

The White River League Rally met with the First Free Will Baptist Church of Newport, Arkansas, on Sunday, October 12, with five leagues represented. Churches with groups present were Mt. Harmony, Allen Chapel, Ballev's Chapel, Oakland, and Island. During the day, talent was displayed by the different groups present, along with much congregational singing. The congregation was favored with several songs by the Newport Senior Quartet, a solo by Miss Jeanice Croom, a duet by Misses Onlu Huskey and Jeanice Croom, and a piano solo by Carolyn Jeane Wallace. The Card Class of the Newport Church and the Mt. Harmony juniors sang several numbers.

The secretary-treasurer, the Elder Austin Mullen, states: "We would love to say a fervent thank God for all the wonderful folks taking part and to everyone who is helping in this great work. One of the greatest works of our day and time is with our young people. God wants them; we need them; and we all need God."

The next rally will be with the Mt. Harmony Church of Saffell, Arkansas, on the second Sunday in April, 1959.

## **Soundview Church Announces Revival and Dedication Services**

The Rev. Henry Van Kluyve of the Davis Free Will Baptist Church will be the guest speaker for a series of revival services at Soundview Church, Carteret County, North Carolina, beginning Monday night, November 3, and continuing through Sunday, November 9.

On Sunday, November 9, dedication services will be held with the Rev. David Hansley bringing the message. The Rev. Lemmie Taylor is pastor of the church.

## **Fall Revival Announced For Stacy, N. C., Church**

The Stacy, North Carolina, Free Will

## **Coming Events**

November 27—Thanksgiving Day.  
December 25—Christmas Day.

Baptist Church will begin its fall revival on November 3, continuing through November 9. The evangelist for the meeting will be the Rev. Frank Thompson of Johnson City, Tennessee. Mr. Thompson has been an evangelist for the last eleven years and has been greatly used of the Lord. He is also an author, having written several books relative to the Bible.

Music will be under the direction of the pastor, the Rev. Winston Sweeney. Everyone is asked to pray that the church will experience the greatest revival it has ever had and that many souls will be saved.

## **Youth for Christ Rally Organized**

A Youth for Christ Rally was organized on September 20, 1958, at the Beulaville, North Carolina, Free Will Baptist Church. The guest speaker was the Rev. Bobby Aycock. The following Friday, September 26, a meeting was held at Snow Hill Free Will Baptist Church for the purpose of electing officers for the rally. The officers were elected as follows:

Director, Rudene Kennedy; assistant director, Rev. Gene Outland; secretary, Judith Ann Kennedy; treasurer, Dorothy Dunn; chorus leader, Mary Gold Wallace; pianist, Rome Dare Kennedy; assistant pianist, Jewel Dean Dunn; Bible quiz leader, Miriam Taylor.

The second youth rally was held at Sarecta Church, with the Rev. Kimberly Ard as the guest speaker. Cabin Church will be host to the next rally. Everyone, young and old, is urged to attend. Dates for the rally and where they will be held until Christmas are as follows: November 1, Cabin Church; November 15, Sandy Plain Church; December 6, Snow Hill Church; December 20, Whaley's Chapel.

## **Alabama State Ministers' And Deacons' Conference**

The Alabama State Ministers' and Deacons' Conference will be held on Thursday, November 6, at Brilliant, Alabama. The theme for the meeting is "Great Bible Doctrines." The following is the planned program:

### *Morning Session*

9:45—Songs and Devotions, Host Pastor  
10:15—The Holy Trinity, Rev. Charles Hollingshead  
10:35—The Inspiration of the Scripture, Rev. Wilburn Beasley  
11:00—Intermission  
11:15—Message, Rev. T. L. Walker  
12:00—Lunch

### *Afternoon Session*

1:00—Devotions, Rev. A. L. Warren  
1:15—The Doctrine of Hell, Rev. J. B. Ledlow  
1:35—The Doctrine of Heaven,



Rev. G. W. Franks

2:15—Business Session, Election  
of Officers

3:00—Adjournment

*Evening Session*

7:00—Song Service

7:30—Message, Speaker to Be Supplied  
by Mission Department

**Alabama State Association  
Of Free Will Baptists**

The Alabama State Association of Free Will Baptists will be held at Brilliant, Alabama, on Friday and Saturday, November 7, 8. The following program has been planned:

*Friday Morning Session*

8:30—Devotions, Rev. Donald  
Hollingshead

8:45—Welcome, Host Church

—Response, Rev. Jack Rollins

8:55—Recognition and Seating of All  
Standing Delegates

9:00—Partial Report of Credentials  
Committee

9:05—Reading of Letters and Seating  
of Delegates

9:30—Moderator's Message and Recog-  
nition of Visitors

10:00—Home Missions Report

10:20—Executive Committee Report

1:00—Intermission

1:15—Message, Rev. Ralph Bell

2:00—Lunch

*Friday Afternoon Session*

1:00—Devotions, Rev. Grady Palmer

1:15—Report of National Association,  
Rev. H. A. Pitts

1:30—Report of Auditing Committee

1:45—Report of Youth Camp Committee

2:00—Report of Dollar Club

2:15—Report of Association Treasurer

2:30—Report of Woman's Auxiliary  
Convention

2:45—Report of League and Sunday  
School Convention

3:00—Report of the Children's Home  
Board of Trustees

3:30—Adjournment

*Friday Evening Session*

7:00—Song Service

7:30—College Night Service,  
Rev. Charles Thigpen

*Saturday Morning Session*

8:30—Devotions, Rev. F. C. Barber

8:45—Report of Superannuation Board

9:00—Report of Superintendent of  
Children's Home

9:30—Final Report of Executive  
Committee

10:00—Election of Officers

1:00—Program by Children of  
Children's Home

—Message, Rev. Carlton Lambert

2:00—Lunch

**N. C. Central Conference  
To Meet November 5, 6**

The Central Conference of North Carolina Free Will Baptists will meet with Parker's Chapel Free Will Baptist Church near Greenville, North Carolina, on November 5, 6. The conference theme will be "Christ and the Church," taken from Ephesians 5:32—"I speak concerning Christ and the church."

The following is the scheduled program for the two-day meeting:

*Wednesday Morning*

9:30—Devotions, "Loyalty to Christ,"  
Hubert Burress

9:45—Welcome to Parker's Chapel,  
Billy Jackson

—Response, Billy Walker,  
Roy T. Forest

10:00—Conference Called to Order by  
Clerk, C. H. Overman

—Adoption of Program as Order  
of Business

—Enrollment of Ministers and  
Delegates

—Enrollment of Visiting Ministers

—Enrollment of Delegates from  
Other Bodies

—The Message of the Moderator,  
Henry Melvin

—Appointment of Committees

10:30—Report of National Association,  
Walter Reynolds

10:45—Report of State Convention,  
Michael Pelt

11:00—Report of Children's Home,  
S. A. Smith

11:15—The Hour of Worship  
—Sermon, "The Price of the  
Church," W. H. Willis

12:00—Lunch

*Wednesday Afternoon*

1:00—Devotions, "Loyalty to Local  
Church," R. L. Norville

1:15—Memorial Tributes, Rashie  
Kennedy

1:25—"Free Will Baptists and Mount  
Olive Junior College," W. B. Raper

1:50—Report of Conference Executive  
Committee

2:10—Reception of New Churches

2:20—Report of Ordaining Council

2:50—Report of Conference Board of  
Trustees, A. G. Mangum

3:05—Report of State Board of Super-  
annuation, J. W. Everton

3:15—Report of East Carolina Student  
Fellowship, R. B. Crawford

3:25—Report of Special Committee on  
Superannuation

3:30—Appointment of Delegates to  
Various Church Bodies

3:40—Miscellaneous Business

4:00—Adjournment

*Thursday Morning*

9:30—Devotions, "Loyalty to Church—

Contending for the Faith," C. L.  
Patrick

9:45—Report of Temperance Committee

9:55—Report of Conference Historian,  
Hubert Burress

10:05—Report of Conference Board of  
Missions, Charles Keith

10:25—Report of Children's Home  
Committee

10:35—Report of Resolutions Committee

10:45—"Free Will Baptists and Free Will  
Baptist Bible College"

11:05—The Hour of Worship  
—Sermon, "The Church," Adam  
Scott

12:00—Lunch

*Thursday Afternoon*

1:00—Devotions, "Loyalty to Church—  
Denominationally," R. B. Crawford

1:15—Report of Finance Committee,  
C. D. Hamilton

1:30—Report of Conference Treasurer,  
C. J. Harris

1:45—Report of Nominating Committee

2:00—Miscellaneous Business  
—Adjournment

**Lenoir County Fellowship Supper  
To Be Held on November 11**

The Lenoir County, North Carolina, Fellowship Supper will be held at the Assembly Building on Tuesday night, November 11, 1958. Letters will be mailed to the different churches at once. Christian Chapel Church is sponsoring the supper.

**My Daily Prayer**

*Eva Gray*

O Father, keep me through this day;  
In Him who washed my sins away.

And guide me through the morrow, Thou;  
Watch o'er me then, as even now.

O lead me truly by that One,  
The Spirit of Thine only Son.

Keep me within His love and grace;  
The Christ, the lovely, fair of face.

My Father, may I e'er for Thee  
Thy witness, intercessor be.

Within the center of Thy will  
Keep me, O Father, restful, still.

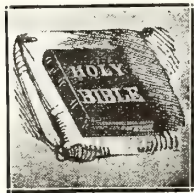
And by the power of Thy hand,  
O compass me, as Thou hast planned.

And keep me 'neath Thy shelt'ring wings;  
Away from sinful, earthly things.

My Father, keep me now, always;  
For 'tis in Jesus' name I pray. Amen.



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** "And it came to pass by the way in the inn, that the LORD met him, and sought to kill him" (Exodus 4:24). In what way did God meet Moses and seek to kill him?—A. B., Youngstown, Ohio.

**Answer:** The words *sought to kill him* are not to be taken literal, to be sure, for nothing could have prevented God's slaying him had He purposed to do so. We must understand this to have been manifested in the sense of some visitation for the purpose of chastisement or as a means whereby God taught him some needed lesson.

The word translated *meet* might have been translated *encounter* and would have probably made clearer the sense of the original. This could have been a sudden and severe illness that Moses experienced as a result of his disobedience in neglecting to circumcise his sons in keeping with the Abrahamic Covenant, in which case God through this form of chastisement could have caused both Moses and his heathen wife to know that the leader of Israel from the Egyptian bondage must be obedient to His precepts as the first qualification. This should remind all leaders that they are first to obey and then lead others to obey.

God needed to arouse Moses' conscience, causing him to obey before he made any further progress in this vital mission of bringing Israel from bondage into the Promised Land. Without a conscience against such a sin of omission, Moses would have been unfit to make further effort in obedience to God's call. Circumcision was the sign of the covenant between God and His chosen people; therefore, to omit that would leave the chosen people with no assurance that God would carry out the conditional obligations that it was essential for Him to perform if the children of Israel were to enjoy all in the land that they were leaving Egypt to gain. It was on the ground of the covenant that circumcision was the sign of that Moses was to approach Pharaoh, yet his own son was not one of the sons of the covenant until he was circumcised because he did not bear the sign of that covenant. "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said,

Surely a bloody husband art thou to me. So he let him go: then she said, A bloody husband thou art, because of the circumcision" (Exodus 4:25, 26). It has been thought by some on the bases of the above verses that Zipporah, Moses wife, might have hindered Moses in this act of circumcision, but that now she interposes to save his life; for perhaps the continued neglect to do so in the face of God's enemies, God would of necessity encounter with Moses and threaten his life and in the event of persistence in this disobedience would require his life.

**Question:** Please explain, "Who shall give account to him that is ready to judge the quick and the dead. For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit" (1 Peter 4:5, 6).

**Answer:** It is evident that believers were being spoken of in an evil way and regarded with hostility by some of the heathen for their abstention from fleshy lusts and carnal practices as they exhibited the purity of life demanded by faith in Christ. Peter simply states here that such will certainly be judged for it in the judgment of both the quick and the dead. This judging of the dead recalls to Peter's mind another class of dead (Vs. 6). These are not *the dead*—there is no article in the original—but *some dead* that are now dead. They were probably believers who, in ordinary course, had died, or perhaps by violence had died (since judgment of physical death was still holding them all, whether or not they were saved). Even Christ Himself thus suffered. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18); "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin" (1 Peter 4:1). At a time when the fires of ridicule and persecution were beginning to flame fiercely, it was necessary to assure believers that bodily or violent death, or carnal testings and judg-

ments imposed by the will of men, by no means defeated the merciful design of God's word. Even though these were dead physically, yet such were more alive than ever. They were alive according to God's will, alive in the spirit forevermore.

## Peace Be Unto You

Rev. Hubert Burress

Psalm 122:8—"... Peace be within thee."

**P**EACE has been defined by Webster as harmony in personal relations, mutual concord, freedom from fears, agitating passions, moral conflict, etc.

Men from all walks of life are seeking peace in many different ways. Some are successful in their pursuit of peace, but the masses are failing. To those who are successful there is joy beyond words, but to those who fail there is woe, sadness and sorrow.

We live in an age in which almost everyone is living under a strain. Nervous breakdowns are at a record high. David gives to us the peace that will ease the strain within the hearts of troubled men.

As we study God's Word we will find many comforting words from God's Holy Bible. May we share with you some outstanding, comforting and impressive Scriptures, about peace. Peace is a gift of God (Psalm 29:11). God gives abundant peace (Psalm 119:165). The peace of God is perfect (Isaiah 26:3). Jesus gives us peace different from that the world has to offer (John 14:27). "We have peace with God through our Lord Jesus Christ" (Roman 5:1). Peace is made through the Blood of His Cross by Christ (Colossians 1:20). The peace of God is to rule in our hearts (Colossians 3:15).

The only source of lasting peace is God through His Son, the Lord Jesus Christ. Men may search where they will, but there is no peace to be found apart from God.

May God whisper sweet peace to every troubled heart is our prayer.

The Bible is the revelation of the meaning of life, the nature of God, and the spiritual nature and needs of men. It is the only Guide of life which leads the spirit in the way of peace and salvation.—Woodrow Wilson.

Many are in that uncertain state of health that makes them too frail to go to church on Sunday morning but just well enough to go for a joy ride Sunday afternoon.

The church is not a select circle for the immaculate, but a home where the outcast may come in.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1).

This week I want us to think of some of God's ways of working to bring a lost world back into a saving relationship with Himself. We will never understand fully all of God's workings, for we read in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." But one thing is taught plainly, and that is, we are to do what He commands us and trust Him for the results. Too, He may use us in ways we are not aware of to draw others to the cross where Christ died for the world.

The other day there came to my attention a small tract entitled, "Stranger Than Fiction," which has a great message that illustrates the truth I am trying to impress upon your minds. The tract follows in full:

"A young officer was leaving home on a long term of service in India, and just before he said good-by to his mother she gave him a bundle of tracts to distribute when he reached India.

"On the eve of his homeward journey, in looking through his kit, he discovered the forgotten tracts, and remembering his promise to his mother he went through the town, and reaching the seashore he threw the leaflets into the air and they were scattered by the breeze. He returned home feeling that he had carried out the letter, if not the spirit, of the promise in distributing these gospel leaflets.

"Years passed away, and the officer drifted far away down the broad road of sin toward the City of Destruction. Once again he set sail, and while on the boat he drank and gambled, but there was a Christian officer who told the following story of how he became converted.

"He had been going the pace in India, very much the same as this one was now doing, until one day he became bankrupt, and got to an end of himself. He took his revolver and went down to the seashore with the intention of ending his life, and as he was walking along a paper blew up against his legs. Stooping down he picked it up and began reading it. It was the means of his salvation.

"Deeply interested, the young officer listened with great attention; and asked the Christian officer if he could remember the date. He told him, and where it took place, and the unsaved officer then told him about the distribution of the tracts. One of those pamphlets which he had scattered in the breeze years before had evidently drifted to the other officer's feet and became the means of his conversion. The telling of this and the subsequent conversation between the two officers was now the means of leading to Christ the officer who had distributed the tracts."—Selected.

The great poet, William Cowper, wrote a beautiful truth in his memorable poem when he said:

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea  
And rides upon the storm.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs  
And works His sovereign will."

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Isaiah 55:10, 11).

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

### Mr. Blaney Sumrell

On August 13, 1958, God, in His divine wisdom, saw fit to call Blaney Sumrell, age 76, home to be with Him in glory. He was one of the oldest members of Little Creek Free Will Baptist Church near Ayden, North Carolina, and served as clerk and treasurer. His faithfulness in attending services, despite his poor health, was an inspiration to all who knew him. He was loyal to his God, his church, and his fellow man.

He received Christ as his Master at the age of 17, and was faithful unto death. He was active in his community work in addition to his church work. The love and devotion shown by him is a challenge to us who are left behind to carry on the Master's work.

Funeral services were held on Friday, August 15, 1958, at Britt's Funeral Chapel in Ayden, and were conducted by the Rev. Hubert Burress, of Pinetops, North Carolina. The Rev. Perry Case of Wilson, North Carolina, assisted in the funeral. Mr. Sumrell was laid to rest in the Ayden Cemetery.

## THE MAIL BOX

### PASTORAL WORK WANTED



"It is once again I take my pen in hand to write to you. The Lord has been good to us since the last time I wrote. Last year the Lord gave us over 100 converts. We had the opportunity to baptize 89 precious people into the Free Will Baptist church.

"Now after being out of pastoral work for awhile and in evangelistic work, I am ready to go back into pastoral work. I have had experience as a pastor, teacher and evangelist. I have had churches in North Carolina and Tennessee. I have taught in the Piedmont Bible Institute and have done evangelistic work in the two Carolinas and Tennessee. I am a graduate of Bob Jones University, and I am married."—Owen Ganey, Rosman, North Carolina.

A returned missionary who had lived many years in heathen lands said that what impressed him most when he came back to America was not the stately buildings, nor the superb highways, nor the great mechanical improvements, nor the beautiful young women. That which made the greatest impression upon him was the lovely old ladies. Heathen women grow ugly growing old. That is true of godless women in America, too. Someone has rightly said, "The devil has no beautiful old people."—*The Woman Beautiful* by Ruth Nelson.

If you want to know how important you are in the world, stick your finger in a pan of water and see the hole that is left.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

## Mount Olive Junior College Loyalty Fund Day

Suggestive Guide for Pastors and Sunday School Superintendents.

### 1. Why Mount Olive Junior College Day?

- To give every Free Will Baptist an opportunity to contribute to Mount Olive Junior College.
- To bring to a climax our Loyalty Fund Campaign.
- To guarantee the college adequate funds for its current operation.
- To enable the college to maintain its present high academic standards.

### 2. Why November 2 as Mount Olive Junior College Day?

- Because on November 6, Mount Olive Junior College goes before the North Carolina College Conference and State Department of Education in its bid for formal accreditation.
- Mount Olive Junior College must show the College Conference that it has sufficient funds and support to maintain a creditable scholastic program.
- Because Mount Olive Junior College does not have a substantial endowment, it must convince the College Conference and State Department that the Free Will Baptist churches are giving the college their full support.

### 3. What is accreditation?

- Accreditation by the State Department of Education means that Mount Olive Junior College will be maintaining standards approved for high school graduates.
- Accreditation by the College Conference will mean that credits earned at Mount Olive Junior College will be accepted by other colleges and universities.
- Accreditation will mean that Free Will Baptists are maintaining an approved program of higher education for our youth.
- Accreditation as a junior college will mean that we can offer two full years of academic work toward preparation in such vocations as teaching, the Christian ministry, business, medicine, law, secretarial science, and related fields.
- Accreditation will place Mount Olive Junior College on the list of recommended colleges for high school graduates and will give principals and advisors greater liberty in directing students to our college.

(continued on page sixteen)

## Steps Taken to Push Progress of College

The Board of Directors of Mount Olive Junior College in their fall meeting took steps to implement the progress of the college toward accreditation by the Southern Association, President W. Burkette Raper announced recently.

The directors increased the budget for the library in order to provide for the employment of a temporary assistant to Mrs. Mildred S. Councill, librarian, to aid in the cataloguing of 1,000 volumes. The college library now contains slightly more than 5,000 approved and catalogued books, but 6,000 are required by the Southern Association; however, the college now has 500 volumes on hand yet to be catalogued and thus only needs 500 more books for Southern Association standards.

A standing committee on finance, composed of W. P. Grant and Hardy Talton both of Goldsboro, and Fred S. Powers of Timmonsville, South Carolina, was assigned the task of studying means whereby the endowment of the college can be increased. The committee will meet back at the college in November to begin its work.

President Raper reported to the board that faculty committees were currently working on proposed policies for such matters as faculty tenure, retirement, insurance, professional education, and salary scale, and would submit their recommendations to the board at its spring meeting.

Formal accreditation by the North Carolina College Conference is expected in November, Mr. Raper reports, and regional accreditation by the Southern Association will be possible in 1959, he adds.

The Board of Directors approved the work of a special committee on bylaws and authorized the president to appoint a local advisory board composed of educators, business and civic leaders, in order to provide for proper understanding and co-operation between the college and community.

Officers of the board for the next year were elected: D. W. Hansley, Kinston, chairman; J. W. Alford, Morehead City, vice-chairman; R. N. Hinnant, Micro, secretary. Elected to serve on the executive committee with the above officers were Hardy Talton of Goldsboro and E. L. Jones of Walstonburg.

C. J. Harris of Greenville, R. H. Jackson of Pine Level, and E. L. Jones were named to the committee on grounds and buildings.

Registration for the fall semester was reported to be 143 as compared with 22 students when the college opened here in 1954.

## Loyalty Fund Report

### MOUNT OLIVE JUNIOR COLLEGE

October 14—October 20

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of October 14 through October 20, 1958. The total amount received to date is as follows:

Total Previously Reported \$14,215.09

Received This Week From:

Free Will Baptists	\$1,344.33
Friends	741.00

Total for the Week 2,085.33

Total to Date \$16,300.42

All gifts to Mount Olive Junior College through November 5 will be included in the Loyalty Fund.

### Honor Roll

All gifts of \$100 or more are listed on an *Honor Roll* and are published with the report each week. The *Honor Roll* gifts for this week are listed below and are from North Carolina unless otherwise indicated.

In Honor of Richard B. Heath	\$100
Mr. and Mrs. Robert Branch	
(Virginia)	\$100
Mrs. F. A. Morris	\$100
Little Rock Woman's Auxiliary	\$125
Mr. and Mrs. Harvey Moore	\$100
Joe Buttry	\$100
In Memory of W. S. (Billie) Brown	\$100
Miss Hattie Dewey	\$300
R. L. Cox	\$100
Thomas Edwards	\$100
Mr. and Mrs. C. D. Burnette	\$100

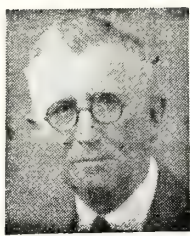
Your gifts to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Campaign Director



# NOTES — AND — QUOTES

By J. C. Griffin



## ALCOHOLIC DRINKS

In the Sun-Journal, issued Wednesday, October 15, in New Bern, North Carolina, there appeared an article which was a news report by George W. Carnell, A. P. religious reporter, location Miami Beach, Florida. The headlines for the report were: *Alcoholic Drinks Are Defended in Report Which Warns of Moderation.* Quote: *Alcoholic drinks are a gift of God if used properly, but a horror if misused, Episcopalians were advised today.*"

This report and quote were drawn up by a commission of alcoholism, headed by Delaware's Bishop J. Brooks Mosley of Wilmington. It traced the full range of Biblical teaching on alcoholic drinks.

Of course, I am not, perhaps, a Biblical scholar like the Bishop. But my findings are different from that of the Bishop. Continuing, the report said and I quote, "There is no scriptural command requiring total abstinence for the God-fearing man."

But I find that we are warned not to drink wine by these words: "Who hath sorrow? who hath contention? who hath babbling? who hath wounds without cause? who hath redness of eyes?" (Proverbs 23:29). Then the writer answers by saying, "They that tarry long at the wine; they that go to seek out mixed wine" (Vs. 30). Then we are warned against the stuff called wine. I think this is sufficient proof against drinking any alcoholic beverage. "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly; at the last it stingeth like a serpent, and biteth like an adder" (Verse 31 of R. V. of 1901). But the King James Version and the R. V. of 1901 make a little change in the translation in Verse 33. The revised says, "Their eyes shall behold strange things." While the King James says, "strange women." Well, a drunk certainly beholds strange things that might be called women.

I was down the street one day and saw a strange woman staggering along out of a beer joint. She stopped to steady herself it seemed, and as men were passing she would reach out for one. All the sober men would dodge her and continue on their way, finally a drunk came along and when she reached for this man, he reached for her and they

both locked arms and went back into the joint. It was not long before the beer joint operator called the police and the drunks were marched off.

I see that the bishop speaks of the social drinking. Perhaps, in fact, there is no doubt but what that woman and man were social drinkers, at one time, both of them were sweet children and could have come from good families, but in order to be social with their comrades took their first drink. It could have been a bishop or an elder, or some other of the clergy who invited the children to their party for this bishop speaks of the party. Or could it have been a deacon in a Baptist church or a steward in a Methodist church?

I was talking to a drunk who had almost reached the place of being an alcoholic and he told me that his first drink was given to him by his Sunday school teacher. Now, listen you church members and highly exalted officers, here is another Scripture that warns against drinking strong drink. Yes, the Bible does warn of the danger of strong drink. "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, that maketh him drunken also, . . ." (Habakkuk 2:15). That is a sad woe, pronounced against the man that encourages what it is called *hard liquor*. It makes no difference what it is called, if it will make a man drunk we are warned against it. Bishop, here is another Scripture that I think teaches us not to drink. "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute for ever throughout your generations" (Leviticus 10:9). The penalty of death was against those who would drink strong drink in the tabernacle of the congregation.

The apostle, Paul, condemns Christians who went to the communion services and drank unto drunkenness. (See 1 Corinthians 11:20, 21.)

"Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD: He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, or eat moist grapes, or dried" (Numbers 6:2, 3). A Nazarite was a person wholly separated unto the Lord. If God required total abstinence from wine by a man separated unto God under the law, it seems that He will demand that of a Christian—I mean, a Christian who is wholly given unto the Lord. Listen at what is said unto the Christian: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and

I will receive you" (2 Corinthians 6:17). Well, someone may say that liquor is not unclean, but I say that anything that will make a man so sick and so drunk that he will spue up everything in him, slobber, etc., is something that is unclean.

My father who despised drunkenness, said to a drunk one day, something like this, "You ought not to drink that stuff." The drunk said, "It is not that which goeth into the mouth that defileth a man; but that which cometh out of the mouth," and about that time he began to vomit and that awful stinking liquor with sour food began to pour out. What a mess! But may we go further with our condemnation of the stuff. The only thing that is done by a man who drinks unto drunkenness is that he cannot enter the Kingdom of God. (See Galatians 5:21.) Here Paul places drunkenness in the same category as that of murder and idolatry and says, "They that do such things shall not inherit the kingdom of God." (See Galatians 5:20, 21.)

But advocates of social drinking say "Moderation." I do not see how that one can be moderate with something that *stingeth like a serpent and biteth like an adder*. It is dangerous to take a serpent into your house for he will sting you. The adder will bite you. No man has ever filled a drunkard's grave and a drunkard's hell who did not start moderately.

If it takes four drinks to make a man drunk; when he has taken one drink he is one-fourth drunk. Then let us go back to Galatians and see, "They that do such things shall not inherit the kingdom of God." A man who dies one-fourth drunk is not fit for the inheritance of God.

Something else, drunkards are killing their wives, and taking the lives of their own children, but these brute beasts started with the social drinking. Another Scripture we want to consider: "Wine is a mocker, strong drink is raging; and whoso is deceived thereby is not wise" (Proverbs 20:1). This looks like the Bible teaches against strong drink, Mr. Moderate Advocate. It is a *deceiver*. No man ever *planned* to become an alcoholic. No man ever planned to marry a sweet innocent girl and make her a slave, and crush her life out of her body. But the devil, that old deceiver, deceives by getting a drink of alcoholic beverage into his stomach and one calls for another and another until the poor deceived man kills his family, murdering the whole family often, because he has been deceived by the devil. How in the world can a man do these things? Because he has been overcome completely by this hellish stuff.

Then how can any man who professes to be a representative of the Lord Jesus advocate moderate drinking of that which will

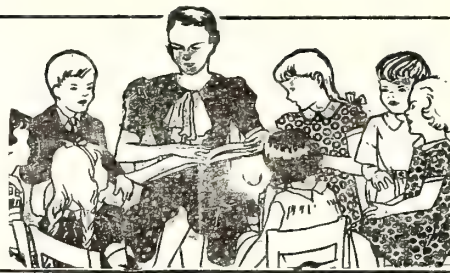
(continued on page sixteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Johnny!

Edith C. Stevenson

**J**OHNNY never did know who his real father and mother were. All his life—at least the whole long seven years, he had lived at the Home until the day when Mr. and Mrs. Thomas had come along.

Mr. and Mrs. Thomas had told the matron that they didn't want to adopt a child, but if they could do anything to help, take a child for a few years until a home was found for it, or something like that, they would be very happy to do so.

And so Johnny went to live with Mr. and Mrs. Thomas. They were really good people and had a beautiful home—but they didn't understand little boys. Johnny had tried hard to love them, and hoped that they would return the love and adopt him, but he was still "the little boy from the Home!"

It was Sunday, while on his way to Sunday school, that he saw "the boy and the dog!" It was almost too much to bear to see their friendship as they walked along the other side of the street. Johnny tried not to look, but his eyes were drawn continually toward the two. Such love, such understanding, such fun. Johnny had been taught in Sunday school that it was wrong to covet or be envious, but how could a little boy who was starving for love help it? And what could he do?

And then he remembered. Hadn't the Sunday school teacher said that Jesus would hear our prayers? that He loved little boys? He broke into a run. He'd get to Sunday school and pray for a dog!

A whole week passed and then as nothing happened Johnny decided that he had better help Jesus to answer his prayer. He'd start by asking Mrs. Thomas if he could have a dog. Then he'd go and hunt for one. For, after all, he couldn't expect a dog to land suddenly in his arms even if people did talk of it raining "cats and dogs!"

In a moment of weakness (it must have been) Mrs. Thomas said "yes!" and was nearly knocked off her chair as Johnny rushed toward her and flung his arms around her neck. "Oh, thank you, Mam, thank you, Mam!" he exclaimed excitedly.

"There, there now!" said Mrs. Thomas shakily, "don't get so excited, child! You

nearly knocked me off the chair! Do be careful and more mannerly!" And Mrs. Thomas smoothed her hair.

"Yes, Mam," said Johnny soberly and grabbing his cap slipped out the back door.

It was around ten o'clock Saturday morning, and Mrs. Thomas had just finished making a nice chocolate cake for Sunday when the kitchen door suddenly flew open and in bounded a huge white dog. About three feet of rope attached him to a little boy who seemed to simply sail in after him on the end of the rope. Mrs. Thomas gave a scream and promptly dropped the cake.

"Johnny! Where did you get that creature! Take him away! Take him away!" she gasped. "Oh, my cake! What a wretched boy!"

Johnny stood paralyzed with the suddenness of it all, while Mrs. Thomas reached for the broom and the dog reached for the cake. With a sounding whack she drove him off. And boy and dog retreated almost as quickly as they had come in.

"But Johnny," said Mrs. Thomas very severely that noon at lunch. "When I said you could have a dog I had planned that Mr. Thomas would go and buy a little house dog. Where did you get that awful creature anyway? He's old and half blind, and his ears are all chewed up with fighting, why he's a fright!"

Johnny's eyes dropped to his plate and a tear slowly trickled down his cheek.

"But, Mrs. Thomas, he really is a beautiful dog," he said. "I got him at the dog pound. One of the boys at school said I could get one there for nothing! So I went early this morning as I wanted to surprise you."

Mrs. Thomas snorted.

"When I went to the pound the man was very kind and said I could have any dog I wanted. There were all kinds there, but when I saw this one he looked so lonely, I thought he would like a home more than all the other dogs." Johnny paused and then with a catch in his voice went on, "He really is a good dog, Mrs. Thomas."

"Well, maybe he is," she said not unkindly. "But you'll have to take him right back this afternoon! I can't have a creature like that around the place."

"Oh, but please, Mrs. Thomas, I can do that!"

"Well, then, I'll have Mr. Thomas show him," she said decidedly.

Johnny suddenly turned very white. "I take him back!" he said.

Rising from the table he walked upstairs slowly and into his bedroom and closed the door behind him. Pulling the curtain aside he looked out of the window. The dog, tied under a tree down at the end of the garden looked up and seeing him wagged his tail. He knew him!

Johnny tried to swallow the lump in his throat. If he didn't it would choke him. With a heartbroken cry he dropped to his knees by the bedside. "Jesus," he whispered. "I thought You had answered my prayer, but I guess You didn't. I guess there's just no use praying." Great sobs shook his small frame. Then gradually they ceased leaving him silent and still. Such a sense of loneliness swept over him. His heart felt empty and desolate.

It was an hour to closing time at the town pound where all the stray animals were kept. Mr. Jordan, who was in charge of the pound, was a kindly young man. He was just starting out to make his final round of feeding the animals when he was arrested by a small voice behind him.

"Please, Mr. Jordan, I had to bring him back." And there stood Johnny and the dog.

Mr. Jordan turned and, placing a hand on Johnny's shoulder, said in a very understanding way, "I guess your mother thought he was too big for such a little boy."

"Oh, no, sir. It wasn't my mother. It was Mrs. Thomas."

"Oh, your neighbor."

"No, sir, she isn't a neighbor; you see I stay with her. She keeps me." And then it must have been the friendly manner, or whatever it was Johnny never could tell, but before he knew it he had told Mr. Jordan about living in the orphanage for seven years and then going to live with Mrs. Thomas. Mr. Jordan said nothing but listened and nodded his head every now and then. Johnny didn't want him to say anything, he only wanted him to listen with that very understanding look in his eyes. It comforted him.

So together they put the dog back in his pen. Johnny was determined now he wouldn't cry. Boys don't cry—at least in public. But he had to turn his head away quickly and swallow hard as the dog thrust his nose through the bars and tried to lick his hand, while it whined and thumped its tail so hard. Johnny knew it was saying "Please don't leave me here all alone."

Turning he fled without even saying good-by to Mr. Jordan. Half a block away he slackened his pace and thrusting his



hands deep into his pockets sauntered along absent-mindedly. But suddenly he realized his fingers in the right pocket were twiddling with something. Something he had forgotten he had. A dime! Mr. Thomas, a burst of generosity, had given it to him a couple of weeks ago and Johnny had put it safely in his pocket for an emergency.

Grasping the dime now tightly in his hand he rushed into a nearby store and a few seconds later came out holding a cone with chocolate ice cream piled high. He broke into a run and a few minutes later, out of breath, presented himself before Mr. Jordan just as he was locking the gate. "Oh, please, sir, can I see him again?" he gasped. And not waiting for a reply dashed down the corridor and stopped before the cage where the white dog lay. Hastily opening the door he held the cone toward him.

"Come on, pal," he said. And putting his other arm around the dog's neck held the cone for him to eat. Mr. Jordan came up at that moment.

Johnny looked up. "I know just how he feels, Mr. Jordan," he said. "You see, he hasn't any home or people either!" And Johnny unashamedly laid his head against the dog and wept.

The cone finished Johnny gave him a final pat, closed the door and stood up.

And then a strong arm stole around his shoulders while a voice, husky with emotion, said, "You know, Johnny, I'm giving up this job because I've bought a farm. And I was just thinking a man on a farm needs a strong boy. In fact, what he really needs is a son. My wife gets so lonely for a little boy and she . . . well, truth to tell, I heard her praying for a son just last week."

Johnny looked up. "Was she really?" he said.

Mr. Jordan nodded. "So I was thinking, how would you like to be my son? I need you very much. And I think a big dog like that needs to live on a farm, too, don't you think?"

Johnny's eyes were shining like two stars, when he turned to look up at Mr. Jordan. Then suddenly they clouded and a frown settled down on his forehead.

"Are you sure you want me, Mr. Jordan? Maybe I'd be in the way."

Mr. Jordan threw back his head and laughed. "Not a chance in the world," he said. "Next week is my wife's birthday, and I've a hunch you'd make the finest present she has ever had. What do you say, will you be my present to her and make this the happiest birthday for the three of us?"

"Four," said Johnny as he thrust his head into the cage and felt a warm soft tongue against it.—*The Gospel Herald.*

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Correction

In my article in a recent issue of "The Free Will Baptist" I left off the name of one of the members of the Anna Phillips Loan Fund Committee. I offer my sincere apology for this unintentional oversight. The members of the committee should be as follows:

Mrs. James A. Evans, Chairman  
P. O. Box 203  
Wilson, North Carolina

Mrs. Lillie Mae Sasser, Treasurer  
Route 2, Box 133  
Goldsboro, North Carolina

Mrs. Frances Cassick  
Route 1, Box 379  
Greenville, North Carolina

Mrs. Hattie Adcox  
Bladenboro, North Carolina  
Mrs. James A. Evans

Colquitt, Ga.—The Macedonia Woman's Auxiliary of the Midway District announces its officers for October, 1958—September, 1959, as follows: President, Mrs. S. T. Shutes; vice-president, Mrs. Flossie Phillips; recording secretary, corresponding secretary and treasurer, Mrs. Ida Tabb; youth chairman, Mrs. Martha Everson; program-prayer chairman and study course chairman, Mrs. Grace Houston; personal service and social chairman, Mrs. Rueber Tabb.

Arapahoe, N. C.—Circle No. 2 of the Arapahoe Woman's Auxiliary met with Mrs. Howard Lee. Following the opening hymn, "What a Friend We Have in Jesus," Mrs. Luther Wiggins led the group in prayer. Scripture was given by those discussing topics for the evening. The topics were given by Miss Mattie Beacham, Mrs. Ira Parsons and Mrs. Howard Lee.

The secretary called the roll with nine members being present. The minutes of the last meeting were read and approved. It was reported that a wreath had been sent for the funeral of a member's mother. The collection amounted to \$15.30. The following report was given: Sick visits, 5; cards sent, 3; money given, 9; trays, 4; flowers, 1; daily Bible readers, 7.

Officers were elected for the new year. The next meeting will be at the home of Mrs. Noah Rice. Mrs. Ira Parsons dis-

missed the groups. Refreshments were served by the hostess and everyone enjoyed a period of fellowship.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Free Will Baptist Church met in the home of Mrs. Daisy Brickhouse on October 2 at 7:30 p. m. The president presided over the meeting which was opened with singing. Mrs. Nancy Sawyer offered the opening prayer. The president read the Scripture and gave the introduction to the program. Others participating in the program were Mrs. Nancy Sawyer, Miss Mozella Brickhouse, Mrs. Neva Brickhouse, Mrs. Bernice Maitland and Mrs. Daisy Brickhouse.

Mrs. Daisy Brickhouse also offered a special prayer in behalf of the Free Will Baptist Bible College. Mrs. Madge VanHorn gave a very interesting talk on the lesson. Others present were Kathleen Swain and Sue Maitland.

The business was transacted as usual. Activities were reported as follows: Trays, 8; sick visits, 35; chapters read, 175; cards sent, 10. The meeting was adjourned with prayer. The hostess then served refreshments.

Toledo, Ohio—The Volena Auxiliary of the Toledo Free Will Baptist Church met on October 7 at 7:00 p. m. in the home of Sister Cheryl Taylor with fifteen members and three visitors present. The opening hymn was "Saviour, Like a Shepherd Lead Us." The opening prayer was led by Sister Selma Poale. The minutes were read and corrected. The treasurer gave her report and it was accepted as read. Sister Virginia Buttler suggested that the members bring the candy and cards that haven't been sold to the church so others can sell them.

Sister Cheryl Taylor suggested that the young girls wait until the first of the year to start their auxiliary. Sister Virginia Buttler passed out copies of the resolutions adopted at the W.N.A.C. The group then sang "Stand Up, Stand Up, for Jesus." Sister Selma Poale read the Scripture reading. The program was presented by five ladies. Sister Virginia Buttler closed the program with a friendship circle and the chorus, "Come Into My Heart."



# MISSIONS

(continued from page five)

## School This Year — Opportunity Plus!

Molly Barker

Every morning, at 8:45 a. m., 54 Mexican boys and girls (Ages 6 to 18) file into the Nogales Academy for classes. Each student brings an alert, open seeking mind, and herein lies the hope of Mexico, the prospects of the future Mexican Church, as well as 54 wedges into Catholic, 7th Day Adventist, and other superstitious homes. Here is an opportunity to win these boys and girls to Christ and establish a living witness in their various homes for Him.

The gospel is fed to these open minds in Spanish and English throughout the day in different forms. What will the harvest be?

The door of opportunity stands open now to lead our Christian students into living surrendered Christian lives; thus yielding their young lives to God for full-time Christian work among their own people in the future.

These opportunities are open to us now! Will you help us take advantage of each of these? We, as your representatives for Christ, need your faithful and earnest prayer support.

Here are a few requests for you to remember daily:

1. Pray that each boy and girl may have a heart receptive to the gospel. You don't know all their names, but God does.
2. Pray for the health of each missionary.
3. Pray that God may lay it upon the hearts of churches, Sunday school classes, leagues, or individuals, to sponsor full, half, or quarter time, the students who do not yet have sponsors.
4. Pray that God may soon open the way for us to procure property more suitable for our present school needs, and with possibilities of expansion, that we may more adequately fill the needs, and take advantage of the opportunities afforded.

## Financial Statement

FOR SOUTH INDIA

for Month of August, 1958

Balance Brought Forward	Rs. 6,754.51
<b>Receipts</b>	
Sale of Oil Stove	Rs. 50.00
Foreign Mission Board	
Account from Bombay	3,000.00
Mr. and Mrs. H. Palmer	5.00
Church Loan Repayment	10.00

Provident Funds	15.00
J. Paul's Tithe	8.50
Student Fund for Phillip	5.00
<hr/>	
Total Receipts	3,093.50
<hr/>	
Total to Account For	Rs. 9,848.01
<hr/>	
<b>Expenditures</b>	

<b>Salaries:</b>	
Missionary	Rs. 165.90
Nationals	869.00
Maintenance	262.46
Postage, Exchange	
Commission	20.49
Medical Ministry	91.18
Rent	4.00
Transportation	7.64
Evangelism	41.45
Education	29.00
Car Repair	587.40
Petrol	106.25
Miscellaneous Items	229.00
<hr/>	
Total Expenditures	2,413.77
<hr/>	
Total Balance,	
August 31, 1958	Rs. 7,434.24

(Note: Two months salary paid this month to one national worker.)  
Approximately \$1,490.00  
Volena Wilson

## Financial Statement

August 1, 1958-August 31, 1958

FREE WILL BAPTIST MISSION  
Pinar del Rio, Cuba

Cash on Hand,	
August 1, 1958	\$ 35.09
Cash in Bank, General	17.73
Cash in Bank, Printing	
Press Building	211.76
Cash in Bank, Property,	
Pinar del Rio	1,000.00
<hr/>	
Total on Hand	\$1,264.58

<b>Receipts</b>	
Check from Mission	
Board (\$40 Dispensory,	
\$125 Motorcycle, and	
\$100 for Welding	
Machinery)	\$3,151.54
Gifts	96.00
Students Quotas	16.15
Sale of Guabas	6.69
Camp. Quotas	112.86
Collected for Electricity	
(Devolution)	30.85
<hr/>	
Total to Account For	\$4,678.67

<b>Expenses</b>	
Food	\$ 199.53
<b>Salaries:</b>	
American Missionaries	389.54
Cuban Workers	1,562.81

Labor at School	21.83
Rent	312.00
Hospitalization	75.80
<b>Maintenance of Equipment:</b>	
Repair	80.63
Gas	111.12
General Maintenance	116.83
Animal Feed	54.50
Building	43.05
Fuel	22.10
Farm Expenses	42.25
Passages	9.22
Office	7.79
Bank Changes	2.56
Miscellaneous Expenses	8.99
Camp Expenses	
(Without Food)	63.31
To Esther Ruehle	
for Dispensary	40.00
Paid for Property	
Pinar del Rio	1,000.00
<hr/>	
Total Expenses	\$4,163.86

Balance	\$ 514.81
Cash on Hand,	
August 31, 1958	\$ 52.19
Cash in Bank, General	25.86
Cash in Bank,	
Printing Building	211.76
Cash in Bank, Motorcycle	125.00
Cash in Bank,	
Welding Machinery	100.00
<hr/>	
Total	\$ 514.81

Thomas H. Willey, Director  
R. Rodz Jose, Bookkeeper

## RECAPITULATION OF CUBAN PASTOR'S SALARIES

Lucio Ballart, Pinar del Rio	\$ 97.66
Raul Castillo, San Juan	87.22
Osmundo Corrales, La Lisa	91.50
Edelmiro Cuba, Guines	101.91
Antonio Echevarria, Matahambre	97.65
Virginia Estevez, Ceja de Luna	22.00
Estenio Garcia, Jibacoa	106.95
Ramon Ginebra, Las Martinas	106.24
Jesus Lima, San Jose	50.90
Manolo Martin, Port Esperanza	36.10
Victor M. Pedroso, Sabalo	111.00
Mario Perez, Jaruco	102.65
Ana C. Reyes, Playuelas	36.53
Benito Rodriguez, Cangre-Tirita	114.66
Pedro A. Rojo, La Jagua	106.60
Santos Romeu, Vinales	111.25
Maziminz Sanchez,	
Hospitales Havana	40.00
Moises Toirac, San Francisco	106.49
Onelio Valle, Matanzas	101.45
Rafael E. Josue, Teacher	60.00
Justino Celorio, Teacher	30.00
Clotilde Concepcion and	
Valentin Gonzalez	75.00
Jose Valle, Cook	75.00
<hr/>	
Total for Salaries	\$1,868.76



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Marks of a Christian

(Lesson for November 9)

Lesson: Matthew 5:1-12.

Golden Text: Matthew 5:13, 14.

### I. INTRODUCTION

Just after the choosing of His twelve disciples, Jesus delivered the greatest of all sermons commonly called the Sermon on the Mount. He was fully aware of the importance of the occasion. He had called His disciples who would serve close to Him and be sent out to make disciples for His Kingdom. But they needed to be taught first and must know the principles of His Kingdom and rules of its organization.

The Beatitudes in Matthew clearly express the thought of Jesus concerning the characteristics of the subjects of His Kingdom. The poor in spirit are happy for the Kingdom of heaven belongs to them. Those who mourn find happiness through anticipation of God's comfort in store for them. The meek are happy because their inheritance is the whole earth. Those who hunger and thirst after righteousness find happiness in the righteousness of Christ given to them because of their faith. The merciful are happy through the hope of obtaining mercy. The pure in heart rejoice in happiness for their hope of seeing God. The peacemakers are happy because of their being identified with the children of God. Those who are persecuted because of their possession of Christ's righteousness find happiness for they also possess the Kingdom of heaven. The reviled ones are happy in the privilege of being reviled for Christ's sake.—*The Bible Teacher* (F.W.B.).

### II. HINTS THAT HELP

1. It is necessary to rise above the ordinary level in order to appreciate the spiritual teaching of Christ (Matthew 5:1).
2. The blessed words that fell from the mouth of the Lord are like food and drink to the believer (Vs. 2).
3. If we recognize our own poverty of spirit, the Holy Spirit will make us rich in the things of Christ (Vs. 3).
4. The Saviour Himself will comfort those who have entered with Him into mourning for the sins of the world (Vs. 4).
5. The proud may possess the earth to-day, but in the Kingdom the meek shall inherit it (Vs. 5).

6. Those who have received the righteousness of Christ are never satisfied with anything less (Vs. 6).

7. Not might and power but mercy is the mark of a truly Christlike character (Vs. 7).

8. Purity of heart can be maintained only by the presence of God in the heart (Vs. 8).

9. We are not told to seek persecution but to expect it, if we live in harmony with the Word of God (Vs. 10).

10. Only the Christian knows the joy that can be found in suffering for Christ's sake (Vv. 11, 12).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The word *disciple* comes from the Greek *mathetes* which, when properly translated, means learner, and occurs about 250 times in the New Testament, but strangely enough, only in the gospel and in Acts.

In other words, a disciple is one who professes to have learned certain principles from another and maintains them on that other's authority.

In the Gospels the word has a deeper significance—the disciple adheres closely to the very person of Jesus. That is where the disciples of Christ differ completely from those of an ordinary philosopher or teacher.—*The Defender*.

2. We should learn to distinguish among the disciples of Jesus, the disciples of John the Baptist, and the disciples of the Pharisees in our study of the New Testament. This is really important. Thus in Acts 19, some dozen disciples of John became disciples of Jesus after Paul had explained to them that He had risen from the tomb, and that His body had not been stolen away and concealed by His disciples, as the Jewish rulers falsely claimed. A person cannot be a Christian for months or years before he receives the Holy Ghost.

3. On the night before this was written we listened in the Billy Sunday Tabernacle to a moving account by Dr. M. E. Rosell of how yielding to a popular clamor spelled disaster and death. On a highway at a time when there was heavy traffic in one direction a flasher at a railway crossing indicated the approach of a train. Traffic halted and cars quickly accumulated in line in two lanes while the signal continued to flash. Dr. Rosell was in the second car, immediately behind a car which was in such

a position that it blocked the two traffic lanes.

Presently a streamliner streaked by, but the flasher continued to flash. Hence the car in front did not move, but the cars behind began honking. As they waited and nothing happened, the honking in the line of cars increased and became incessant. The man in front, who was evidently made nervous by the honking, then haltingly advanced a little two or three times, and finally started across the tracks. Just as he was on the tracks, a streamliner coming at great speed in the opposite direction from the first one smashed into his car and he was hurled into eternity. Because he did not have what it took to withstand the clamor of that line of cars that wanted him to get moving, he took a terrible chance and lost!—*Selected*.

As this lesson is being studied, many will feel a desire to accept Christ as their Lord and Saviour. Satan and unsaved friends may try to persuade you to reject the gospel invitation, and this rejection could result in the eternal loss of your soul.

## Only One Life

(1 Thessalonians 4:16)

Gladys M. Bowman

Only one life to live here,  
Only one message to share,  
Only one thought for tomorrow—  
The meeting in the air!

Only a few more trials,  
Only a few more cares,  
Then, oh then, we'll rejoice in  
The meeting in the air!

Only a passion for lost ones,  
Only a heart filled with care,  
Only a life—lived for Jesus, then  
The meeting in the air!

Only the blood-bought sinners,  
Only the saved will be there  
To behold the face of Jesus, in  
The meeting in the air!

The wise man wrote in Proverbs some of the qualifications that make for beauty. Paul added in 2 Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Here then is the secret of real beauty: beholding Christ—becoming more like Him in word and deed. Let's take a long look at the hidden recesses of our hearts and re-examine our goals, our major interests, our minor problems, our most satisfying joys (Psalm 51:10).



## Notes and Quotes

(continued from page eleven)

grow on the drinker until he will commit the dastardly crimes that are committed by drunks? The writer of Proverbs writes, "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink; Lest they drink, and forget the law, and pervert the judgment of any of the afflicted" (Proverbs 31:4, 5). Here it is said in substance, "Drunk men are not fit to judge, yet drunkards are allowed to sit in judgment sometimes."

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them" (Isaiah 5:11). God says, again, Mr. Advocate of Moderation, "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink" (Isaiah 5:22). Again, may we quote some Scriptures that condemn strong drink. "But they hath erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, . . . they err in vision, they stumble in judgment. For all . . . are full of vomit and filthiness, so that there is no place clean" (Isaiah 28:7, 8). My, what a nasty mess the drinker of strong drink can make! But notice that about the priest and the prophet making the mess. Now, modern day prophets preach *moderation*. I guess those who preach it, practice it.

### AN EYE WITNESS

Many years ago I had a friend, who was addicted to strong drink. But by the grace of God and determination he threw off the habit. Then, when the government destroyed the Eighteenth Amendment, a certain deacon put beer in his place of business. The following Saturday after the beer began to be served, this man who was a former drunk, came into that place of business and some of his old pals urged him to take a beer. He first refused and they said, "O come on and be sociable." He yielded. I saw this man afterwards and he was on his bed in his home with a jug of hard liquor by the side of his bed and two beer crates, one full, the other partially full, and the poor fellow wanted me to pray for him. Here is his testimony. "Preacher, I did not want that beer but to be sociable, I drank it, and that old craving of years ago grabbed my whole being, and I could not help it." He cried and begged for relief.

Now the modern day moderates say a drink will not hurt, but one drink is a step toward a demon's hell. I am surprised that any man who claims to be a minister of the gospel can preach that which is dangerous to both body and soul. I do not want that kind of preacher in my house, nor in my church, not even in my car.

## Christian Education

(continued from page ten)

- f. Accreditation will mean that Free Will Baptists will have in Mount Olive Junior College an educational institution of which they can be justly proud and thankful.
- g. Accreditation does *not* mean outside control; rather, it means quality education.
4. Why should my church and Sunday school support Mount Olive Junior College?
  - a. Mount Olive Junior College is a Free Will Baptist college.
    - (1) It is owned and controlled by Free Will Baptists.
    - (2) Its administration is by Free Will Baptists.
    - (3) Its theological position is that of the Free Will Baptist Faith and Discipline.
  - b. Free Will Baptist students are going to college.
    - (1) In North Carolina alone, there are approximately 700 Free Will Baptist students in institutions of higher learning.
    - (2) In the United States there are approximately 3,000 Free Will Baptist students in college, but 9 out of 10 of these have gone outside our denomination for their education.
    - (3) Educational authorities estimate that the college population in the United States will double by 1970; by that time, there will be 1,400 Free Will Baptist college students in North Carolina and 6,000 in the nation.
    - (4) These young men and women represent our hope for a strong church in the next generation; if we will be loyal to our youth today, they will be loyal to us tomorrow.

- c. Mount Olive Junior College is a Christian college.
  - (1) It has a Christian faculty.
  - (2) Its philosophy of education is Christian.
  - (3) Its program of education is Christian.
  - (4) Bible, attendance of services and worship are required.
  - (5) The best homes and churches in our denomination are represented in the student body.
5. What are the needs of Mount Olive Junior College?
  - a. The immediate need is funds for operation. A study by the American Council on Education, Washington D. C., has revealed that in church supported colleges, students on the average pay about one half the cost of their education; the other one half must be supplied by the college and its supporting church.
  - b. To enable Mount Olive Junior College to successfully maintain its present academic standards, Free Will Baptists should give an average of \$1.50 per member annually.
  - c. To enable the college to build up an endowment, and plan new buildings we need an additional \$1.50 per member.
  - d. Free Will Baptists are thus challenged to give \$3 per member each year to Mount Olive Junior College.
6. What is the present status of students at Mount Olive Junior College?
  - a. Enrollment for the fall semester was 143 students.
    - (1) These students come from 22 counties in North Carolina and from the state of South Carolina.
    - (2) Every major Protestant denomination in eastern North Carolina is represented in the student body.
    - (3) Naturally, the majority of students are Free Will Baptists.
    - (4) The following vocations are represented in the student body: Teaching, secretarial work, the Christian ministry, business administration, accounting, engineering, agriculture, medicine, science, music, commercial art, director of religious education, drafting, home economics, journalism, nursing, pharmacy, and physical education.



# <sup>DS</sup> the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 5, 1958

DUKE UNIVERSITY LIBRARY

NOV 6 1958

## BOARD OF DIRECTORS OF MOUNT OLIVE JUNIOR COLLEGE



Pictured above are the members on the Board of Directors of Mount Olive Junior College, Mount Olive, North Carolina.

Seated left to right are the following: W. Burkette Raper, president of the college; D. W. Hansley of Kinston, chairman of the board; Hardy Talton of Pikeville; N. B. Barrow of Lucama, president of the North Carolina State Convention of Free Will Baptists; R. N. Hinnant of Micro, secretary of the board; J. W. Alford of Morehead City, vice-chairman.

Standing left to right are the following: W. P. Grant of Goldsboro; R. H. Jackson of Pine Level; Fred S. Powers of Timmonsville, South Carolina; Earl H. Glenn of Wilson; C. J. Harris of Greenville; E. L. Jones of Walstonburg.

Not shown are Daniel F. Pelt of Grand Ridge, Florida; and A. B. Chandler of Ahoskie.

### COLLEGE LOOKS TOWARD ACCREDITATION

On November 6, Mount Olive Junior College will go before the North Carolina College Conference and the State Department of Education in its bid for formal accreditation by these agencies. During the past year the college has operated under the approval of the conference and state department.

Mount Olive Junior College is also working toward regional accreditation by the Southern Association of Colleges and Secondary Schools. The college has already had a visit from the executive secretary of the association and has filed a preliminary report. The goal for regional accreditation is December, 1959.

Mount Olive Junior College can now generally assure its students that credits earned by its students can be transferred to colleges and universities throughout the United States.



# EDITORIAL

## LIQUOR ADVERTISING

C. H. Overman

The scourge of our nation is the alcoholic industry. Its evil arm has reached out to touch every citizen. Either directly or indirectly, it affects all. Even those who hate it are having to pay the consequences of its evil in the destruction of happy homes, property and human lives which fall before its influence year after year.

The business world has long realized that it pays to advertise; therefore, it has reached the point of high pressure upon the American public. Good, clean advertising serves to improve the economic conditions of our nation, which is good, but evil sources have also jumped in to reap their share of the benefits derived from our citizens. Our radios, televisions, newspapers and magazines are constantly offering the products of our great industries and businesses, and it is paying off for them.

The alcoholic beverage industry has not failed to get in on the act also, and gradually has gained new sources of advertising its evil products. For instance, most of the leading magazines in this country now carry liquor advertisements. The most recent one to succumb to this temptation was the *Saturday Evening Post* which is one of the favorites of the American people. We would like to pass on to our readers the following information regarding it, as taken from *Christian Beacon*:

"The *Saturday Evening Post*, founded by Benjamin Franklin in 1728, has consistently through all the years refused to take advertising of alcoholic beverages.

"Robert E. MacNeal, president of the Curtis Publishing Company, on August 27 announced that *The Post* would begin immediately the advertising of alcoholic beverages.

"In his statement Mr. MacNeal explained that the 'board of directors has periodically considered the subject of alcoholic beverage advertising and has formulated its policies with due regard to evaluation of the customs of the times in general and of the audiences of our magazine in particular.'

"The change in the advertising policy of *The Saturday Evening Post* is deemed to be appropriate at this time and comparable with the viewpoint of the vast majority of its present and potential audience.'

"In the New York Stock Exchange Curtis Publishing Company shares rose by \$1.62½ for the day after the announcement.

"The *Post*, at the present time, has a circulation of six million a week, the largest in its history. Other magazines in the country which do not accept liquor advertisements are *Reader's Digest*, *TV Guide*, *National Geographic*, *American Home*, *Good Housekeeping*, *Better Homes and Gardens*, *Ladies' Home Journal*, *Woman's Day* and *Household*.

"The decision of *The Post* means that the liquor interests, with their most attractive and carefully studied advertising approach, will have access to at least six million homes. This is further commentary on the general decline in morals which is being reflected in many ways in the United States."

This writer has been a subscriber to *The Post* for several years, and was proud of the fact that the magazine was free from such advertisement; however, when the first advertisement appeared in its pages it was our last issue. We wonder what would happen if all those who oppose it would act likewise, and let Mr. MacNeal know it!

In 1957, eleven brewers and distillers spent a combined total

of \$101,582,614 for advertising. The companies were ranked among 100 top national advertisers for 1957. Statistics covered seven major advertising mediae, including newspapers, magazines, television and outdoor advertising. The eleven companies put most of their money into newspapers (\$43,775,311). Next came magazines receiving \$28,065,155.

The total spent by the eleven brewers and distillers may be a bit conservative, for they do not represent all the mediums of advertising. It has been estimated by one source that nearly \$400,000,000 was spent.

Statistics show that Americans spend three times more on alcohol than they give to churches. This fact proves the influence of advertising on our people. And we are told that there is an increase each year in the sale of alcoholic beverages. With its deceitful picture it has found its way into our society, for its advertising has a psychological effect upon our people. Many children grow up believing that its use is all right, since they see it advertised in magazines and flashed on their television screen. So it is quite natural that it is working its way into our social pattern, and former convictions are being lifted.

Every Christian should take upon himself to voice his opposition against its wholesale advertising. Christian organizations should also express their opposition. Perhaps one of the best ways to voice our opposition is by a refusal to support it in any way.

## CONCERNING MINISTER'S SALARIES

Sometime ago we were reading information on the salaries of ministers in this country, which reported that many were below \$3,000.00 and many lower than that. Naturally we were interested to know where Free Will Baptist churches stood in the paying of their ministers. We were not able to reach a figure on the entire denomination, but we did a little figuring relative to the state of North Carolina.

According to the 1957 minutes of the North Carolina State Convention of Free Will Baptists, there were 200 churches which reported. These churches paid their pastors a total of \$342,248.00 which given an average yearly salary per church of \$1,711.24. This figure seems low, but keep in mind that this represents all churches from full time to quarter time. Even at the best, however, it could be better.

Vol. 73

No. 43

## THE FREE WILL BAPTIST

November 5, 1958

Published and Edited weekly by the  
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Approved by the National Association of Free Will Baptists, and entered at the post office at Ayden, N. C., as second-class matter.

Manager and Editor.....J. O. Fort  
Assistant Editor.....C. H. Overman

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# Why I Chose Mount Olive Junior College

Betty Jean Watson

Former Student, F. W. B. Children's Home  
1958 Graduate, Middlesex High School  
Vocational Interest: Teaching (Primary  
Education)

I have many reasons for attending Mount Olive Junior College. I could not give them all in the pages of this theme so I will give those which are more important to me.

It is a small college which has many advantages in personal counseling. The faculty is always willing to use their leisure time to help any student who needs advice. This advice is given with the welfare of the student in mind.

Another outstanding advantage is the opportunity to be an individual, not just a face in the crowd. Many colleges are so large and formal that the students and teachers never really meet. That is not the case here at Mount Olive Junior College. Here you form friendships that will last for a lifetime. We live as one large family. Our quarrels and misunderstandings are soon forgotten, and we remain friends.

The school has an ideal location. The people of Mount Olive want us to be a part of their community. They feel that the college will make Mount Olive a better place in which to live. They have proven that they love and respect us by giving to us financial as well as moral support.

The Christian atmosphere and the high standards of Mount Olive Junior College make it the kind of school that we are proud to be a part of. Therefore, we are faced with a challenge to put our best foot forward and to uphold the high standards of this institution.

We realize that our teachers are of the very best quality and that they are trying to lead us in the right way. Their aim is to teach each student to think for himself. Yes, there are many things of vital importance which we derive from books, but the things which we will hold more dear and remember longest, are the things which we figure out for ourselves.

Knowing these things about Mount Olive Junior College, it is plain to see why I chose to come here instead of another school.

Lee Glover, Dover, North Carolina

Vocational Interest: Teaching (Science)

Many colleges have unusual opportunities to offer students, such as a large library, beautiful buildings, and a wide variety of sports and recreation. Mount Olive Junior College has only one building, which holds its library, offices of the administration, classrooms, dormitory, cafeteria, and auditorium. The college also has no organized sports. In spite of these facts, it was the college of my choice.

The main reason was because of its small size. I had attended a large college, but I did not like it and withdrew after a short while. I investigated Mount Olive Junior College and found that it specialized in individual attention, and I thought that maybe here I could get started in my studies. After I examined the college, I felt that I could be a part of this school. I felt I would be treated as an individual rather than a number. From the very beginning I had more love and spirit for this school than I had ever felt before.

Secondly, I chose this school because it was a Christian college. The whole atmosphere at this college was unusual and different from the state institution that I had attended. I was very surprised when I came up for an interview to find that the instructors were smiling and would speak to me as they walked down the hall. I was also surprised to find out that I could leave my books and possessions in a book bin located in the hall without someone's removing them for me.

Another reason that this college appealed to me was its location. I do not think that it could have been located in a better place. Mount Olive is one of the friendliest towns that I know. Since I only live forty miles from Mount Olive, it makes it very convenient for me.

Mount Olive Junior College may not have a large library, a group of buildings, or a big football team; but it does have a unique and unusual education system that is hard to find anywhere else. When I chose Mount Olive Junior College, I made one of the wisest decisions I ever made.

Bertie Ann Hill, Snow Hill, North Carolina

Vocational Interest: Teaching (Business  
Administration)

There are several reasons why I chose Mount Olive Junior College. First of all, it is a church-related school and is sponsored by the Free Will Baptist denomination. I am a member of this sponsoring body and I felt that by attending this college, I could learn more about our denomination. I wanted to increase my knowledge of the Bible and since the college has fine instructors in the field of religion, I felt that this aim could be accomplished. Mount Olive Junior College has shown, through the past five years, that there is a spiritual enlightenment among the students and this was of great interest to me.

Furthermore, it is a small college. I think that in a small college like this, the students are as one large family eager and willing to help anyone who needs help. It is not like a large university where you hardly know your roommate or even the ones rooming next to you. In a small college there is more personal help received by the individual.

However, I did not choose to come to Mount Olive Junior College because it was small, but that it has a very good curriculum. To me it has one of the best curriculums that I know of anywhere in North Carolina. Not only is the curriculum good, but also I think that Mount Olive Junior College has the best faculty that any college can have. The faculty seems to have a special interest in each one and are always willing to help whenever they are called upon.

Probably one of the main reasons I came to Mount Olive Junior College was the influence of the president, Mr. Raper. This influence began when he was pastor of our church. Then when he became president, I knew that when I graduated from high school I should attend Mount Olive Junior College for my first two years, so that I would be better prepared to go to a larger college. Mr. Raper's influence upon me was that I should further my education and that Mount Olive Junior College was the ideal place to begin.

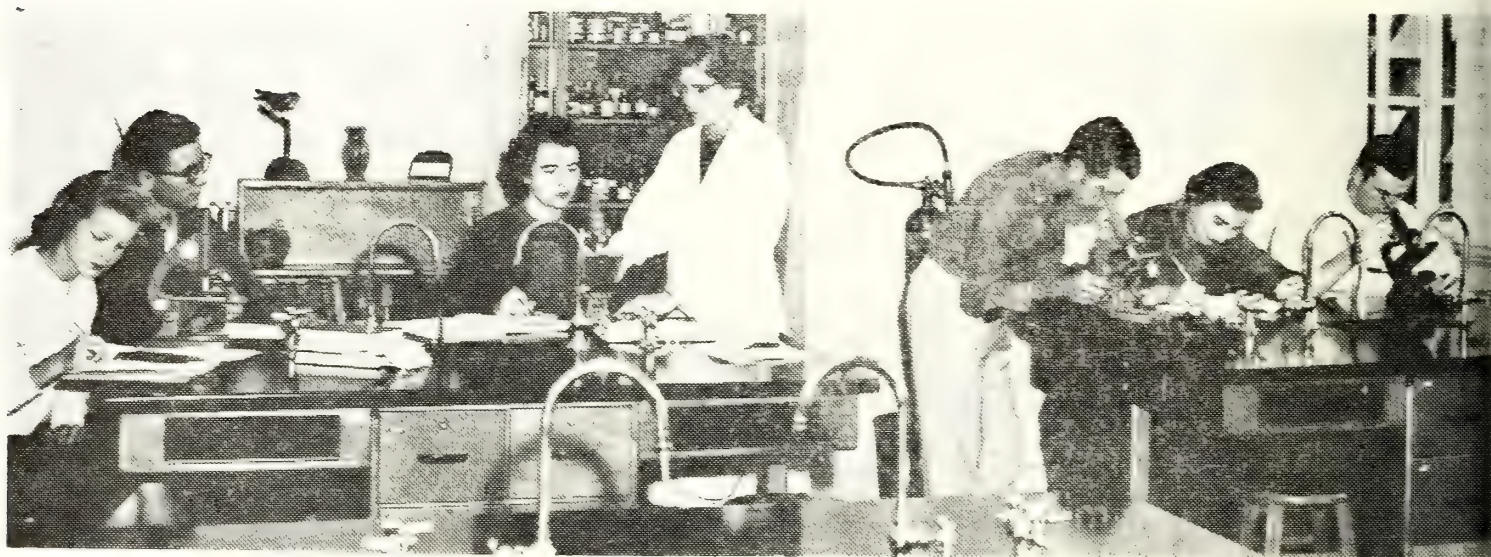


## RECENT LIBRARY ADDITIONS

Examining some recent additions to the library are the Rev. J. C. Moye (seated), who has endowed the library; President Raper; Mrs. Mildred Council, librarian; and Mrs. Moye. The library has more than 5,000 approved and catalogued volumes. An effort is now being made to increase this number to 6,000 volumes in preparation for regional accreditation by the Southern Association of Colleges and Secondary Schools. Regional accreditation is expected in 1959.



## MOUNT OLIVE JUNIOR COLLEGE LABORATORY



Pictured above is a scene from the science laboratory of Mount Olive Junior College, which has been described by Dr. C. C. Colvert, a junior college specialist from the University of Texas and a member of the Research Division of the Southern Association of Colleges, as "... the best kept laboratory I have ever inspected."

Students shown studying under the direction of Mrs. Lorelle F. Martin, head of

the College's Science Department, are (left to right):

Betty Lou Britt of Mount Olive; Charles E. Branch, Ayden; Joyce Barwick, LaGrange; Mrs. Martin; Donald Taylor, Kingston; Gloria West, Newton Grove; and Bobby Bazen, Pamplico, South Carolina.

The laboratory was made possible through contributions from Dr. C. C. Henderson, prominent Mount Olive physician; and, ac-

cording to Dr. Colvert, meets requirement of the Southern Association of Colleges and Secondary Schools. Science courses currently offered by Mount Olive Junior College are chemistry, botany and zoology.

The college expects to receive formal accreditation by the North Carolina College Conference on November 6 and is working toward accreditation by the Southern Association in 1959.

(See page seven for more Mount Olive College News)



# The Old and the New

... what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? ... what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? ..." (2 Corinthians 6:14-16).

**T**HE apostle, Paul, gives these contrasts of words to point out to the Corinthians the vast difference between Christianity and paganism.

At the beginning of the new church era the Christian church was confronted with many unorthodox theories, and isms. The New Testament writer's were aware of these isms and were quick to point out these facts to the churches by mouth, and by letters.

Perhaps one of the greatest, and most dangerous teachings of the apostolic age was the theory which taught that the sins of the body had nothing to do with the spiritual nature of man. In other words, these perverters of the truth held that the body and soul are entirely different in nature and that the spiritual man cannot be defiled by anything, no matter how carnal or gross it may be; they further taught, that the soul could go its way on wings of spiritual thought, while at the same time the body could indulge in sinful and fleshly desire.

It was no mere accident that the apostle, Paul, and other apostles (and also Christ) pointed out the high plain of Christian living, with its blessings and rewards; and at the same time, pointed out the grossness of sin, with its judgments and rewards.

It is not difficult for the human eye to distinguish the difference between that which is new and that which is old. It is not difficult to detect a new piece of cloth mended onto an old coat. It is not difficult to see the contrast between a feeble old man and a vigorous youth. It is easy to detect the difference between walking on water or walking on land.

According to the Bible, there is also a great difference between one who is converted and one who is not. A sinner is one who is lost. The Christian is one who has been found by the great Shepherd of the sheep. The Christian is in the light; the sinner is in darkness. The Christian is on the road to heaven; whereas, the sinner is on the road to hell. The Christian has eternal life, while the sinner lives in the realms of eternal death.

We want to deal primarily with comparisons—the objective is to point out the difference between the old life and the

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Charles J. Noble, East Wenatchee,  
Washington

---

new life. Missionaries tell us that their task has only begun when the heathen are converted. They still must be taught the Bible standard of Christian living, for it is the entrance of the Word of God that giveth light. It would be incorrect to say that the *true child* of God does not want light. The definition of light as given here simply means *desiring to know the way*.

The people to whom the apostle addresses his letters were converted Jews and Gentiles who were steeped in idol worship and other heathen practices that prevailed in that day. The New Testament writers leave no stone unturned in the matter of instructing the new converts.

Paul in his letter in Romans 6:4 compares the new life to a resurrection. He informs the Romans, and he also includes himself when he said, "Even so, we also should walk in newness of life." If the new convert is to walk in newness of life, what happens to the old former way of life which was in existence before conversion? In Romans 6:5 Paul says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The apostle, Paul, is speaking of a spiritual resurrection, or new life; he makes this clear in Verse 6. If we have a question regarding what happens to the old life of sin, we have the answer in Verse 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." In Ephesians 4:22 Paul says, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." It is evident that the Ephesians had much to learn in regard to Christian living. Paul tells the Ephesians that they were to put off the old life of sin and conduct themselves as Christians. Following this verse the apostle further exhorts the Ephesians, "And be renewed in the spirit of your mind, And that ye put on the new man, which after God is created in righteousness and true holiness" (Vv. 23, 24).

If the new convert is created in righteousness and true holiness, is it not consistent that the new man also walk in righteousness and true holiness? Paul exhorts us in Colossians 2:6, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Then again the apostle mentions some of the things that the new man

should put on, and some things he should put off. "Wherefore putting away lying, speak every man truth with his neighbour: ... Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: ... Let no corrupt communication proceed out of your mouth, ... Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ephesians 4:25-32).

Are we to think that there is no difference between the old life and the new life? Are we to think that Christianity is on the same level as corruption, lying, stealing and other like sinful practices?

While we will admit that the Bible teaches the possibility that one may sin, and if we do sin we have an advocate, Jesus Christ the righteous, who will forgive our sin. And yet, do we think that God has nothing better for the child of God than that he should sin every day in word, thought and deed? The Scripture plainly teaches that one may sin, but *he need not sin*, and he is expected to live above sin.

The apostle, James, gives instruction on this same subject in James 3:9-12. He speaks of those who with the same tongue bless and praise God, and at the same time they were cursing men who were made after the similitude of God. James said, "My brethren, these things ought not to be." He also said, "Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh" (Vv. 11, 12).

Let us not think that Christianity consists primarily of conforming to a set of rules, or setting up a standard of Christian ethics. It is possible for one to measure up to a high ethical standard and still not have new life or an inner transformation of the soul.

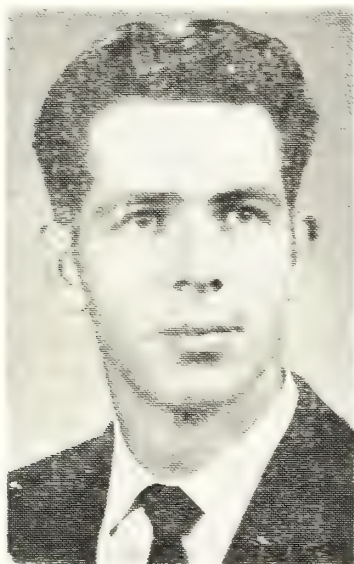
There is, no doubt, many religious people who know nothing more about the new birth than did Nicodemus who came to Jesus that night so many centuries ago. But there is one thing sure, we can know about the new birth, if we want to know. The Word has invited us to come to the Lord. "Come now, and let us reason together, saith the LORD, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18). "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).



# NEWS NOTES

## Mr. Norman Ard Ordained As Minister

Mr. Norman Ard, a student at Mount Olive Junior College, and son of Mr. and Mrs. F. E. Ard of Pamplico, South Carolina, has been ordained into the ministry of the Free Will Baptist church. He is currently serving as student-pastor of two



MR. NORMAN ARD

churches, May's Chapel near Dudley, North Carolina, and Christian Chapel near Pink Hill, North Carolina.

Ordination services were held Sunday at Mr. Ard's home church, Beulah Free Will Baptist Church near Pamplico, South Carolina, with the Rev. W. Burkette Raper, president of Mount Olive Junior College, delivering the ordination sermon. Others participating in the services were the Rev. Julius B. Vause of Pamplico, South Carolina, and pastor of Mr. Ard's home church, and the Rev. W. L. Jernigan of Timmons-ville, South Carolina, and president of the South Carolina State Convention of Free Will Baptist Churches.

Mr. Ard is married to the former Margaret Vause of Pamplico, South Carolina. They have one child, a daughter, age one month.

## Fader to Work in N. C. On Alaskan Missions Budget

The Rev. Robert M. Fader, who has been employed by the North Carolina State Mission Board to raise the state budget for Alaskan Missions, will make an itinerary of the state of North Carolina showing slides and explaining the present and proposed mission work in Alaska.

Mr. Fader plans to work during November in the bounds of the Eastern Conference. He urges pastors of the Eastern Conference to contact him, giving information as to what time will be most convenient for him to visit their churches. He promises to arrange his visits, as nearly as possible, in accordance with the wishes of those who notify him.

Please contact Mr. Fader at the following address: Rev. Robert M. Fader, 1604 Waverly Avenue, Kinston, North Carolina.

## Prospect Church Reports Revival

The Rev. J. C. Lynn of Ayden, North Carolina, conducted a revival at the Prospect Free Will Baptist Church of Route 3, Dunn, North Carolina, October 5-11. There were nine dedications and decisions.

The pastor of the church is the Rev. Ed Taylor.

## Ayden, N. C., Church To Celebrate Home-Coming

The Ayden, North Carolina, Free Will Baptist Church will celebrate its annual home-coming on Sunday, November 9. Following the morning services which will begin with Sunday school at 10:00 a. m., a picnic lunch will be served.

A special committee is planning the program for this special day. All former pastors, members and friends are invited to attend and enjoy the Christian fellowship.

## Revival Services at Grimsley Church

The Rev. W. H. Willis, pastor of Grimsley Free Will Baptist Church, Snow Hill, North Carolina, announces that revival services began at the church on Monday, November 3, and will continue throughout the week. Services are being held at 7:30 p. m.

The pastor is bringing the messages during this meeting. He urges everyone who is in reach of the church to attend the remainder of the services.

## Harvest Day Sale At Mt. Zion Church

The Woman's Auxiliary of Mt. Zion Free Will Baptist Church, Onslow County, North Carolina, sponsored a harvest day sale on October 31 at 3:00 p. m. Following

## Coming Events

November 27—Thanksgiving Day.  
December 25—Christmas Day.

the sale a supper was served to those in attendance.

All proceeds from this sale and supper were placed in the fund for church improvement.

## Harvest Home Day Services At Wintergreen Church

The Wintergreen Free Will Baptist Church of Cove City, North Carolina, will observe its annual harvest home day services on Sunday, November 9. The Rev. W. Alford of Morehead City, North Carolina, will be the guest speaker for the occasion. Services will be held all day, with dinner being served on the grounds at 12:00 o'clock noon.

The pastor, the Rev. Elbert E. Edwards of Chocowinity, North Carolina, along with the members, extends a cordial invitation to all former pastors, friends and singing groups to attend this celebration.

## Youth for Christ Meets at Free Union

The Washington-Plymouth District of Youth for Christ in the Albermarle Conference will meet at Free Union Church in Beaufort County, North Carolina, on Saturday night, November 9, at 7:30 p. m. Rev. A. B. Bryan is host pastor.

## He Will Lift You

*IIa R. Monday*

If your brain's been far from clever for awhile:

If the road's seemed worse than ever for awhile:

If your heart threatens to stop  
For you've worked till you must drop  
And your faith's made no endeavor for awhile...

Take a breath and straighten taller—walk with style!

From up there your cares look smaller—by a mile!

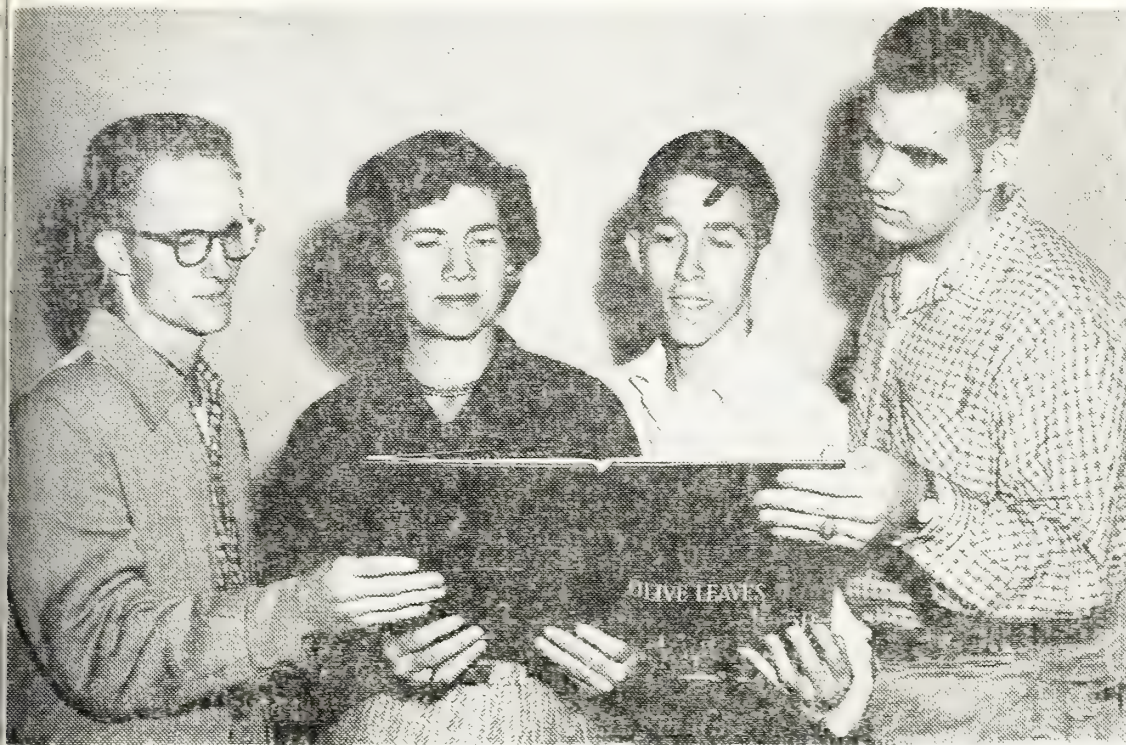
Bow your heart, begin to pray;  
Do not stop—how bright the day!  
God has shouldered all your burdens—you can smile!

The law of variety which shines in the earthly exhibition of Christianity will shed its fascinations over Paradise and lend zest to the services of heaven.

"Nothing makes people so worthy of compliments as occasionally receiving compliments. One is more delightful for being told one is delightful—just as one is more angry for being told one is angry."—K. F. Gerould



## PRIZE - WINNING ANNUAL



The 1958 edition of the Mount Olive Junior College yearbook, *Olive Leaves*, was awarded second-place recognition by the Columbia Scholastic Press Association of New York. Shown examining the prize-winning annual are (left to right) Alton Cowan of Williamston, editor for the 1959 edition of *Olive Leaves*; Mrs. Lorelle F. Martin, faculty advisor to the yearbook staff; George Stevenson of Kinston and president of the Student Government Association; and Lee Glover of Dover, a member of the staff that produced the 1958 edition of *Olive Leaves*.

### Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

October 21—October 27

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of October 21 through October 27, 1958. The total amount received to date is as follows:

Total Previously Reported	\$16,300.42
Received This Week From:	
Free Will Baptists	\$1,452.84
Friends	1,228.00
	<hr/>
Total for the Week	2,680.84
Total to Date	\$18,981.26

#### Honor Roll

All gifts of \$100 or more are listed on an *Honor Roll* and are published with the report each week. The *Honor Roll* gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Whitford Hill	\$100.00
Mr. and Mrs. J. R. Davenport	\$100.00
In Memory of Jesse T. Hart	\$100.00
B. E. Bryan	\$500.00
Calypso Plywood Company	\$100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

#### Report to Continue

We originally announced that our Loyalty Fund report would be published in *The Free Will Baptist* each week through November 5th. However, many people have told us that they could not get their gifts to us by this date and have asked us to keep the report open beyond the original date. We have also received some pledges to be paid later during the fall. Therefore, we will continue the Loyalty Fund report in *The Free Will Baptist* each week until further notice.

M. L. Johnson, Campaign Director

### Pelt Elected to Office

The Reverend Michael R. Pelt, dean of Mount Olive Junior College, Mount Olive, North Carolina, has been elected vice-president of Higher Education Division of the Eastern District of the North Carolina Education Association.

Mr. Pelt, a native of Marianna, Florida, in addition to his duties as dean, is also head of the department of religion and chaplain of Mount Olive Junior College.

### A Short Sermon

Cynical and materialistic people often state that they have no faith. Yet they enter a huge building and step onto an elevator with full faith that the elevator will not drop nor the building collapse. They have faith in the people who designed, built and operate the building.

Boarding a train, ship or plane, they place their lives in the hands of the designers, builders and operators. Never a shadow of a doubt enters their minds.

In a drugstore they buy a little round pill. They have faith in the man who made it, labeled it, and sold it. They swallow it without fear of being poisoned in any way.

If they trust the man who made the little round pill, how about putting a little trust in the Man who made the big round earth?

### Yearbook Wins Honors

The Mount Olive Junior College yearbook for 1958 has won national honors.

The 1958 edition of "*Olive Leaves*" was awarded second place in the junior college division in the Columbia Scholastic Press Association's annual contest and critique for yearbooks, the New York office announced. Mount Olive Junior College shared second place in the North Carolina division with Asheville-Biltmore College.

Mrs. Treva Jeanes Kennedy of Beulaville, North Carolina, was editor of the winning edition of "*Olive Leaves*" and Mrs. Lorelle F. Martin, head of the college's science department, was faculty advisor.

More than 1,200 entries from 47 states, the District of Columbia, Hawaii, the Philippines, Canada and schools for American dependents in Germany and Japan were submitted in the contest.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** I have heard a great deal of discussion concerning the fact that Jesus requires of His followers that they should take up their cross and follow Him. What is meant by Jesus' Cross?—A. V. Gray.

**ANSWER:** Let's turn to and analyze some of the passages of Scripture wherein Christ made this request. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10:37-39). In Verse 33 of this same chapter Jesus declares that "... whosoever shall deny me before men, him will I also deny before my Father which is in heaven." In other words, Jesus here challenges His followers, admonishing them to treat Him here in this sinful world and among these sinful people as they would like for Him to regard and represent them when they shall be brought into the presence of God and the holy angels. That is fair, is it not? We usually think well of friends that treat us like they would be treated of us. When people of like mind meet here in this life and discover that each will thus treat the other, a life-long friendship is generally formed. So if Jesus is willing to thus meet and treat us, why not drive a social bargain with Him and become friends. Economically speaking, we need Him here and shall, without doubt, need Him when both He and we shall stand in the presence of God. If we agree to this, we have something further to consider. "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6). Christ came down all the way from heaven's glory to bear a Cross for us and upon it die in our place and stead. What does such a sacrifice upon His part call upon me for? If a person is willing to join Him as partner, friend and companion in fair play and to render Him a just return in obedience and good will, He expresses willingness to such friendship. Remember that none of us could, by dying as He did, win or gain one single merit for it, for death was upon us; it was judgment past due. We were all doomed and due

eternal punishment but God's love gave Jesus to take our place. (See John 3:16; Matthew 20:28; and Mark 10:45). "For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6). We can't die on a cross to save Him for He has never been lost, but we may act as His representatives as we lay our lives down for them that are lost, going forth to evangelize those others for whom He died as He has died for us. "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). Oh! how the flesh loves the world and if it isn't crucified will cling unto it until the very last. But oh, how Christ hates it even to the degree that it hated Him as expressed in what it did in His crucifixion. The serpent's seed, the world, is doing all it is able now to make a good job of bruising His heel for one day, sometime not too far in the future, He will completely crush the seed of the serpent's head. While here in this, the time of the serpent's bruising of the heel of the woman's seed (Christ), you and I who are Christians may be co-workers together with Christ, rescuing precious souls from Satan's (the god of this world's) death grip; and in the name and power of Christ we may be setting them free. It's not easy nor pleasant work from the old man's perspective or from the point of view of the flesh. It subjects one to the kind of dangers to which Christ was subjected all His natural life, and it may bring to him crucifixion in the end as it brought literal crucifixion to Peter who followed Him and spoke boldly in His behalf or what was experienced in Paul's case, who was beheaded. For the same dedication unto Him, it may cause the world to behead you, but you are not to let such threats move you; but like Christ did, when threatened for your sake, you should be in the daily process of laying your life down for Christ's lost sheep, the souls for whom He died.

"If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and

come after me, cannot be my disciple" (Luke 14:26, 27). This is not to be regarded as hate in the ordinary sense of our present day usage, but rather we should let them, their claims upon us and their needs, however pressing they may seem, come second and not first in our consideration for them. In other words, those who have, what might be regarded from the natural point of view as, prior claim as that which must be given our first consideration must now be placed on the waiting list in our considerations, or they must be delegated to others because our first and primary responsibility, now that we are Christ's, is to seek first the kingdom of God and his righteousness after this, or in this, whichever the case may be, things that we need in the natural realm shall be added unto us.

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). In this verse I should like that we consider deny himself. That's exactly who you and I fight against, for we are inclined to think more of self than we are of anyone else. We are more likely to favor self except when this and other similar Scriptures are put into practice that is Christian living. Then we in this way crucify self. (See Romans 6:6; Galatians 2:20). But oh, how easy it is to glibly and meaninglessly quote such Scriptures as one gloats over being an average Christian, or even one who can from a moral point of view place his life beside the best in the church; but when one actually makes honest application of these verses to his every day life, it's entirely a different thing. Such will, instead of making him feel that the world is a pretty good place in which to live, make him homesick for heaven and give him a longing, controlling desire to please Jesus in everything regardless of the consequence. Such a commitment might bring to one the immediate death of a martyr as was true in the case of Stephen, but more likely it will bring the kind of a drawn out life of testings as was experienced by Paul. as is expressed in 2 Corinthians 11:23-33 where he describes what he went through as he zealously proclaimed the gospel to the heathen as the only means of salvation. Finally the Cross of Christ that a Christian is called upon to bear amounts to the hardships that come to him while here in this world as a true, loyal representative of Christ, acting as Christ's ambassador and making no compromises with the world or worldliness. (See 1 John 2:15-17.)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### WORDS OF AUTHORITY

"... Never man spake like this man" (John 7:46).

We learn from this chapter that Jesus attended the Feast of Tabernacles, taught the people the way of salvation, and proclaimed on the last day of the feast, "... If any man thirst, let him come unto me, and drink" (Verse 37). Many who heard Him were so impressed with His teachings that they said, "... Of a truth this is the Prophet" (Verse 40). The chief priests and Pharisees were so chagrined at the Saviour's popularity that they sent officers to apprehend Him, that His teachings might be arrested. The officers went and approached Him, but the majesty of His appearance and the grandeur of His instructions rendered them powerless to seize Him. So they returned, the object of their errand unaccomplished, and when asked, "... Why have ye not brought him? The officers answered, Never man spake like this man" (Verses 45 and 46).

This then brings us to the consideration of the authoritative manner of His teaching. Others had indulged in doubtful speculations, and they had expressed themselves with hesitation, as they were satisfied with their own utterances. They felt that their teachings needed to be invested with an authority which philosophy could not give. Their teachings required a superhuman endorsement to give them the binding force needed to make them authoritative.

Moses and the prophets had said, "Thus saith the Lord." This was the preface to their communications. They never spoke in their own names. Their messages were not from themselves, but from the God of Israel. But when Jesus came, He said, "Verily I say unto you." In the Sermon on the Mount, He said, "Ye have heard that it was said by them of old time, But I say unto you." (See Matthew 5:27, 28 and a number of other verses.) And at the close of the sermon, "... the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (Matthew 7:28, 29). The authority of the apostles, and the Church to this day, to engage in their work, was derived from Him; for He said, "... all power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:18-20). So we see that never man spake like Him in the authoritative manner of His teaching.

And this brings us to consider the adaptation of His teachings to all people. Many are partial to the favored few, and look down with disdain on the overwhelming majority. The common people heard Jesus gladly. His teachings were suited to them. His parables, suggested by objects with which they were familiar, were easy to be understood. The most unlearned could

understand them. They were simple, yet sublime. In Matthew 11:5 we read, "... the poor have the gospel preached to them." To this Jesus referred as the crowning proof of His Messiahship, and as a demonstration of His divine mission. It was so unlike anything the world had ever seen as to prove that it was not of the world; but that the author of such an arrangement was divine. Therefore, we can say, "Never man adapted his teachings to all the people like this Man."

*"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man" (John 5:26, 27).*

(Next week we will think more on the greatness of this text.)

## Woman's Auxiliary Department

MRS. ALICE E. LUPTON  
Editor

(NOTE: Please send all news items direct to 108 Pollock Street  
The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

Plymouth, N. C.—The Woman's Auxiliary of Mt. Olive Church held its monthly meeting on October 25 at 7:30 p. m. in the home of Mrs. Levin Ange. The meeting opened with group singing, followed with Scripture reading and prayer by David Ange. The president gave a message on missions.

There were thirteen members present, eight visitors, and one new member. Those taking part on the program were Mrs. Levin Ange, Frances Ange, Mrs. John Walters, Pauline Wynn, Margart Ange and Vivian Ayers.

The group planned to have prayer services the week before Thanksgiving. The report for the evening was as follows: 35 sick visits, 9 cards, 28 trays, 8 family altars, and 4 daily Bible readers. The group was dismissed with prayer by Mrs. Joe Rhodes. Afterwards everyone present enjoyed a social period with refreshments being served by the hostess, Mrs. Ange.

Selma, N. C.—The Woman's Auxiliary of Selma Original Free Will Baptist Church held its monthly meeting on Monday night, October 13, at the home of Mrs. Woodrow Mitchell with Mrs. Allene Radford as co-hostess. The meeting was called to order by the vice-president, Mrs. Kenneth Brown, who welcomed the eleven members, two visitors and one new member to the meeting. Following the opening song, Mrs. W. C. Sasser read the Scripture. Mrs. Kenneth Brown then led the group in prayer.

During the business session, the roll was called, the minutes read, and the treasurer's

report read and approved. Reports were given from the auxiliary convention. The following were appointed to serve on the nominating committee to select the 1959 officers: Mrs. W. C. Sasser, Mrs. Leon Canady and Mrs. Elizabeth Radford. The following two motions were made and carried: (1) To send \$5 to help with school lunches for needy children; (2) to begin meetings at 7:30 p. m. instead of 8:00 p. m.

The program chairman, Mrs. Elizabeth Radford, had charge of the program. She had secured the Rev. Glen Holt, pastor of Sardis and Hephzibah Baptist Churches, to be a guest speaker. He is also one of the local high school teachers. Mr. Holt gave a very inspirational talk on Africa. He stressed the fact that Africa is very large and has such a few missionaries. Each one thoroughly enjoyed his remarks.

During the social hour, delicious refreshments were served by the hostesses.

Plymouth, N. C.—The Merkh G. T. A. of the Plymouth Church met October 14 at the home of Ann Simpson. The president, Marie Myers, presided. The Scripture lesson was taken from 1 John 2:3-12. Hilda Boyd led the group in prayer, and Gail Harrison led in the singing of choruses. Memory verse time followed with each member taking part. The report of the secretary and treasurer followed.

The following members presented a very interesting program: Marie Roscoe, Hilda Boyd, Gail Harrison, Nancy Windley and Marie Myers. The sponsor of the group, (continued on page twelve)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD



Above Mr. Riggs, director of foreign missions, and Mr. Timyan, veteran missionary of the Christian and Missionary Alliance, look on as the native sets out rice by hand.

## O Send Out Thy Light to Africa!

Raymond Riggs,

Director of Foreign Missions

(Editor's Note: The Rev. Raymond Riggs compiled the material in this feature article after having made his recent trip to Africa. Other interesting information about this great continent is given in the missions section of this issue and is entitled, "Facts and Figures on Africa.")

**T**HE present area of operation for Free Will Baptists in Africa is in French West Africa, almost seven times the size

of Texas, French West Africa is inhabited by nearly 19 million people. Nine million are Moslems, one million Christians (including Roman Catholics) and the rest are pagan animists. The negroes alone speak 120 different languages. Just outside the teeming modern city of Abidjan, villagers still slaughter small children and toss their disemboweled bodies into the river to make sure of a good year's fishing.

French West Africa is wholly dependent on France for nearly 80% of its trade. France, seemingly has a reservoir of goodwill here.

There are eight territories in French West Africa and our assignment is in the Ivory Coast in an area known as the Bon-

doukou Circle. Our assigned area consists of approximately 30,000 square miles, and one of the French commanders told us the population would exceed 200,000. We have gone over this land with our junior missionaries, Rev. Lonnie Sparks and Rev. Dai Merkh. We were accompanied by Pasteur Gordon Timyan, veteran missionary of the Christian and Missionary Alliance.

We have talked to the government commanders and to the village chiefs. We have seen the multitudes of benighted souls waiting for someone to show them the light. We have actually heard the appeals of both government officials and village chiefs to stay with them and help their people. We have had land grants offered to us for buildings, but more than all of these we have keenly felt the power of the Holy Spirit challenging us to occupy this needy area.

I would like to take the time here to share with you the experience of only two of the many incidents in our extensive survey of Bondoukou Circle. Perhaps they will help you to more fully realize the challenge and the wonderful opportunities. First we shall go to Bouna. Bouna is located in the northern part of the circle, and is the government center for the Bouna subdivision. It is also near a very large wild game reservation. Mr. Merkh, Mr. Sparks, Mr. Timyan and I arrived here late at night. We had bounced over many miles of rough road in the Volkswagen, and when we arrived in Bouna, all was dark and still. We found lodging in the government rest house, and as soon as we had eaten some food we went to bed. After an early breakfast the next morning, cooked on a little kerosene camp stove, we went to see the French commander. He was very friendly, and invited us into his home. There we had tea, and discussed with him the needs of his subdivision. He told us there were 40,000 people in the Bouna subdivision alone. To use his words, "This is a God-forsaken place." We hastened to respond that even though he might think it was God-forsaken we were sure it was not God-forgotten. He pointed out the large centers in his subdivision, and made some recommendations to us relative to setting up a mission station with medical facilities. Our opportunities in this field are unlimited and if personnel can be secured, the government will subsidize in the erection and maintenance of the hospital.

We also visited the village chief in Bouna, and he was very friendly and insisted that we stay and work among his people. Even though in many villages and centers the Catholic Church is quite strong, here in Bouna they have made no headway whatever. The Catholic priest visits about every six months, but an African man told



is that he had no clientele, so he seldom returns.

From Bouna we drove across country through jungle road and thick forest to a crossroad center known as Doropo. It so happened that it was market day, and there were hundreds and hundreds of people consisting of at least four different tribes, gathered in the market place. As soon as we drove the Volkswagen on to the grounds literally hundreds of people gathered around. It presented a wonderful opportunity to preach the gospel, but none of us were able to speak their language. Many of the people understood French, but none in our party could speak in the local vernacular, so we wondered just how we could reach this large crowd with a gospel message. Well, the Lord always provides; so very soon, Brother Merkh came up with the chief of the Lobi tribe who had been a soldier and understood French, yet could speak Lobi fluently. He agreed to interpret for Brother Timyan. So, Brother Timyan began preaching in French and this young African chief began to interpret so that all in the huge crowd could understand. The interpreter seemed to catch the spirit of the message and he even put the same emphasis and expression as Brother Timyan. It was a real thrill to observe this service and to study the faces in the large audience as the most of these people were hearing a gospel message for the very first time.

As soon as Brother Timyan ended his sermon the chief of the local village (Doropo) came to us and insisted that we stay. He offered to give us land for a mission station and promised full co-operation if we would only send a resident missionary to live among and teach his people. He told us that several years ago the Catholics had promised to send them a missionary, but as yet he had not arrived. We went with this chief and his secretary to a lovely spot just outside the village, and the chief pointed out the land which would be given us. The land is waiting—and so are the people! Forty thousand of them in the Bouna subdivision alone.

The second incident I wish to share with you occurred when Lonnie Sparks and I made a first-time trip into an area of the circle that had not been visited before. The area lies north and west of Bondoukou and stretches about 75 miles north and approximately 100 west. The only road we had to follow was a very dim trail—used mainly during the dry season and already the rains had begun to fall. We made the trip in the Volkswagen, and was very glad to take an African Christian along with us, who is a member of our church in Goumère. Several times we had to guide the driver of the car to make sure he kept the wheels

on the logs which were thrown lengthwise across the streams for bridges.

After passing through several villages we suddenly came to a large clearing and, almost as far as we could see, there were African huts. It was the largest village I saw while in Africa. The trail led us around the outer edge of the village, thus giving an opportunity to see the size of the community. Finally we came to a stop, and very soon we were surrounded by dozens of nude African children who looked us over very carefully. We asked one of the larger boys to take us to see the chief. He immediately led us through the village, passing hut after hut and as we went, we observed the many strange ways of life among these people.

Finally, we arrived at a place near the center of the village, where an elevated platform had been built of mud, over which was a thatched roof. They invited us to sit in the skin bottom chairs and off went a runner to bring the chief. As soon as the chief arrived and took his place in the center, he motioned for one of the boys to beat the drum.

The little boy seemed delighted, as he beat the well-worn drum (an animal skin stretched over a hollow log). Very soon there were approximately three hundred eager black faces gathered around us anxiously waiting to hear what the white man might have to say. After the formal greetings with the chief were over Brother Lonnie Sparks began to preach. Our African Christian interpreted for Lonnie, thus the people understood clearly. Once again the simple gospel message was given to a people for the very first time. It was a thrill to watch their faces as the truths of God's Word were driven into their hearts. After the message the chief told us that no one had ever told them this message before. He said, "The elders of the village are out in the fields at work. Will you please stay and let me send for them that they may hear also. I'm sure they will want you to stay and teach us more." Of course we could not stay then, but had to move on. On that day alone we passed through twenty-six villages who are waiting for someone to bring them the light.

When we realize that we are the only Protestant voice in this whole section, populated with over 200,000 people then we begin to feel our responsibility. Also, when we consider that we are a new mission, and coming in with inexperienced missionaries, then again we realize just how much we must depend upon the Lord. We must trust Him to direct us each step of the way. This will not be an easy task. *Our people must pray more! We certainly must give more!*

Already two land grants have been given

upon which to build stations, and soon an application will be made for the third site. Each station, when complete, will consist of two residences for missionaries, a dispensary building, classroom, quarters for African help and necessary outbuildings. The first station will begin at Goumère, and the next one will be built at Koun. Actually, if the Lord provides the funds these stations could be built somewhat simultaneous. Mr. and Mrs. Sparks will occupy the first residence at Goumère, and the Merkh family will reside in the first house at Koun. These two stations will be about 42 miles apart and each will be responsible for approximately forty or fifty thousand people.

We also propose to build at least one station in the northern part of the circle, in the Bouna subdivision where there are forty thousand people, but not even one Protestant church. A large plot of land was offered to us at the large center of Doropo in the heart of Lobi country. Then too, we would definitely need a station in the western part of the circle to minister to the large tribe of Kulangos.

On one of these stations we would need to build a hospital to serve as medical center with a dispensary and a nurse on each of the others. Just where to place this hospital is a matter of definite prayer. We would also need the personnel for the same. We also believe that just as soon as possible we should provide at least a primary school in connection with each station and also Bible schools for the training of African Christians.

Even though the field is ours, and we have outlined our strategy, it remains to be seen just how much we will accomplish in taking the gospel light to Africa. We are not left, however, without a guide to follow. The first missionary in this age of grace was the Lord Jesus Christ. He is not only the first missionary, but He is the example for all Christian missionaries. May God challenge Free Will Baptists by giving them a vision of the needs and open doors of opportunity in Africa.

## FACTS AND FIGURES ON AFRICA

Raymond Riggs

Our Ninth Annual Missionary Conference was held this year at the Bible College. Actually, this was somewhat of an anniversary. Many changes have been made in the last nine years. Nine years ago the Free Will Baptist denomination had only five missionaries working on two different fields. At that time our annual income for foreign missions was \$43,742.22. Actually (continued on page twelve)



## Facts and Figures on Africa

(continued from page eleven)

there were times when even these two fields had to wait for their monthly allocations.

Today, we are thankful and humbly grateful to God for the average progress which we are making. I say average progress, because I am confident that you will agree with me that if all of us would even do one half as much as we could, we certainly would be doing more. We now have missionaries in eight different countries, with an open door and a golden opportunity to enter the ninth country (Ghana, West Africa). Our personnel in these countries under our foreign mission board including missionaries' children are as follows: Cuba—American missionaries 7, national pastors and workers 89, Brazil—American missionaries 5, national workers 7, India—American missionaries 9, national workers 11, Japan—American missionaries 13, national workers 3, Spain—national workers 4, Holland—national workers 8, Africa—American missionaries 7, national workers 1. Making a grand total of 41 American missionaries and 122 national workers.

I have purposely saved Africa for the last. You expect me to say something about Africa, but actually each one of our foreign fields is dear to my heart. In Africa today there are seven Free Will Baptist missionaries under our board and many others are looking in that direction. We already have a fine, born again, young African man in Bible school. I visited David in the school in Bouake in the Ivory Coast, and the director, Mr. Arnold, told me that he was the leading student in the school. Thus, we can now say that we are officially stationed in Africa.

Let us look at Africa as a whole. Next to Asia it is the largest continent in the world, covering one fifth of the earth's surface.

Its material resources are fabulous. Uranium, rubber, cobalt, manganese, industrial diamonds, chromium, lead, zinc, iron ore and bauxite, and the surface of Africa's mineral wealth has barely been scratched. Geological teams have been working in French Equatorial Africa and extensive surveys are underway in Belgium Congo and British Africa.

We might point out here that according to the 1958 Encyclopedia Britannica Year Book, the population of Africa is 230,440,000, consisting of more than 800 tribes and 44 different nations or political divisions. We also should bear in mind that the countries of Africa are divided into three major

divisions. There are the non-self-governing countries which still cover the larger area. Then there is the ever-increasing territory controlled by independent, self-governing African nations; and finally, there are the trust territories committed to the trusteeship of certain nations under the supervision of the United Nations. No doubt it can be stated without reasonable fear of contradiction that there is scarcely an area that is not self-governing at this time, but which is restless for independent status. This does not seem true however of the Ivory Coast section in French West Africa (at least for the moment).

It seemed providential that the Merks and I arrived in Abidjan on the same day as General DeGaule. Mr. Merkh was able to attend the mass meeting, and to hear the general speak. He made it very clear that the people were free to choose independence if they wished, but he also stated clearly that if they chose independence it would mean a clean break from France, and they would assume their full responsibility. He indicated there were outside powers ready to pounce upon them, and even though he did not mention names, it was obvious he was referring to Communism. The overwhelming sentiment shown at this meeting was that the Ivory Coast would stay with the French.

Of course some of the countries are far more advanced than others, and changes will likely take place before too long in British East Africa, Nigeria, Central African Federation, and perhaps in some French territories.

When such changes take place, (with new independent nations being created as the domination of foreign powers is withdrawn or repudiated, while still only one tenth of the population can read and write) what will transpire as this percentage of literacy is materially increased?

Like a blind man beginning to see, so African millions are entering into a new world as they learn to read and write. More than twenty million Africans today can read and write. Thirty-three African languages now have the Bible in the vernacular; parts of the Bible are found in more than 200 of these languages.

Be such a man, and live such a life, that if every man were such as you, and every life a life like yours, this earth would be God's Paradise.—*Phillips Brooks*

I have a cure for boredom that never will fail. It is made up of ten rules. Go out among the people and perform one kind act, ten times.—*Carrie Chapman Catt*

## Woman's Auxiliary

(continued from page nine)

Mrs. W. C. Myers, gave a quiz on "Bible Animals." Hope Hobbs accepted Christ as her personal Saviour. There were seventeen members present at this meeting.

Plymouth, N. C.—The Y. P. A. of the Plymouth Church met on October 13 at the home of Wayne West. A very impressive devotional period was conducted by Linda Simpson, Wayne West and Marian Phelps. The minutes were read and approved. The business period followed. Plans were made to visit the Children's Home and to take gifts to the children. The group also made plans for Friday night during the pre-Thanksgiving week of prayer.

The program was presented with each one taking part. Chorus singing followed. The group was dismissed with a chain of prayer. Each member participated with the primary request being that God will always be given first place in each heart and life.

## Georgia State Woman's Auxiliary Convention

The program of the 22nd Session of the Georgia State Woman's Auxiliary Convention, to be held November 11, 1958, at Camp Mt. Bethel, Ashburn, Georgia, is as follows:

Theme: "Declaring His Glory" (Psalm 96:3).

### Morning Session

9:30—Registration

10:00—Praising Him in Song,

Mrs. J. B. Rice, Moultrie

—Devotional, Mrs. Joan Marlowe, Columbus

—Business

Organization Period

Recognition of Ministers and Visitors

Reports of Officers

—Special Music, Arranged by Mrs. Rice

—Offering

—Message, Miss Laura Bell Barnard

Missionary to India

—Benediction

### Afternoon Session

1:15—Congregational Singing, Led by Mrs. Rice

—Our Youth Declare His Glory Through Missions

—Special Music, Arranged by Mrs. Rice

—Presentation of Awards

—Business Session

—Installation of Officers, Mrs. S. T. Dunning, Jakin

—Adjourn



# NOTES — AND — QUOTES

By J. C. Griffin



## SALVATION

When we speak of salvation we mean that salvation provided by our loving the heavenly Father; not a work brought about by man's interpretation of the Scriptures. There is in the field of theology a belief that you are not saved, unless you have the same experience that I have. The late Bob Self said once that there are people who think that you must bow on the same knee that they bow on, or your religion is not real. Then there are those who believe that if you do not follow their belief you are bound for hell.

## CHURCHANITY

There are people who have more church-anity than they do Christianity. I do not mean to judge when I say this, but that is the evidence as I gather it from what I hear and see.

I heard a preacher, who was delivering a message over the air, condemn all denominations, saying that they were all man made. He said and I quote: "My church is the only church that has the right name, for it was named by Jesus." Of course he was speaking of his denomination, saying that it was the only one that was pure. He finally said, "Get out of your man-made church and come to our church—it is the pure church." Then he said, "My church is the Kingdom of heaven church."

Immediately I thought of the parables of Christ when He compared the Kingdom of heaven to a net that was let down and caught fishes both good and bad. Thus I saw some bad fish in the Kingdom of heaven. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away" (Matthew 13:47, 48).

I am telling you that this man was speaking of his denomination, and was saying that it was the only church with a Bible name. But he compared it to the Kingdom of heaven. Even from a denominational standpoint, there are *bad fish* in all denominations.

There is the *cat fish* with his sharp horns, and if you are not careful, when you try to handle him, he will horn you and my how it hurts! Then there is the *toad fish*.

When you touch him, he swells up and gets almost like a ball; but just let him alone and he will shrink up and become flimsy. He is not fit to eat. Then there is a fish with a large mouth that lives off little fish; he swallows up all the little fish as he comes into contact with them. There is the *pin fish*; he spoils pretty soon after he comes out of the water. I have seen this type of fish (men) come up out of the water on Sunday and in a few days he was spoiled. All his religion was gone. So in all denominations there are some bad fish.

Now we are not to do the *sorting*; the Lord Jesus will superintend the sorting by sending His angels to sort out the bad fish. At least here is what Jesus said, "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth" (Matthew 13:49, 50). The words of Jesus as spoken here need no interpretation, for Jesus said in another place, "I came not to judge the world, but that the world might be saved." But there is another fish that I have not mentioned; he is called the *stinger*. He is a dangerous fish. He is not fit for anything but to sting, and he will sting, sometimes almost causing death when he strikes a man. So we have these bad fish that are not fit for the service of God in the visible church. But the good fish are those who have been born again and made to be heirs of God and joint heirs with Christ.

So when we compare our denomination to the Kingdom of heaven we are telling the truth, because there are many bad fish in all churches.

## SATAN, THE OLD DECEIVER

It has been the devil's business to deceive man from the earliest of the creation. This wicked deceiving being touched off his work when he appeared to Eve in the Garden of Eden. It was the woman that was deceived. "And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2:14). As I look at this Scripture, I see that Adam was not deceived, but he just wilfully disobeyed God to go along with his wife. That same spirit is here among men today. Men will go along with their wives in things that they know are wrong just for satisfaction. Also, women will go along with their husbands, even against their will to please that sinful, disobeying, unbelieving husband. I know that to be true. The wife often wants to go to church when the unbelieving husband says, "Let's go sight-seeing, or let's go fishing." Or perhaps in the evening the wife wants to go to church but that husband says, "Let's go to the movies." And to keep peace, she yields to the old deceiver, Satan.

## WARNED AGAINST DECEPTION

Paul says, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). Let me illustrate: Here is a man who gets drunk, wrecks his car, and breaks a limb. His leg is broken and so crushed that the man has to bear its condition or go without a leg. God will never put another leg on his body. He must go through life a cripple. That man can repent and ask God's forgiveness, and God will save his soul, but God will not give him another leg. Millions of men and women are reaping what they have been sowing. I knew a fine lady who was well educated and had specialized in nursing. At that time she was superintendent of a hospital, and well thought of by doctors, nurses and patients. But one day she took a beer, and that started her off. The last time I saw that woman she was crossing the street in the city where she lived. She was staggering, and she was untidy. She had lost her physical strength, and seemingly everything that she had one time possessed. She was looked down upon by man; she could not make a living. The devil had deceived her. She and her husband were separated. The doctors could not use her; she was not fit for any useful vocation.

Millions who at one time were useful citizens, good fathers, good mothers, etc. have been deceived and have fallen by the wayside. I saw a few years ago where 5,000 college graduates went down under the power of sin in one year in Chicago. There are millions of chronic alcoholics in the United States who have been deceived and have filled an early grave, all because they were told by the devil: "Be sociable, you can quit when you're ready." That is one of Satan's lies; and often he uses some man to deceive or to lie for him. "There is a way which seemeth right unto man, but the end thereof are the ways of death" (Proverbs 14:12).

## ONE CONSOLATION

When we think of the old deceiver, Satan, there is one thing concerning him that I am pleased with. I am happy to find that God has told us what will become of him. God says, "And the devil that deceived them (the people) was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Revelation 20:10).

## THOSE WHO ACCEPT SATAN'S LIES

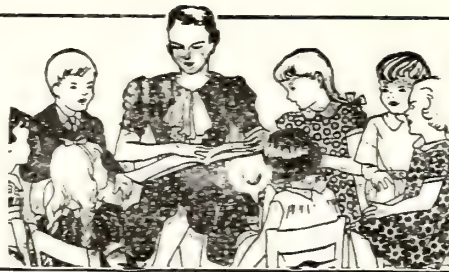
What about those who accept Satan's lies? Here is what God says, "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every" (continued on page fourteen)



# STORIES

FOR OUR

## BOYS and GIRLS



### A True Friend

Rhoda Howell

**F**OR stealing the apple from my desk, Jack, you will spend the next two weeks in the study hall at your desk during the noon hour," Miss Sherman spoke angrily.

Without a word, Jack turned away from her steady gaze and started toward his desk.

"Just a minute," Miss Sherman continued emphatically, "have you anything to say for yourself?"

Jack stopped, turned back and looked directly into her eyes. He only shook his head.

"There must have been a reason, Jack," Miss Sherman was puzzled.

But Jack stood quietly, never uttering a word. Finally, in desperation, after several other attempts to get Jack to speak, she ordered him to take his seat.

Jack quickly walked to his seat, sat down, and started to study.

"Why didn't you tell her what happened?" John whispered over Jack's shoulder from the seat in back of him.

"Do you know?" Jack questioned in reply.

"No," John quickly answered, "but I do know you well enough to know that you would not steal even though the core was found on your desk."

"Thanks," Jack was glad someone trusted him, but he wondered what the others in the class would think. "Just keep on thinking that, John."

When the noon hour came, Jack remained at his desk while the others filed out.

"You may go eat your dinner," Miss Sherman told him.

"Please, I cannot eat lunch today," Jack replied.

As Miss Sherman marched with the children to the lunchroom, she was puzzled. What had happened? This was not like Jack at all. The answer to this problem surely had not been revealed yet. It was hard to believe that Jack would steal the apple from her desk, but yet a core had been found on his desk and he never denied the accusation. It was only an apple, true, but stealing was stealing, whether it was an apple or gold and God's command is, "Thou shalt not steal."

Meanwhile Jack was working on his lessons for the afternoon. He had just finished

when he felt a tug on his sleeve. Glancing quickly to his right, he saw Benny holding out a sandwich and an orange.

"I want you to have part of my lunch," he said.

"You eat it," Jack smiled at him. "You need it much more than I do."

"Please, Jack, take it quick," Benny was speaking quite emphatically.

"Will you eat supper with me if I do?" Jack questioned.

Benny hardly dared to answer, but realizing that Jack would not eat unless he promised, he nodded his head.

Jack hurriedly ate the orange so Benny could carry the peelings outside before the bell rang. The sandwich, too, soon disappeared and Jack resumed his studying.

For several days, Jack stayed in his seat during the whole noon hour. Several of the pupils began pointing their fingers at him as they walked past him. It hurt deep inside to see them turning against him, but Jack only smiled.

The morning of the fifth day, as the pupils marched in, Miss Sherman was surprised to see Benny march past his desk and on to the front of the room. He stopped in front of her desk, and looking into her eyes, he asked.

"May I say a few words?"

His blue lips were trembling. Miss Sherman put her arm across his shoulder and nodded in approval.

"Jack never took the apple. I did," he said, glancing at Jack, who was vigorously shaking his head.

Stunned, Miss Sherman could only stare.

"I had nothing to eat the day before," Benny continued, "so I took the apple and forgot I had put the core on Jack's desk. Jack did not want me to tell, but I have to confess. Last night, Jesus came into my heart. Now I understand why Jack is so kind. He has Jesus in his heart, too. He has been giving me his lunch money so I can eat. Mother is sick and I have not found enough work to feed both of us." Tears flowed down his face as Benny finished his story. There was not a dry eye in the room.

Miss Sherman, her eyes flowing with tears, spoke, "I understand now, Benny,

and all charges against you and Jack will be dropped. Maybe I can help you."

"There's no need of that," John's voice rang clearly from in back the room. "My dad wants another errand boy at the store and he asked me if I knew a good one. Benny will be just the right one and know Dad will hire him."

"Thank you, John," Miss Sherman's voice rang with happiness.

In a moment, Benny spoke again. "No, I know Christ has the answer to every problem, just as Jack said He did. I want all of you to pray for me that I'll be more like Jesus."—*Gospel Herald*.

### Notes and Quotes

continued from page thirteen

man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:13-15). This is God's Word, and it may be that some do not believe it. The people in Noah's day did not believe what Noah preached, but their unbelief did not prevent the flood from coming. Neither does the belief of infidels prevent God's Word from being executed against those who will not believe in the Lord Jesus.

Happiness is a sunbeam which may pass through a thousand bosoms without lighting a particle of its original ray; nay, when it strikes on a kindred heart, like the converging light on a mirror, it reflects itself with redoubled brightness. It is not perfected till it is shared.—*Jane Porter*

The self-satisfied can be of no service to God.

### THE MAIL BOX

#### ENJOYS PAPER

"Please find enclosed two dollars for my renewal to our wonderful paper, *The Free Will Baptist*. You need not worry about my subscription. If life lasts, I may be a few days late at times but will get the money in for my paper just as soon as possible. . . . I enjoy our paper very much. May the Lord bless you and all your staff in my prayer."—*Sarah I. Murphy*.

#### A SUBSCRIBER FOR 60 YEARS

"No, I have not forgotten to send the money for my subscription. . . . I have gotten so I can't see to read the paper like I did in the past; so I give it to some of the other old ladies that do not subscribe to it. I have been taking the paper for 60 years. . . ."—*Mrs. Ida Rigsbee*.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Christian Concern for Health

(Lesson for November 16)

Lesson: Matthew 8:5-17.

Golden Text: Matthew 9:35.

### I. INTRODUCTION

The problems related to good health are many; especially is this true with the Christian. During the past decade many discoveries have been made in the field of medicine which have brought great health improvements to our nation. For this we are thankful. Yet, there are many diseases for which our doctors and scientists have not found a cure. One of these is the most dreaded disease—cancer. It is the hope of all the world that before many years a cure will be found. In spite of all the sickness, however, we should be most thankful that God has blessed man with the knowledge to seek and find such cures.

We know that Christ is the great Physician and has the power to cure all sickness and illness; yet, there are many afflicted Christians who have not been made well through Him. This we must understand, that God may be glorified through one's afflictions. One of the most amazing illustrations is the story of Helen Keller and her untiring contributions to humankind in spite of her great handicaps. Then there is the heart-moving example of Fanny Crosby who gave to the Christian world some of the greatest hymns ever sung. It is hoped that in this lesson each of us will become more concerned about the ministry of healing as we study the concern of our Saviour over the burdened and sin-sick world into which He came.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. The Lord has put Himself within the reach of any Gentiles who desire His help (Matthew 8:5).
2. The Lord Jesus is willing to help others in answer to our intercession for them (Vv. 6, 7).
3. Our faith should be willing to accept the Word of the Lord without any visible evidence to support it (Vv. 8, 9).
4. It will be a great privilege to sit down with Abraham, Isaac, and Jacob, but a

still greater privilege to sit down with the Lord Himself (Vs. 11).

5. The outer darkness must mean the place farthest away from the light, that is, farthest away from God (Vs. 12).

6. When we have prayed and believed, we can expect the Lord to do what we have asked of Him (Vs. 13).

7. The Lord Jesus will bring a blessing into every house He is permitted to enter.

8. The Lord Jesus is able to convert a suffering sinner into a serving saint with a single touch (Vs. 15).

9. The Word of Christ is sufficient to overcome the power of the evil one, but it takes His blood to cleanse from sin (Vv. 15, 16).

10. The miraculous ministry of the Lord Jesus manifested Him as the Messiah of Israel (Vs. 17). —*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. A poor little boy was found standing in the street, evidently intelligent but sick. A kindhearted man went to ask him what he was doing there, "I am waiting for God to come." "What do you mean?" said the gentleman, touched by the pathetic tone of the answer of the boy. "God sent for Father and Mother and little brother," said he, "and took them away to His Home in the sky; and Mother told me, when she was sick, that God would take care of me. I have no home, and so I came here, and have been looking so long up in the sky for God to come and take care of me, as Mother said He would. He will come, won't He?" "Yes, my lad," said the man, overcome with emotion. "He has sent me to take care of you." You should have seen his eyes flash and the smile of triumph break over his face, as he said, "Mother never told me a lie, sir; but you have been so long on the way!"—*Selected*.

2. The body shared in Jesus' healing ministry, but it was not given the pre-eminence that many ascribe to Him. Jesus was fully aware that healing the body did not produce a grateful and redeemed soul, as was exemplified by the nine lepers who did not show gratitude for their healing (Luke 17:11-19). Also, out of the tens of thousands that were healed among the Jews, a relatively small following showed up at Pentecost, for they had fallen into the class of those who followed for the fishes and loaves. Even those whom Jesus raised

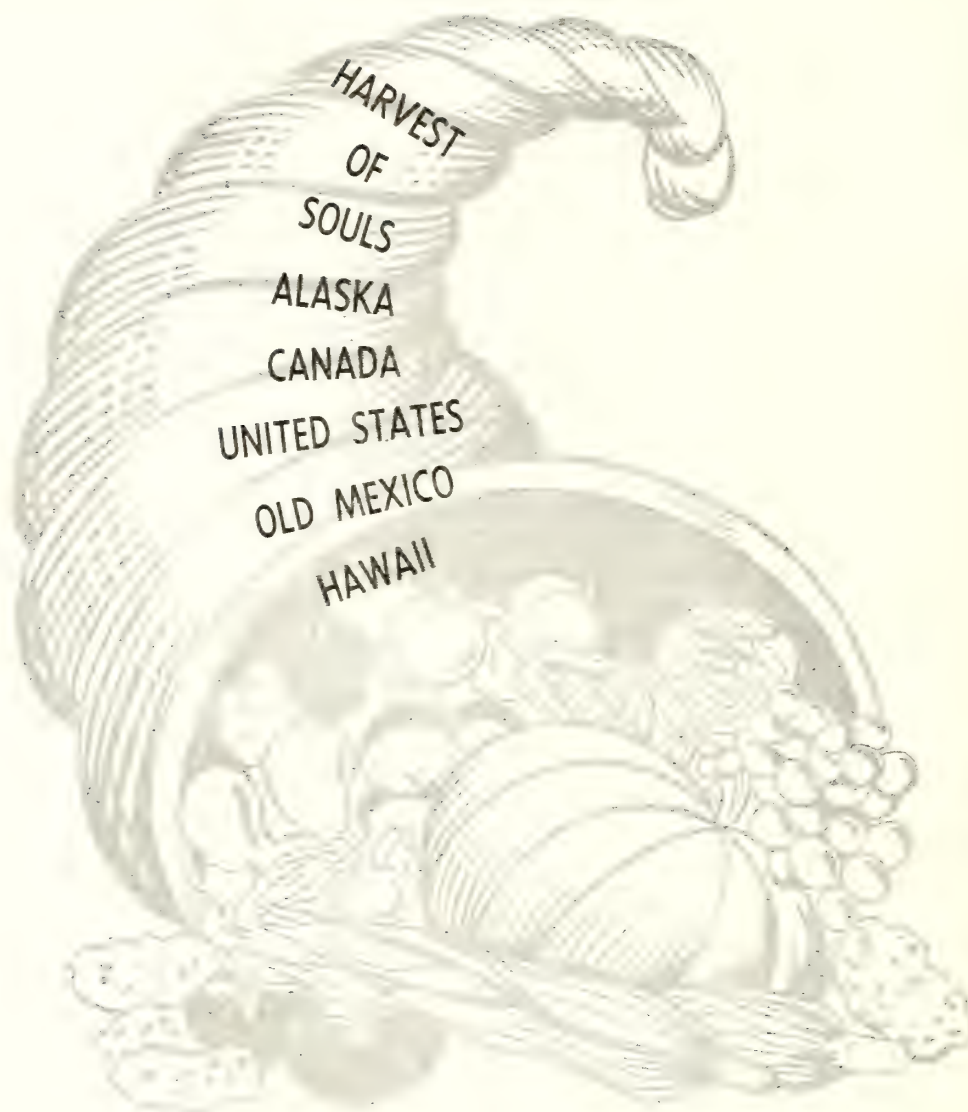
from the dead, died again, for they were raised in their same mortal bodies. He is the firstfruits of the resurrection and after Him His own are raised at His coming (1 Corinthians 15:20-23). And although the redemption of the body is provided for in the sacrifice and resurrection of Christ, the body must wait for its adoption into eternal glory at the resurrection of the saints (Romans 8:23). Therefore, a perfectly healthy body in this life will be eternally damned if it possesses an unsaved soul, but when the redeemed one's eyes of the most maimed body sees the Lord Jesus in the resurrection, that body will be made like His own glorified body (John 3:2). — *The Bible Teacher* (F.W.B.).

3. A raw countryman having brought his gun to the gunsmith for repairs, the latter is reported to have examined it, and, finding it to be almost too far gone for repairing, said, "Your gun is in a very worn-out, ruinous, good-for-nothing condition; what sort of repairing do you want for it?" "Well," said the countryman, "I don't see as I can do with anything short of a new stock, lock, and barrel; that ought to set it up again." "Why," said the smith, "you had better have a new gun altogether." "Ah!" was the reply, "I never thought of that; and it strikes me that's just what I do want. A new stock, lock, and barrel; why, that's about equal to a new gun altogether, and that's what I'll have." Just the sort of repairing that man's nature requires. The old nature cast aside as a complete wreck and good for nothing, and a new one imparted.—C. H. Spurgeon.

4. It might be well to read Luke 17:11-19 in class. Nine of the lepers had healing of their bodies, but we cannot be sure their souls were healed. Perhaps they were afraid of the priests who were not friendly to Jesus. We have an account in John 9 of a man who got himself into a peck of trouble by giving the Saviour credit for curing him.

5. "And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him." It is utterly contrary to all experience for one, having been desperately sick with a fever, to immediately rise up when the fever breaks, and begin to take part in the regular duties of the home. Normally, we can hardly walk across the room. In fact, the doctor insists that we should not even get up the day the fever breaks, and, if we are quite confident and attempt it, we are soon glad to get back to bed again. The fact that Peter's wife's mother could immediately engage in waiting upon the table, as soon as Christ lifted her up, is an indication of the miraculousness of this cure.—*Peloubet's Select Notes*.





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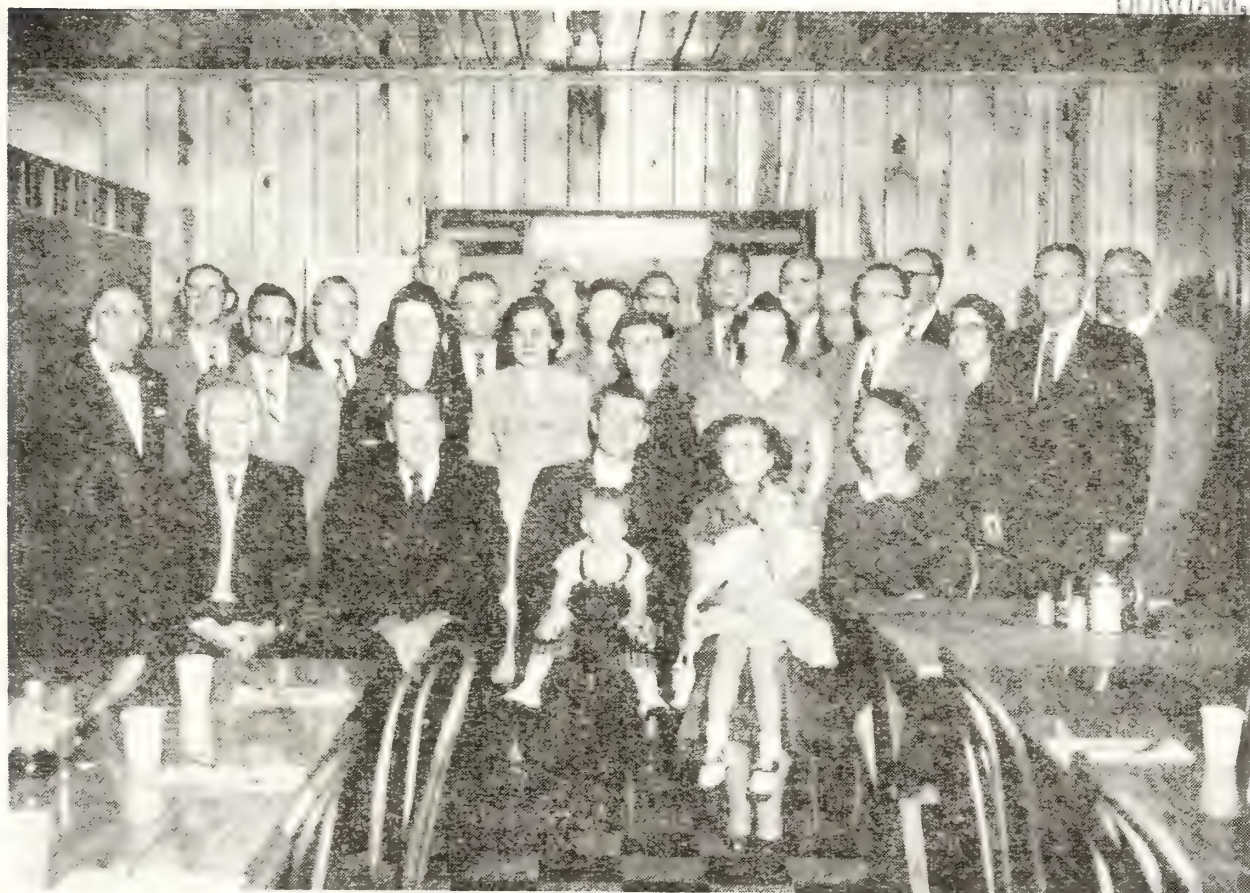
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## MISSIONARIES HONORED AT LUNCHEON

The above picture was taken at a luncheon which was held during the week of simultaneous missionary services in 18 churches of the Central Conference of North Carolina, October 19-26. This series of services was under the direction of the Rev. Raymond Riggs, director of Free Will Baptist Foreign Missions.

The speakers for these services (seated from left to right) were as follows: Mr. G. Mabile, general delegate of the Evangelical Federation of Missions and Churches; Rev T. H. Willey, missionary to Cuba; Mr. and Mrs. Carlisle Hanna, missionaries to India; Miss Laura Belle Barnard, our first missionary to India. Others present at the luncheon were ministers, ministers' wives and interested laymen of the Central Conference.



# EDITORIAL

## HOPE IN CHRIST

C. H. Overman

Hope is defined as: Desire accompanied with expectation of obtaining what is desired, or belief that it is obtainable; also, to cherish a desire with expectation. We cannot imagine what life would be without hope of any kind, for men seek after those things which give hope. When things are looking bad we look for a better day. When engaging in war we look for peace. When faced with insecurity we hope for security. When faced with danger we hope for a means of escape. How awful it would be to face all of these things without hope; for it is such hope which brings man to a better day.

Perhaps there has never been a period in man's history when he would be tempted to lose hope than in this present age of the atomic bomb and the guided missile. In the light of scientific developments and achievements, man has indeed become small and insignificant. Some have become quite pessimistic, believing that an atomic war is inevitable. Because of this lack of hope between nations and men, many have turned to God and the hope which He alone offers in this uncertain age.

Indeed, it must be an awful feeling to have no hope, for when the fire of hope dies out from man's bosom his days are limited. When Luke was recording the events relating to Paul's journey to Rome he described the awful storm which arose on the Great Sea. Their ship was tossed to and fro for several days, until finally "... when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away" (Acts 27:20). It seems that Luke was caught in this spirit of hopelessness along with the others on board. Paul, however, stood before them and related how an angel had stood by him with a promise of all hands being spared. We may be faced with many tempests today, but along with Paul we may accept the words *fear not* as our own.

### HOPE BEYOND THIS LIFE

How thankful we should be that there is hope beyond this life. This hope is made possible through the death, burial and resurrection of Christ, our Saviour. Paul sets forth this truth in 1 Corinthians 15 and proves that by Christ's resurrection we, too, shall be resurrected. He summarized his feelings in Verse 19: "If in this life only we have hope in Christ, we are of all men most miserable." This life at its best, which can only be through Christ, is not sufficient for man's desire for lasting and eternal hope. "If, in this life, we have no other hope and confidence but in Christ, (and if He still be dead, and not yet risen) we are more to be pitied than any other men; we are sadly deceived; we have denied ourselves, and been denied by others; have mortified ourselves, and been persecuted by our fellow creatures on account of our belief and hope in One who is not existing, and therefore can neither succour us here, nor reward us hereafter." —Selected. Christ gives happiness, peace and hope in this life, but if that is all we could hope for, then we would surely be most miserable.

Paul had suffered many bitter experiences in this life. He had been beaten, despised, and taken prisoner. He had felt the discomforts of a common jail. He had felt the pangs of the whip upon his back. Through it all, Christ had not forsaken him, but deep in his heart there was the assurance and hope of a better life.

Christ's presence in man's heart reveals his own hopelessness

within himself. He offers us a goal beyond ourselves and assures us of obtaining it through faith in Him. Not only do we have hope in Him in this life and the eternal which is to come, but He is our hope (1 Timothy 1:1).

At salvation man is restored to God's divine favor—the soul is reclaimed, but the body remains the same. It is still subject to decay and deterioration, but Christ gives hope of an eternal life where there will be no decay or anything to hinder man's eternal bliss. This hope compels us to ever press onward and upward, and thus with great expectation and hope, look for better things.

### THE BLESSED HOPE

The blessed hope of every sincere Christian is the return of Christ at which the dead in Christ shall be resurrected. We long for this with great expectation and anticipation. Paul began his preaching ministry just a few years after Christ's ascension, but he believed that the *blessed hope* might take place, even in his day. How much more should we, after over 1,900 years, look for and expect that great day?

The praying Christian prays, "Thy kingdom come." He longs to see this life end and the eternal one begin. To him the world offers nothing of eternal value. This truth becomes more real as he loses himself in Christ, and there is the growing desire springing forth from hope, to stand in the actual presence of the One who died for our sins—when faith becomes a reality!

"We hope in thee, O God!

The day wears on to night;  
Thick shadows lie across our world,  
In thee alone is light.

"We hope in thee, O God!

Hope fails us elsewhere;  
But since thou art in all that is,  
Peace takes the hand of care.

"We hope in thee, O God!

In whom none hope in vain;  
We cling to thee in love and trust,  
And joy succeeds to pain."

—Marianne Hearn.

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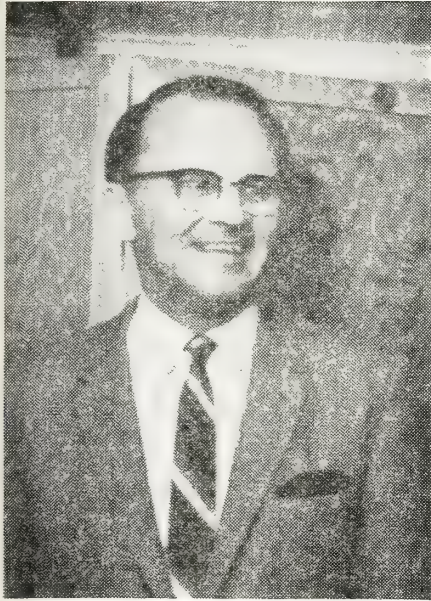
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# Speakers for Durham, North Carolina Missionary Conference



Rev. Raymond Riggs

**T**HE missionary conference at the Edgemont Free Will Baptist Church of Durham, North Carolina, begins November 12, and will continue through November 16. This conference is an annual affair. Speakers for the conference include the following:



Miss Laura Belle Barnard

The Rev. Raymond Riggs, general director of the National Free Will Baptist Board of Foreign Missions. Mr. Riggs just recently returned from the Bondoukou Circle of the Ivory Coast of French West Africa. He aided our two first missionary couples to that area, the Merks and the Cronks, in establishing the work there. His messages are tremendously challenging and inspiring.

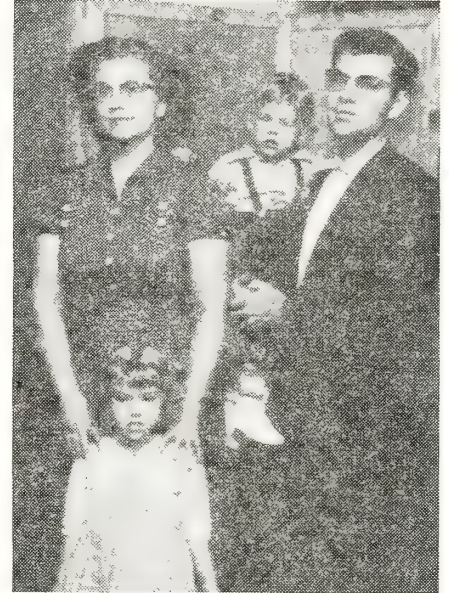
Miss Laura Belle Barnard, who was the veteran Free Will Baptist missionary to India. Miss Barnard will speak from a heart of many years experience in South India.

The Rev. and Mrs. Carlisle Hanna, home on their first furlough from North India. The messages from this couple's hearts will be a blessing. They buried their first baby in an Indian grave, but they did not give up. They kept preaching God's glorious good news.

The Rev. Steward McDougall who is with the Sudan Interior Mission and has spent over twenty years on the foreign fields. He and his wife were married in Africa and four of their five children were born on the mission field. They had to return to the states due to the illness of one of their children. They are looking forward to returning to the field. Mr. McDougall's messages will challenge all.

The Fellowship Free Will Baptist Church on Hamlin Road in Durham is sponsoring a missionary conference, running simultaneously with the above-mentioned conference and featuring some of the same speakers while they are in the vicinity.

The pastor of Edgemont Church, the



The Hannas

Rev. Ronald Creech, and the pastor of Fellowship Church, the Rev. Lonnie Graves, cordially extend an invitation to everyone to attend these conferences. They especially invite all out-of-town preachers who wish to attend and will provide free rooms for them in their homes.



Rev. Stewart McDougall



## Two American Missionary Women and Child Now Living With Savage Auca Indians

**T**WO American missionary women have entered the killer Auca Indian tribe in the eastern jungle of Ecuador where five American missionaries were slain in early 1956. They are Mrs. James Elliot, widow of one of the five martyrs, and Miss Rachel Saint, sister of Nate Saint, missionary pilot of the 1956 expedition. First reports indicate that the two women have been given a friendly reception by the savage Aucas, who for 300 years have killed every outsider who has tried to contact them. The entrance of the women missionaries into the savage Auca tribe is reported in a copyrighted article in the November issue of *Eternity* magazine.

Mrs. Elliot, author of *Through Gates of Splendor*, the official account of the lance murders of the five missionaries, and the recently issued biography of her husband, *Shadow of the Almighty*, is carrying on the work begun by her husband and his four companions. She is accompanied by her three year old daughter, Valerie. Mrs. Elliot is a missionary supported by the Plymouth Brethren. Miss Saint is a missionary serving under the Wycliffe Bible Translators of Glendale, California.

For some time Mrs. Elliot and Miss Saint have been studying the Warani language of the Aucas with three tribeswomen who fled the tribe because of repetitious killings. Dayuma, Miss Saint's linguistic informant, escaped from the tribe several years ago.

Mrs. Elliot has been aided in her studies by Mintaka and Mankuma, Auca women who fled from their tribe last November. The two women missionaries trekked into the Auca settlement on foot after the three Auca women re-visited their tribe and assured their people that the foreigners wanted to be their friends. This resulted in the tribe extending an invitation to the missionaries to live in the tribe. The Aucas are now engaged in building homes for the two missionaries.

Mrs. Elliot is equipped with a small transistor short-wave transmitter and receiver which enables her to keep in contact with the Missionary Aviation Fellowship base at Shell Mera at the edge of the jungle. Missionary Aviation Fellowship planes are dropping food to the missionaries every other day. It is believed that this is the first friendly reception of outsiders by the Aucas since 1668 when a Jesuit missionary worked in the tribe and came out unmolested some years later.

When Miss Saint was featured on the "This Is Your Life" television program more than a year ago, Dayuma was with her. Since then Dayuma has become a convert to Christianity, the first baptized Auca.

When the Aucas were questioned about their motives for the slaying of the five missionary men in 1956, they said: "We never knew that the foreigners wanted to be our friends. We thought they wanted to eat us."

home was the only denominational enterprise that we had, and being our only child, so to speak, we loved her and supported her.

(2) Our interest in the home has created within ourselves a greater love for Christ who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of heaven."

(3) God blesses children, and as He blesses those boys and girls of the home at Middlesex, He in turn will not fail to bless us who have stood behind them through the years. He says, "Whatsoever ye have done to one of the least of these, ye have done it unto Me."

These boys and girls of whom we speak are denied the privilege and honor of calling upon Father or Mother, as your children and mine have had. I am thankful that I have been able to rear two children without having to call upon the home for aid, but had my husband not lived to help me see them through those tender years of childhood, I can think of no better place to have had my children brought up than in our home at Middlesex.

Why do I say this? I can answer with the following: (1) At our home, these children are given proper Christian training. There they are taught God's Word, belief in prayer, and public worship. (2) They are taught to work and assume responsibilities.

(3) Their physical needs are discovered and cared for. (4) They are prepared to face life upon leaving the home. (5) Their educational facilities are granted by the state, and are equal to any in the state. (6) Their social needs are considered, and every means possible is exerted to meet them.

They are given proper vocational guidance; they are taught to share and how to get along with others.

Going back to the benefits of the home, let me say that our consideration of those children will enrich our own home life and enable us, as parents, to love our own children better and give them more of our time and consideration.

If we could visit the home and observe those boys and girls at work, at play, or during their study hours, we would be more considerate of our own, and many time neglected, children. These children of ours may be hungry for love and proper understanding from us as their parents. Are they deriving all the benefits from us that those boys and girls in the home, who in all probability have neither father nor mother? It is sad to say that from the many newspaper reports today many of our children fail to get the training at home that they need.

Just this week, I read in the papers that over 300,000 boys and girls under 21 years of age were arrested in this country last year. Do we hear of those shocking accounts listed among the children who have

## What Our Children's Home Means to Me

Pearl Alligood

**H**AVING been selected to bring a message on the subject of our Children's Home at Middlesex, North Carolina, and what it means to me, at first I was at a loss as how to approach this all-important subject. I could think of no way in which our home has meant much to me personally. Then out of a clear sky came this thought: "You are a part of this home; you call it our home, and being a part of it, of course, it must naturally mean much to you."

Then I hung my head in shame at the thought that personally I had seemed to think that it means little to me.

Since I was very young, or much younger than I am now, I have helped in my meager way to support the Children's Home at Middlesex. On many occasions I have been privileged to visit the home. I first visited there when there were only two buildings

on the campus. In more recent years, I have visited there on several occasions. My heart has been made to rejoice at the progress that we, as a denomination, have made; but regret that we have not done more through the years.

We have had our ups and downs, as the years have passed, but through it all we have made progress. The Children's Home has meant much to our denomination. Through the lean years when it seemed that we could hardly keep our heads above water, we always managed to respond to the calls for help that went out from the home.

Let us consider some ways in which the home has benefited us as a denomination:

(1) Our home has brought us closer together in love. It was a kindred tie that held us together when otherwise we might have been torn asunder. At one time the



been reared in the home? I never have. We find children in our Children's Home who develop into men like the Rev. Burkette Raper, who went out from the home as an orphan boy, but today is seated behind the president's desk at our college at Mount Olive, North Carolina. He holds, not only one, but several degrees in education. There are others we could mention who have gone out from the home and made successful lives.

Let us not neglect our home, but let's stand behind it. It is and has always been a credit to our denomination, and let's keep it that way. Not only is it a credit to our denomination, but what's more, it is a credit to God. God wills that we give it our full support: and what God wills, we cannot do otherwise. We must say, "Thy will be done."

These children in our home are our chil-

dren. Therefore we must and are duty bound to care for them. How can this be done?

(1) We must at all times keep them at the throne of grace. Their spiritual lives must be increased daily.

(2) We must see that their physical needs are met at all times. We must do this with commodities, gifts, etc.

(3) Their financial needs are great, so we must stand back of those needs with our money. We must give regularly, and give as much as we possibly can.

We have helped place these children at the home, and now we must see that they have the best we can give. God has given us the means. He has seen us through rough places. So in turn, let us give back to God, through the medium of the home, a generous portion of that with which God has so blessed us.

## A Day to Remember

Rhoda Howell

**M**OTHER, tell me the story about Jesus," Mary clung tightly to her mother's skirt as she petitioned.

"Not now, dear. I just have not time for stories. Run on and play." Martha worked on trying to hurriedly get her usual morning tasks out of the way.

"Just one story, Mother, please. You never have time to tell me about Jesus anymore," Mary's big blue eyes filled with tears as she spoke.

"I'll tell you, sweetheart. Why not run on and play and tonight I'll tell you the story? Will not that be better?" Martha felt a tug at her heart as she spoke, but the urge to take Mary into her arms and grant her request went unheeded.

"Promise?" Mary's face brightened and she smiled so sweetly.

"I promise, dear. Cross my heart," Martha lovingly answered as she put the last dish in the cupboard.

"Today is missionary day," she was thinking as she started her many little, odd jobs. She would take Mary and go a little early so she could make a few calls on the way. There was Mrs. Jones, who had been sick so long; she must cheer her up a little. Then Mrs. Duncan, her unsaved neighbor, was due another visit. So many friends flashed into her mind as she thought of the visiting she had neglected. She would try to catch up a little today.

The day slipped by and at evening time Martha was almost exhausted. She was almost too tired to tuck Mary into bed.

"Why do I try to do so much in one day?" she questioned herself as she lovingly tucked the covers around her daughter,

noticing as she did so that Mary was unusually quiet as she clung to her hand.

Just then the telephone rang and Martha hurriedly kissed her before running to answer. It was not often that Grandma called and the conversation lasted for a long time. As she left the telephone, Martha thought of her promise to Mary and an uneasy feeling gripped her heart. Hearing no sound from the bedroom, she picked up her favorite magazine and sat down to read. She soon became so drowsy that she decided to retire.

Morning dawned bright and sunny. The night had been far too short for Martha's tired body. She must get up and have her devotions before the children awoke. Soon it would be school time and the older ones would be leaving and once again, she and Mary would spend the long day together.

It was nearly time to start the noon meal before she realized that she had not seen Mary all morning. The child often slept late, but never this late. Quietly and quickly she stepped into the bedroom. She stood watching for a few minutes by the side of the bed. Soon she noticed the restless sleep of her darling. Lovingly she put her hand on the little forehead. Realizing the fever was high she lost no time in calling the doctor.

In her anxiety, she forgot her other duties as she sat by the bed, waiting. As is usually the case in times of stress, the minutes ticked away like hours. She wished the doctor would hurry. Should she give an aspirin or just wait? She decided it best just to wait.

A noise on the front porch reminded her it was time for lunch. She hunted up her

purse and gave the children money for a hamburger and a pint of milk and sent them to the cafe. Henry could fix himself a sandwich or go out for lunch after he got home. She would not leave Mary's bedside for long until she knew what was the matter.

It seemed hours before she heard the doctor's car arrive, while in reality she knew it had only been thirty minutes.

Mary awoke as he came into the room. She whimpered a little as he took her pulse and temperature.

"Where do you hurt, Mary?" he asked as he examined her abdomen.

"There," Mary screamed as he felt her side, "but it doesn't hurt like it did."

The doctor glanced anxiously at Martha. "We must rush her to the hospital," he said, "I only hope we are not too late. I am sure her appendix has ruptured."

Stunned for a minute, Martha never moved. And then in self-defense, she argued, "But she never told me she had pain."

"You were so busy, I did not want to bother you," Mary whispered, breathlessly. "It hurt so bad last night and I thought sure you would remember to tell me about Jesus and come into my room. Then it got better and I went to sleep."

Martha's heart ached. Had she failed her child? The many tasks she had hurriedly accomplished through the day, had they been so important, after all? There was a definite lack of peace in her heart.

"You must hurry," the doctor urged, "no time to waste at all."

And Martha hurriedly grabbed her coat and purse as the doctor wrapped Mary in a blanket and carried her to his car.

Soon they were in the operating room at the hospital and Martha stood by until Mary had been put to sleep. Then she left the room and walked the halls as she waited. Suddenly she thought of Henry and rushed to the phone, hoping that she would get the call through before they brought Mary to her room.

She returned to the corridor just in time to follow the doctor into the room.

"Will she be all right?" she asked, deep concern in her voice.

"Time will tell," the doctor replied, "I have done all I can do. We must leave it all with God now."

Martha and the nurse stood by as the effects of the anaesthetic began to wear off. Mary began to stir. She tossed her body and shook her curly head. Then she began to talk.

At first, no words were discernible, but as the drug wore off more and more, the words became too plain.

"She promised, she never kept her promise. She never told me about Jesus."

(continued on page thirteen)



# NEWS NOTES

## **"All Thanks Day" Service At Rock Spring Church**

In observance of Thanksgiving and for what the Lord has done for the church, the Rock Spring Free Will Baptist Church, Bailey, North Carolina, will have an "All Thanks Day" service on Sunday, November 16, 1958. The new pastor, the Rev. Paul Lee, will preach the morning sermon, after which lunch will be spread. There will be a program of special singing by different trios and quartets in the afternoon.

All members of this church are urged to attend this service and all visitors are welcome.

## **Mount Olive Junior College Receives Full State Accreditation**

On November 6, 1959, Mount Olive Junior College, Mount Olive, North Carolina, reached a significant milestone in its growth and service and usefulness to Free Will Baptists and others who may come under its sphere of influence. On the date mentioned above, the college received full acceptance and accreditation by the North Carolina Department of Education and by the North Carolina College Conference.

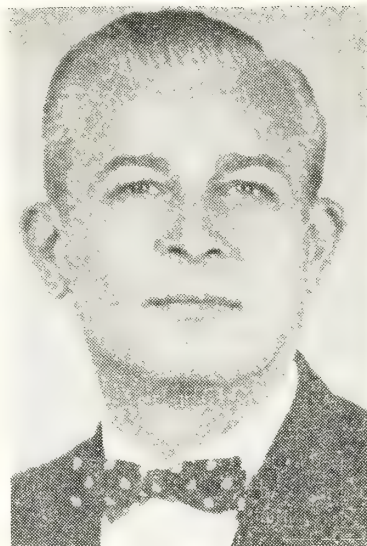
This means that Free Will Baptists now have an institution of higher learning to which they may send their children for their first two years in college, being completely assured that all credits earned will be standard in quality and will be accepted without question by any other college in the state of North Carolina. It also carries the strong assumption that colleges in other states will follow their usual procedure of honoring standard work done in an accredited institution of a sister state.

Free Will Baptists everywhere have reason to rejoice that, for the first time in our history, their children can get standard college preparation leading to a degree in liberal arts in a definitely Christian institution which teaches the Bible according to Free Will Baptist doctrine. This institution is designed to give the first two basic years in college to students who plan to follow most vocations for which college preparation is required or desirable.

## **Free Will Baptist Bible College Receives Bible College Accreditation**

Within the last few days, Free Will Baptist Bible College, Nashville, Tennessee, has reached the significant goal of accreditation by the Association of Bible Colleges. This means that the institution has passed the examination and inspection

## **Rev. Chester Pelt To Speak at College**



REV. CHESTER PELT

The Rev. Chester Pelt of Marianna, Florida, will be the speaker for Spiritual Emphasis Week and a revival at Mount Olive Junior College, Mount Olive, North Carolina, the week of November 16. Services will be held regularly at 10:00 a. m. and 7:00 p. m. in the college auditorium. The morning services will be held under the auspices of the college and the evening services will be sponsored by the Mount Olive Free Will Baptist Mission.

The Rev. R. P. Harris, pastor of the mission, has announced plans for the organization of a Free Will Baptist church in Mount Olive at the close of the revival. At the present, a full-time church program, with services being held at the college, is being sponsored by the North Carolina State Mission Board.

Mr. Pelt is a former chaplain in the United States Army and is at present pastor of Hickory Grove Free Will Baptist Church, Malone, Florida. He is also a professor of sociology at Chipola Junior College, Marianna, Florida.

The public is cordially invited to attend these services which begin Sunday, November 16, at 11:00 a. m.

of the accrediting agency, its curriculum having been recognized as standard and its teaching of such high quality as to merit acceptance into the fellowship and membership

## **Coming Events**

November 27—Thanksgiving Day.  
December 25—Christmas Day.

ship of all other standard institutions of its kind.

Free Will Baptists may point with just pride to the marvelous achievements of this relatively new institution. It has grown constantly since its organization in size, service and usefulness to the denomination which gave it birth and support. This historic step in its growth and development will give national prestige to the institution and should strengthen the confidence of Free Will Baptists in the college. Ministers, missionaries and other graduates from the college who go into full-time Christian service will do so with greater prestige in the eyes of those among whom they work.

It has been reported that the next step of the college, by way of official recognition, may be that of accreditation of the academic college courses by accreditation authorities of the state of Tennessee. Let us hope that this important step may also be made in the near future.

## **Revival Services At Hull Road**

Revival services began at Hull Road Free Will Baptist Church, Snow Hill, North Carolina, November 9, with the Rev. T. O. Terry of New Bern, North Carolina, as the evangelist. The services will continue through November 15.

The pastor, the Rev. Wilbert Everton, extends a cordial invitation to all who are concerned with the success of this revival to attend. All Christians are urged to pray for the services.

## **First Church, Bristol, Va., Reports Revival**

Rev. Kenneth Frisby of Marion, North Carolina, has just brought to a close a series of revival services at the First Free Will Baptist Church of Bristol, Virginia. It is reported that the services were a blessing to all who attended and God's presence was felt in each service.

There were several professions and several additions to the church. The Rev. Orville P. Stokes, pastor of the church states:

"Mr. Frisby's preaching to the church was so dynamic that we believe the revival will live on. He is very unique in his presentation of the gospel of Jesus Christ in this modern day in which we live. His ministry and presence among the people of our church proved a blessing which will last through the years to come."

## **First Union Meeting N. C. Western Conference**

The First Union Meeting of the Western Conference will be held at Union Grove Church, Wayne County, North Carolina, on November 29, 1958. The program has been planned as follows:



### Morning Session

10:00—Devotions, Rev. W. E. Renfrow  
10:10—Union Called to Order  
—Remarks by Moderator  
10:15—Reading of Minutes, Clerk  
10:20—Roll Call of Ministers  
10:30—Appointment of Committees  
10:35—Roll Call of Churches  
11:00—Business Session  
—Offering for Children's Home  
11:30—Sermon, Rev. W. O. Lassiter  
12:00—Lunch

### Afternoon Session

1:00—Devotions, Rev. Hilery Minchew  
1:10—Business Session  
2:30—Adjournment

### Revival at Juniper Chapel

The Rev. T. O. Terry of New Bern, North Carolina, recently held a series of revival services at the Juniper Chapel Church near Vanceboro, North Carolina. The pastor of the church, the Rev. Henry Armstrong, assisted in the services.

Mrs. G. F. McGowan, reporter, reports the following: "God heard and answered our prayers, souls were saved, and our church people were blessed. We thank the Lord for the blessed results of our revival. On Sunday following the revival, we celebrated our home-coming with a large crowd present. We would like for everyone to pray for our church that it may be a light to our community and that the revival fires may keep burning in our hearts."

### Children's Home Report For October, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for October, 1958. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 52.90
Blue Bidge	27.80
Cape Fear Conference	199.90
Central Conference	793.27
Eastern Conference	754.93
French Board Association	94.18
Jack's Creek Association	307.99
Mount Mitchell Association	82.00
Pee Dee Association	99.95
Piedmont Association	30.50
Western Conference	527.46
Yadkin Valley	10.00
Farmer, Field Representative	195.53
Miscellaneous	1,955.02
Clothing	789.00
College Student Loan Fund	5.00
Total	\$5,925.43

### Revival Scheduled At St. John Church

Revival services will be held at St. John Church, Kenly, North Carolina, beginning Sunday night, November 16, with the Rev. Wilbert Everton as the evangelist. The Rev. H. M. Minchew, pastor of the church, will assist in the services.

The public is cordially invited and urged to attend these services. All Christians are asked to unite their hearts together in prayer for the success of this revival.

### Revival in Session At Calvary Church

Revival services are now in session at Calvary Free Will Baptist Church located at the corner of Deans and Woodard Streets, Wilson, North Carolina. The Rev. Jack Paramore of Greenville, North Carolina, is the evangelist for these services which will continue through Sunday night, November 16.

A cordial invitation is extended to all to attend the remainder of these services.

### Revival to Be Held At White Oak Hill Church

Evangelist Bobby Jackson will begin revival services at White Oak Hill Free Will Baptist Church near Bailey, North Carolina, on November 16, continuing through November 30. Services will begin each evening at 7:30. There will be special music at each service.

The pastor, the Rev. Carey Watkins, and the church members invite everyone to attend these services.

### N. C. Superannuation Report for October

The following is the report of the Rev. Wilbert Everton, chairman-treasurer of the North Carolina Board of Superannuation, for the month of October, 1958. All superannuation funds from North Carolina churches should be sent to the Rev. Walter Reynolds, Route 1, Winterville, North Carolina:

Balance on Hand, October 1	\$4,013.05
Receipts	
Albemarle Conference	\$ 5.00
Blue Ridge Association	44.12
Cape Fear Conference	95.98
Central Conference	320.80
Eastern Conference	154.87
Pee Dee Association	19.75
Piedmont Association	10.00
Western Conference	310.00
Total Receipts	960.52
Total to Account For	\$4,973.57
Disbursements	
Ministers' Monthly Checks	\$172.50

## Do You Just Belong?

Sam W. Carter, Hazlehurst, Georgia

Are you an active member,  
The kind that would be missed;  
Or are you just contented  
That your name is on the list?

Do you attend the services  
And fellowship with the crowd;  
Or do you stay at home  
And crab both long and loud?

Do you take an active part  
To help the church along;  
Or are you satisfied to be  
The kind that just belongs?

Do you ever go to visit  
A member who is sick;  
Or leave the work for just a few  
And talk about the just?

God has quite a program schedule  
That means success if done,  
And it can be accomplished  
With the help of everyone.

So attend services regularly  
And help with prayer and heart.  
Don't be just a member,  
But take an active part.

Think it over carefully—  
Are you right or wrong?  
Are you an active member,  
Or do you just belong?

Think it over, church member.  
God's record book will show  
All the work that you have done  
While living here below.

●  
A man should be like tea which shows  
its real worth when getting in hot water.

●  
Trouble is usually produced by those who  
do not produce anything else.

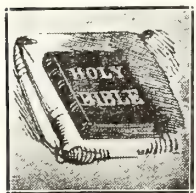
●  
When you pray let your heart be without  
words rather than your words without heart.

●  
If you would lift others up you must be  
on higher ground yourself.

Operating Expenses	32.00
Paid to National Board	92.85
Total Disbursements	297.35
Balance on Hand, October 31	\$4,676.22



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "Teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world" (Titus 2:12). What does the writer mean by *denying ungodliness*? Are these not Christians being addressed in this verse of Scripture; and are we not, as Christians, to confess or acknowledge the presence of ungodliness and refrain from it? Also, aren't we to recognize and help ungodly people?—A. M., Ohio.

**ANSWER:** This epistle is addressed to Titus, a Christian, and we are to acknowledge sin, or ungodliness, and refrain from it; and when we commit it, we are to confess it, etc. We are also required to help ungodly people find Christ as Saviour. However, it is not the ungodly as a class of people that we are to deny. We are to deny sin or *ungodliness* in the sense so that we give it no place in our lives or experience. We are to refrain from ungodly deeds or acts of ungodliness. We are not to practice ungodliness in any way. To deny it here means that we must deny the presence of ungodliness or its power in our lives. Stone says concerning this: "This expression would better be rendered 'having denied ungodliness,' (which is in one sense the negative of the new life in Christ); having done with and repudiated those things once characteristic of, or indulged in by, those persons addressed whether then or now, they should no more appear in their lives."—*Answering Your Questions*, N. J. Stone.

Those being instructed by Titus, and, of course, those of us as his co-workers, were and are to be encouraged and exhorted to live good, soberly and righteously. By this we mean that they are to be filled with godliness so that they have no room for the ungodliness. We must exhort and encourage Christians to be constantly in the act of exercising the mastery over self; and as the text indicates, they should be reverent toward God as well as righteous toward their fellow men, while waiting for, looking forward to, and being in readiness for the blessed hope of the soon coming of our Lord, Master, and Saviour, Jesus Christ.

**Question:** Please explain, "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah" (2

Samuel 24:1); "And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house" (Verse 17). Why was the numbering of the people by David so sinful? Did he not as the ruler have this right? And why were the people instead of David punished if this census was wrong?—A. R.

**Answer:** I can see no wrong in the mere taking of a census of the people since the law provided for that. "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the LORD, when thou numberest them; that there be no plague among them, when thou numberest them" (Exodus 30:12). Moses took such a census more than once. "Of the children of Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war" (Numbers 1:36). But it seems that rather than the taking of the census, the motive back of it was wherein the wrong lay and brought forth this wrath from God. Earthly pride in both a people and a king that were set apart by God for a special service and an increasing reliance upon their military might and other carnal means furnished the reason for God's punishment. Israel was now beginning to turn from the simplicity that so perfectly characterized her in the early years of David's reign to an ambitious world renowned power; and worst of all, she was forgetting to give glory to the God who had established her, protecting and miraculously delivering her from enemies of much greater political and military power than she. This from the very beginning had been Israel's sin—to be like the other nations around about her. God wanted and had a covenant with Israel to be a different people relying upon Him instead of any power other than Himself, but just as Israel had done in the days of the judges and repeated under Saul, she is now beginning to (in David's reign that is) disregard law altogether. God uses this method so as to bring the nation back

to Himself without completely destroying it, a fate it had coming if only justice were exercised. God wanted to, and did awhile after this, preserve Israel that it might be a means of teaching other nations of His love and goodness.

Their demand of Samuel to have a king over them as other nations was a rejection of God. "And the LORD said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them" (Samuel 8:7). This is the reason why need not seem that the people suffer for a sin for which David only was guilty. "And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house" (2 Samuel 24:17). From such Scriptures we are given to understand that the people are equally guilty being as proud of earth, place, power and position as David. Some people cannot stand personal and national prosperity but become arrogant, self-willed, and self-centered. Israel was guilty of this. The LORD will not tolerate forever, either in an individual or in a race or nation but will bring judgment. Therefore, God's anger was kindled against each guilty individual and all Israel. "And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah" (2 Samuel 24:1).

## THE MAIL BOX

### INFORMATION WANTED

"Anyone knowing the whereabouts of the Rev. W. L. Easterly, formerly of Findlay, Ohio, please contact me at the following address." — James Kirby, 33 Penn Street, Marrero, Louisiana.

### SOUND PROJECTOR FOR SALE

"I have a sound projector to sell and especially want to get it in the hands of a minister or a church. The manufacture of the machine requests that it be used only to show religious or educational films.

"The projector is a Miracle 16mm Sound Projector, Model No. 2, equipped with plastic covers, spare lamp, 72-inch Screen, Master screen and zipper cover, extra record and hand mike. If interested contact me at the following address." — R. C. Baggett, Manning, South Carolina.

### REQUEST FOR PRAYER

"Our little boy is not doing so well this week. They put him on the last drug last week that they have for his disease and they don't know how long it will last. We carry him back to Emory in Atlanta tomorrow and we don't know if they will keep him or not. His glands are swollen terribly. Please pray for him and us." — Rev. and Mrs. K. V. Shutes, 323 East Street, Thomaston, Georgia.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNAHOA, N. C.

### WORDS OF AUTHORITY (Continued from Last Week)

Last week we were considering the authority of Jesus' words as to the manner of His speech. Now let us think of His authority pertaining to the things of which He taught.

I believe that Christ, and Christ only, had the authority to reveal the character of God. He said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). He was never so declared before. Christ was infinitely well qualified to reveal the character of His Father for He said, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (John 17:25). In that day polytheism, the belief that more than one god existed, prevailed. The heathen believed in many gods—gods, in some respects, like themselves; but Jesus taught the spirituality of the divine nature. He said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24). In His revelation of His Father He dwelt on the veracity, wisdom, holiness, justice and love of God. He always represented the divine character of God as the bright center in which all the lines of perfection meet. Who ever spoke like Him among sages, patriarchs or prophets?

Christ, with authority, revealed the sinful nature of the human race. He knew then, and still knows, what is in man. He knows all the springs of human action. He referred to the human heart as the fountainhead of all evil. He recognized in all His teachings, the depravity and condemnation of all men.

He had the authority to develop the only way of salvation. He tells us, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And He further informs us, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). He refers to His own death as the only basis of our redemption. Who would ever have thought of such a way of salvation, had it not been divinely revealed?

And now, since Jesus has revealed it, how glorious does it appear! How it honors God! How illustrative of His perfections! How indicative of the mercy, justice and majesty of the love of God for the salvation and safety of man! Oh, who ever spoke on the subject of salvation like Christ?

Christ spoke with authority on the subject of the soul's immortality. This has been a subject of much discussion, before and since Christ came into the world as the soul's only Saviour. The question cannot be settled without the Bible. Life and immortality have been brought to light through the gospel, and Jesus is the Author of the gospel. It was the gospel that brought the doctrine of the soul's immortality from the dark recesses of heathen philosophy and the twilight of the Mosaic teachings into the open sunlight of the new dispensation. Could there be a more sublime attribute of our nature than a belief in immortality? Jesus said, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:28). The murderer's dagger or bullet may be thrust into the body and draw out the life's blood, but no dagger, bullet, spear or dart can pierce the soul to kill or destroy it. Jesus spoke of the greatness of the soul when He said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37). Who ever spoke like Him of the soul's immortality or of its value?

(Continued Next Week)

## The Eagletons Write

Caixa Postal 273  
Campinas, Est. de Sao Paulo  
Brazil, S. A.  
September 19, 1958

Dear Friends,

First, let me tell you how much we appreciate the letters from those of you who have written us. Letters mean so much to us and we are grateful for those we have received. We promise to answer all letters.

The big news this month is the arrival of our second son, Terry Wayne. He was born September 3 at 9:12 p. m. He weighed 6¾ pounds and was 19 inches long. These measurements are approximate since they use kilograms and centimeters as units of measure. The hospital facilities here were very adequate and we were pleased with the service we received. The language school nurse, Margaret Wood, was a big help to us as interpreter and staying with Marvis much of the time in the hospital. We are grateful to you who especially prayed for us during this time. Baby and mother are both pro-

gressing very well.

I am now in language school and ask that you remember me in prayer as I study. I have much to learn before I will be able to preach in Portuguese. This language has several nasal sounds that are very hard for Americans to learn because English does not have them.

We are having the coldest weather since we came, and it is uncomfortable because the houses are not heated. Last week we had a lot of rain but now the sun is out again.

With the blessings and the thrills of serving the Lord, there also come trials and testings. We are now undergoing some testing of our faith and you can help. Let me explain: The other day we received from the foreign mission office a record of gifts to our account for the month of August. The total number of donors was five and the total gifts were \$56.61. This, of course, is far short of what is needed each month. Our personal support amounts to \$180 a month. To date we have only a little over \$20 per month pledged. I write this to ask you to pray with us that God will lay it upon the hearts of our people to help in getting the gospel out to those in Brazil who need to hear of Christ and be saved. Maybe your church, Sunday school class, league, woman's auxiliary, or perhaps you personally would like to help by making a regular monthly gift. If so, please send your offerings to the *Free Will Baptist Foreign Mission Board*, 3801 Richland Avenue, Nashville 5, Tennessee, and designate the money for our account. We are confident that the Lord will supply. Maybe He wants you to help.

The First Free Will Baptist Church of Campinas is still being blessed of God in the salvation of souls. For the past three Sundays we have had baptismal services for eight converts. This past Sunday night we had two more saved and now they are candidates for baptism. Some of these who make decisions have to put up with persecutions. The girl who works for us is a recent convert. She was an ardent Catholic and the padre has talked to her several times about her conversion. Just last week he told her if she didn't come back and be a child of Mary something bad would happen to her. Won't you pray for her and others in similar conditions that they will remain true to their confession of Christ as Saviour? Will you help make it possible for us to stay and be witnesses for Him here in Brazil for "Neither is there salvation in any other . . ." (Acts 4:12).

In His Service,  
Ken and Marvis Eagleton

Our weak condemnation of others passes when Christ's light is turned on our lives.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Analysis of Fall Enrollment at College

An analysis of the fall enrollment at Mount Olive Junior College reveals that the 143 students come from 22 counties, and the state of South Carolina; 10 denominations and 19 areas of vocational interest are represented, Mrs. Josephine H. Ricks, registrar, reports.

Wayne County leads with 47 students and is followed by Duplin with 32; Lenoir 14; Sampson 12; Greene, Johnston, Pitt, and Wilson 4 each. Other counties represented are Carteret, Craven, Durham, Edgecombe, Gaston, Jones, Martin, Northampton, Onslow, Pamlico, Richmond, Rowan and Transylvania.

The leading denomination is Free Will Baptist, sponsors of the college, but there are 31 Southern Baptists, 25 Methodists, and 6 Presbyterians enrolled. Other denominations include Disciples of Christ, Salvation Army, Advent Christian, Holiness, Second Advent, and Primitive Baptist.

The majority of the students are preparing for the teaching profession; 16 gave secretarial science as their vocation, and 13 are pre-ministerial students. Other vocations listed were: accounting, business administration, engineering, agriculture, medicine, music, art, religious education, missions, drafting, home economics, journalism, nursing, pharmacy, and physical education.

Mount Olive Junior College is a co-educational, liberal arts college chartered by the North Carolina State Convention of Free Will Baptist Churches, and began operation in Mount Olive in 1954.

## Florida Endorses College

The endorsement of Mount Olive Junior College by the Florida State Association of Free Will Baptists was announced recently by President W. Burkette Raper upon his return from Miami where he attended the annual meeting of the Florida Association.

Last June the college was endorsed by the Virginia State Association of Free Will Baptists, and in October the South Carolina Conference expressed its approval of the college. Later this month, President Raper will present the college to the Georgia State Association in their annual session at Ashburn, Georgia.

Mount Olive Junior College is sponsored by the North Carolina State Convention of Free Will Baptists; but because no other state in the denomination has a liberal arts college, Mount Olive Junior College is being promoted throughout the South.

As a part of the college's program to expand its services and obtain wider denominational support, out-of-state representatives are being added to the Board of Directors. Already elected to serve on the board are the Rev. Daniel F. Pelt, president of the Florida State Association, and the Rev. Fred S. Powers, moderator of the South Carolina Conference.

## Campaign Extended

The Finance Committee of the Board of Directors of Mount Olive Junior College in their first meeting since their election last month, voted to extend the Loyalty Fund Campaign of the college from November 6 to January 20, Hardy Talton of Goldsboro, chairman, announced recently.

Extension of the campaign was at the request of businessmen and others who preferred to wait until the end of the calendar year to contribute, Talton explained. M. L. Johnson, treasurer of the college, reported to the committee that gifts this year were running ten per cent above last year, and that more than \$20,000 had been received since the Loyalty Fund Campaign was launched in August. November 2 was observed as Mount Olive Junior College Day in Free Will Baptist churches throughout the state, Johnson added; and he said that receipts during November would bring the college much nearer its goal of \$50,000 for the campaign.

Other action of the committee was the formulation of plans to increase the endowment of the college, which now stands at \$21,000. A fund to be known as the "Heritage Endowment Fund" was agreed upon to which churches and individuals could contribute, Talton announced. Plans for the Heritage Fund will be revealed in January, he said.

The committee also agreed upon plans for financing a student center at the college with construction to begin in January. The Mount Olive Junior Chamber of Commerce is currently working on a goal to raise \$5,000 to be applied on the building.

Members of the Finance Committee in addition to Talton are W. P. Grant, Goldsboro; and Fred S. Powers of Timmonsville, South Carolina. Also attending the meeting were W. Burkette Raper, president of the college, and M. L. Johnson, treasurer, business manager.

## Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

October 28—November 3

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of October 28 through November 3, 1958. The total amount received to date is as follows:

Total Previously Reported	\$18,981.26
Received This Week From:	
Free Will Baptists	\$2,354.15
Friends	239.00

Total for the Week \$ 2,593.15

Total to Date \$21,574.41

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Core Creek Church	\$129.39
Archie Benson	\$100.00
Oak Grove Sunday School	\$100.00
Mrs. Minnie A. Summerlin	\$100.00
Mr. and Mrs. T. A. Taylor	\$100.00
In Honor of Shirley Ann Warren	\$100.00
Bridgeton Church	\$100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Campaign Director

•

If a man has something, he doesn't have to prove it; if he doesn't, talking will do no good.

•

If a sermon pricks your conscience it must have had good points.

•

Life is a one way street—we are not coming back.

•

Speak well of your enemies! You made them.

•

A shadow proves that there is a light.



# NOTES — AND — QUOTES

By J. C. Griffin



## ETERNAL LIFE IS IN CHRIST

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and his life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:10-13).

It is an awful sin to make God a liar, but this is what man does who does not believe the record that God hath given of His Son. To disbelieve the testimony that God hath given us is a condemning, yea a damning sin. *He that believeth not is condemned already.* The unbeliever is condemned to eternal hell. That is not my word, but the word of the Lord Jesus.

Here is what is recorded: "For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18). So we learn that the sin of unbelief damns the soul. This means that we must believe the whole record as it is recorded in the Bible. We must believe in His virgin birth because it is written, "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). Isaiah was given the sign and he wrote, "... Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

There are those who claim to be Christians that do not believe in the virgin birth. But let me repeat it is a serious thing to throw a lie into the face of God Almighty, and that is what the man does who rejects God's record of His Son by saying that he was not born of a virgin.

We must believe in the atonement. That is, we must believe that Christ made the atonement for our sins. God hath given to us eternal life. He has not sold it to us.

Eternal life is not exchanged for something that we have. It is a gift from God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:8-10).

## WE BELONG TO GOD

We were created in the image and likeness of God, but sin caused us to lose our likeness to God. God is holy. When man sinned, he lost this likeness. God is love, but sin robbed man of this likeness of God. Instead of man loving God, he was afraid of God and tried to hide from God. To this day man is afraid of the justice of God. Man is afraid to meet God in the judgment. God is just; man is unjust. The unjust spirit in man which he received from the devil makes it impossible for men to get along peacefully. Individuals make up homes, cities, states and nations. Because of this spirit of the devil, homes are broken up, orphaned children turned loose to the mercy of the world, nations war, and there is hatred, envy, divisions and cut-throat tactics going on between human beings. This spirit of the devil even gets into churches. What a mess Satan got the world in when he took man away from the fellowship of God! But the natural man, in his state of sin, disobedient to God, and afraid to meet God, still belongs to God. "The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

Indeed it is sinful to not be obedient to the God who created us. No wonder God says that man cannot inherit eternal life only by being born again. It takes a new birth to put man in the right relationship with God. Thus it is written: "... Except a man be born again he cannot see the kingdom of God" (John 3:3).

The unbeliever cannot see the kingdom of God. His sin of unbelief with his vile nature makes it impossible for the natural man to have anything in common with God, since in the *fall* he lost his image and likeness of God. Therefore God has to make him a new creature by a new birth so that he can have fellowship with God.

## CAN WE KNOW GOD HAS MADE US A NEW CREATURE?

The question is asked often, "How am I to know that I am saved?" Well, we take God's Word for it. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son. ... These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,

and that ye may believe on the name of the Son of God" (1 John 10:13). How may we know we are saved? By the Word of God. God says, through His inspired Word, that it is so. If we do not believe this record, then we make God to be a liar. We should be honest enough to accept the Word of God in the record that is given of the life, death, resurrection, ascension and the promise of His return to gather the saints to Himself forever. With this eternal faith in the Son of God, we should be able to say with the apostle, Paul, "... for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12).

## OTHER SCRIPTURES WRITTEN THAT WE MAY KNOW

Here is enough Scripture to save the whole world if believed: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17). If believed, this Scripture will put man back where he was before the fall of man. This new birth, a re-making, produces an unfeigned love for God, a desire to fellowship with God, and a daily walk with God. No longer will there be a hiding from God. All condemnation is ruled out when Christ comes in. Thus Paul writes, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:1-4).

## WE ARE IN CHRIST AND CHRIST IN US

When we are saved and put back in fellowship with God, we live in Christ and Christ lives in us, because we are crucified with Christ. Here is what Paul says about this: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

The only way we can have fellowship with God the Father is for the Son to live in us. John says, "That which we have

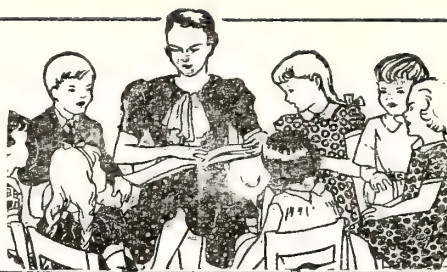
(continued on page twelve)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Eva's Cup of Cold Water

J. L. Glover

**I** CAN'T do anything for people," said Eva. "I'd like to help everybody, but I just have to sit here and let them help me. There's nothing I can do."

"Nothing, Eva?" said her teacher to whom Eva was making her lament. "Are you so sure of that?"

"Of course I am. I can't even go to school like the others. But it is so kind of you to come and teach me! I'm not grumbling about that—but I can't do a thing for you in return."

"Why, yes, you can, Eva," said Miss Randal, looking tenderly at the wet eyes and quivering lips. "You can and you do. You give me love and cheerful greetings and good lessons—something all teachers appreciate, and do not always get. And you can always give at least a cup of cold water, you know, dear, in His name."

"How?" Eva asked with brightening eyes.

"Why, as you sit here at your window or on the porch, many pass besides those who come in to chat with you. Can you not give them something even out of the little you have? Does not our Lord say that whosoever shall give a cup of water in His name, shall not lose his reward? There are little opportunities—a word of comfort, of sympathy or cheer, as well as the literal cup of water. I am sure you will find chances if you watch for them."

Cheered and encouraged, Eva set to work to watch for the little opportunities, instead of brooding over her own lameness and helplessness. Her home was in a mountain district, a cottage at the foot of the Blue Ridge and close to the roadside. Numbers of children passed every day on their way to school. They had grown accustomed to the sight of the sad little face at the window, and tossed her a merry good morning as they passed.

Once she had been almost too unhappy and too envious of their freedom to respond to their greetings; but now, with the new thought Miss Randal had given her, she would smile and nod in return. It seemed very little, but perhaps the chance to give the cup of water would come later.

And at last it did. A little boy came by crying. He had fallen and bruised his knee on the stones by the roadside. Eva took up her crutches and made her painful way

to the gate.

"Bring him in, please," she said to the little sister who was trying in vain to soothe him. "Oh, his leg is all cut and bleeding! Let me get some water."

She limped back to the house and her "cup of cold water" was one comfort indeed. The boy's bruised leg was tied up with a soft handkerchief, his hot little face bathed and a cool drink offered them both; and soon they went on their way refreshed and happy.

This was the beginning of Eva's little ministry of cold water. The school children soon fell into the way of pausing for the drink of water and the merry or sympathetic greeting that always went with it; and in thus giving of what she had, Eva almost forgot that she had ever complained of her lack of opportunity.

On a beautiful fall day, clear and cool, Eva's mother had placed her chair out of doors, so that she might enjoy the freshness of the morning; and here the little girl sat, intent on her story, yet not too much absorbed to look up and nod brightly when anyone went by.

No one had passed for a long time when the sound of a car caught her attention. A car filled with a gay crowd of young people was stopping at the gate. A young man sprang out of the car and lifted his hat courteously.

"Good morning," he said, "can we get a drink of water here? We have come a long way, and are very thirsty. Mountain climbing is thirsty work."

Eva's face brightened. Here was a chance for her cup of cold water.

"Please come in," she said cordially. "We have nice cold water. I'll get some in a minute. Won't you stop and rest a little?"

"Thank you, but we must get back to town," the young man answered, and Eva, taking up her crutches, hurried into the house for the water.

When she returned she found that the party had changed their minds and accepted her invitation to stop and rest; and were standing on the porch.

Eva's mother drew out chairs and urged them with simple hospitality to sit down while she brought cool buttermilk from the dairy and biscuits hot from the oven. Then,

while the others chatted with Eva, Dr. Hings, the young man who had asked for water, asked her mother to tell the story Eva's accident three years ago, of her injured hip and the unskilled treatment of ignorant doctor which had left her permanently lame.

The physician listened attentively, asking a question now and then, until he knew all. When the others rose to go, he said hurriedly:

"Madam, I am a doctor. I have made specialty of just such cases as hers, and seems to me from what you have told me that your little girl's case may not be incurable. I should like to see her again, and if you are willing, I will come back in a few days and make an examination."

"Oh, doctor," the mother exclaimed with tears in her eyes, "you give me new hope. But we are poor—we cannot pay you."

"It shall cost you nothing," he answered gravely and kindly. "I am interested in the case. Say nothing to her yet, because I should not like to disappoint her if nothing can be done. But I hope we may be able to help her. I will come back soon."

He shook hands, and then turned and looked into Eva's bright face.

"Good-by, we shall see each other again soon," he said smiling.

And two weeks later, when he did come, and Eva learned that she was to go to the great hospital where people were cured, and should throw away her crutches and grow strong and well, her joy knew no bounds.

Truly, for the little she had been able to do, for her cup of cold water, given gladly in His name, she had met a rich reward.—*The Interior.*

### Notes and Quotes

(continued from page eleven)

seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things which we write unto you, that your joy may be full" (1 John 1:3, 4). When old Satan and some of his agents begin to preach a doubtful doctrine shoot them with the Word of God. There is a sufficiency of the Word at our fingertips to put the devil hence, our Master did in the wilderness.

"The Christian has a bright prospect in view: 'For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven' (2 Corinthians 5:1, 2)."—*Selecte*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## New G. T. A. Organized

We had our first meeting of our newly organized G. T. A. at Grace Free Will Baptist Church, Greenville, North Carolina, on September 19, 1958. We praise the Lord for such a good start. We had thirteen members to join, five visitors and two directors. The meeting was opened by singing "Sunlight, Sunlight," followed with prayer. Mrs. Elton Reel presented an inspiring flannelgraph lesson.

Mrs. F. N. Evans, youth director, presided over the first meeting. We elected officers as follows: President, Ida Lynn Evans; vice-president, Renee Cannon; secretary, Brenda Whitehurst; treasurer, Ann Harris; program-prayer chairman, Joy Reel; personal service chairman, Catherine Boyd; publicity and poster chairman, Gwen Reel; enlistment chairman, Brenda Dickerson; entertainment committee, Pearl Baker, Lorraine McLawhorn, Jo Wainright, Polly Wainright; orphanage chairman, Brenda Calhoun. The closing song was "Only Believe," followed with prayer by Catherine Boyd.

We solicit the prayers of every Christian that we might fulfill our motive of telling others about our Saviour, Jesus Christ. Our next meeting will be October 17, 1958.

Mrs. Frank Wagner

## Workshop at Davis, N. C., Church

A Woman's Auxiliary Workshop was conducted by Mrs. J. C. Griffin at the Davis, North Carolina, Free Will Baptist Church on Thursday, October 30, for the Eastern District members. The theme of the meeting was "Dedicated to the Task."

The program was opened by the singing of the hymn "Have Thine Own Way, Lord" followed by a prayer and devotion by Rev. Henry Van Kluyve, pastor of the host church. The devotion theme, "He Did It With All His Heart" was taken from Chronicles 31:21. Mrs. Reginald Styron gave the welcome and the response was given by Miss Shirley Graves.

Mrs. Griffin called the roll of churches with seven being represented. This was followed by instructions for the class work. "Dedicated to the Tasks of Leadership, of Enlistment, and of Study Courses" were taught by Miss Shirley Graves, educational director of Ruth's Chapel Church in New

Bern. Mrs. W. J. Gaskins of New Bern discussed "Dedicated to the Task of Training the Youth." Mrs. Griffin taught "Tasks of Inspirational Programs and Week of Prayer, Personal Service, Keeping Accurate Records, and Encouraging the Giving through Tithes and Offerings."

A picnic lunch was enjoyed by all at noon.

The group reassembled at 1:00 p. m. A skit, "Dedicated to the Task of Missions" was given by Miss Graves. The speaker was dressed in native costume, using Japan as the example for mission field. The group then joined in open discussion on our dedicated tasks.

The workshop was closed with a prayer. Each person in attendance enjoyed the Christian fellowship.

Raleigh, N. C.—The Woman's Auxiliary of the First Free Will Baptist Church held its general meeting for the month of September at the church on Monday night, September 15, at 7:45 p. m. The meeting was called to order by the president, Mrs. Herman Hersey. There were 22 members present and several visitors.

After the business meeting was over, the Rev. Ronald Creech of Durham, brought a study course on visitation. Mr. Seth Jones dismissed the group with prayer and invited everyone to stay for refreshments.

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church held its regular meeting on Monday night, November 3, at 7:30, in the home of Mrs. Guy May. There were 14 members present for the meeting. The theme of the program was "Go Set a Watchman, Let Him Declare What He Seeth in Our Denomination." Mrs. Blanchard, program leader, read the Scripture taken from Acts 2:41-47, which was followed with prayer. The ladies then sang "Break Thou the Bread of Life." Those taking part on the program were Mrs. Addie Sumrell, Mrs. Helen Phillips, Mrs. Lester Dail and Mrs. Heber Cox.

After the business session, the hostess, Mrs. May, served delicious refreshments.

Beaufort, N. C.—The Woman's Auxiliary of Welcome Home Church met Monday night, November 3, at the home of Mrs. Minnie Gillikin. The meeting was called to order by Kathleen Mason. The group sang the opening hymn, "Break

Thou the Bread of Life." Mrs. Gillikin then led in prayer, followed by the Scripture reading, Acts 2:41-47, by Emily Needs.

Kathleen Mason, assisted by Lela Golden, gave an interesting talk on how an auxiliary meeting should be conducted. Mary A. Gillikin gave the introduction to the program. Others participating in the program were Nannie Arthur, Bertie Midgett and Rosa Lawrence.

Old and new business was discussed and parts assigned for the December meeting, which will be at the home of Mrs. Louise Lawrence. Twelve members were present. Visitors were Maggie Whitehurst, Louise Styron and David Salter. The meeting was dismissed with prayer by Emily Needs. The social hour was enjoyed by all. The hostess served cookies, ice cream, candies and bottled drinks. All members are urged to attend the December meeting and to bring someone along.

## A Day to Remember

(continued from page five)

Martha bowed her head in shame. She felt the nurse's penetrating eyes upon her as over and over the words came, "She promised . . . she promised."

Martha fell to her knees by the bedside. She knew that not only were the nurse's eyes upon her, but God's eyes had been upon her all the time. As she knelt, her repentant heart confessed her sin. With heartbroken sobs, she prayed for another chance to tell Mary the story of Jesus. And then she prayed for strength and wisdom to be ready always to tell the story of Jesus. As long as she lived she would never forget this day.

In a few minutes the nurse had given a hypo and the sick child was soon asleep. Everything was in God's hands now. Martha knew she must wait for the opportunity to ask Mary's forgiveness. Then, from now on, she must stay so yielded to God that His Spirit would have control of every part of her being and Christ be glorified. She must always "seek first the kingdom of God and his righteousness," and by so doing, she would never fail her God and her child again.—*Gospel Herald*.

One of God's servants kept a record of the sick folk he visited during a period of twenty years. Among the two thousand who recovered from their illness, who seemingly repented and turned to God when thinking death was near, only two afterward proved that their repentance was sincere, and their conversion genuine! The rest returned to their former carelessness, indifference, and sinfulness. True repentance is never too late, but seldom is late repentance true!—*Gospel Herald*.



# MISSIONS

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

## Needs of the Ivory Coast



Dear Brethren in Christ:

It is a wonderful privilege for me to visit your lovely country for the first time of my life. I am coming from French West Africa where I hold the responsibility of being the general delegate of the Evangelical Federation of Missions and Churches, with its headquarters at Dakar, Senegal. I have been asked by our French government of French West Africa to convey its highest appreciation for the work done by all our missions to the responsible mission boards and to the churches of the United States, Britain and France. That government expects me to plead with the 14 evangelical missions (10 of which are from North America) to strengthen their positions by doubling the number of missionaries. We now have 520 missionaries in the whole of French West Africa (380 being American) and by 1960 we wish to have 1,000. . . .

The recent referendum which gave all the African territories under the French flag a chance to become independant was an outstanding success for the French community. Out of the eight territories of French West Africa only Guinea decided to become an independent state. The door is wide open to mission work in Ivory Coast. I wish to present the challenge to the Free Will Baptist mission, the last member mission to have been welcomed into our federation. The Ivory Coast government was delighted to hear of the arrival of missionaries to the Bondoukou District which, up

to now, has not yet heard the gospel. More than 200,000 people in that area are awaiting the men and women of God who will preach the unique salvation which is in Christ Jesus. At this stage we have welcomed the Sparks and the Merks and we already have the vision of the two mission stations which they are about to open where they will witness to our dear Lord. But we need more missionaries for that district. The Sparks and the Merks should be multiplied by ten within the coming five years to help us establish the indigenous church of Christ in that area. We need doctors and nurses to attend to the sick people. We need teachers to open Bible and day schools.

Elsewhere in the world the doors have been closed, as it is the case in China or they are closing as in India or Columbia. Let us accept the wonderful challenge offered to us and bring Christ to the crowds of the dark forests of Ivory Coast which are awaiting the preaching of the Word of Life.

We expect you to stand by us in living prayer and to send us your sons and daughters to answer the call of our Lord who said: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

As I go back to Africa I am keeping a most happy recollection of my meetings with the pastors and the congregations of your Free Will Baptist churches in North Carolina. I wish to thank you all for your brotherly love and I ask the blessing of our gracious Lord on your contribution to the furtherance of His Kingdom in Ivory Coast.

G. Mabille  
Dakar

## Miss Yeley Speaks

School days are here again, and this time I have seventeen little boys and girls between the ages of six and nine, all crowded into a small room where they are packed like sardines in a can. Seventeen little bundles of energy that nearly drive their "Profy" distracted, but she loves them all and hopes to be able to give them at least a little of the 3 R's.

But it is not of these little ones that I really want to tell you, but of their parents (mostly mothers) that I want to speak, for I am also their teacher on Sunday mornings.

I am very proud of this class. They are very much interested, and we have a wonderful time studying the Word in their own language: one that I have adopted and really love, Spanish.

To show you that they really are interested I will tell you of some that are willing to walk at least three miles to get here, and some even more. Before the building is even open, one family who lives over three miles away, will be waiting for us.

This class is faithful in attendance. I don't know how many are enrolled, but I can always count on having an average of twelve to fifteen, and I had twenty-four one Sunday. There is just one man in this group as yet, but he doesn't let that bother him. He comes just the same, and enjoys it.

The attention is so good, that I am sure some of you Sunday school teachers would envy me. It gives one inspiration to go on and on. No reading hymn books, or gazing out the window with a bored look on the face in this group. Needless to say I am proud of them, and praise the Lord for each one.

Another note of praise: The Lord has given me eleven souls out of this group since June. Truly the Lord has honored His Word in this place.

Pray that His Word will be given out faithfully. He has promised that His Word will not return unto Him void, and if we are faithful in the seed sowing, we know that He will send the harvest.

Our most sincere thanks to each of you for your prayers, and also the material help which you have given to us here. May the Lord bless you all real good.

Many a married couple is like a team of horses—parted by a tongue!

Anger is an acid that can do more harm to the vessel in which it's stored than to anything on which it's poured.

Men may doubt what you say, but they will believe what you do.

If sin were not deceitful it would never be delightful.

To bring up a child in the way he should go, you must have traveled that way yourself.

Give your life to God and God will fill your life.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Why Men Oppose Jesus

(Lesson for November 23)

Lesson: Mark 2:18-28

Golden Text: Matthew 11:6

### I. INTRODUCTION

In the background Scripture, there is a group of stories which explain the development of opposition to Jesus. The Pharisees were offended by His claim to have the power on earth to forgive sins and the implication of His relationship with the Father through divine forgiveness. When Matthew was called to be a disciple, Jesus accepted the hospitality of Matthew's home on that day. Matthew was a publican and according to the religious rules of the Pharisees no Jew should ever have any dealings with publicans. Most of all, a Jew was not to enter the home of a publican nor eat with him. Jesus did all of these and so became partaker of the defilement of Matthew, the publican, in the eyes of the Pharisees. Jesus healed on the Sabbath Day and thereby gave offense breaking the religious rules of the Pharisees concerning the Sabbath. There are numerous incidents in the Gospels of such offenses and the opposition of the Pharisees toward Jesus as a result.—*The Bible Teacher* (F. W. B.).

### II. HINTS THAT HELP

1. Widely differing religious groups may engage in the same religious practice, some with profit, and the others without profit (Mark 2:18).
2. The Bridegroom's presence brings joy and brings relief from the fasting of penitence (Vs. 19).
3. There is continual sadness during the absence of the Bridegroom, but there will be great rejoicing at His return (Vs. 20).
4. Salvation is not patchwork. It does not consist of adding grace to law, nor of adding good works to a sinful character (Vs. 21).
5. It is utter inconsistency to try to force the new life in Christ into the old bottles of the Mosaic system (Vs. 22).
6. Wherever the Lord Jesus walks with His disciples, there is always ripened grain to be plucked (Vs. 23).
7. The Lord Jesus always justifies the doing of that which was necessary on the Sabbath Day (Vs. 24).
8. The Lord's true service supersedes the

outward requirements of mere formal worship (Vv. 25, 26).

9. The Lord God gave the Sabbath to man that it might be a blessing to him and not a burden (Vs. 27).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The Mosaic Law enjoined general fasting on the part of all the people once each year on the day of atonement. (Read Leviticus 23:27-29). In this passage the term, *afflict your souls*, is believed to allude to fasting.

Public feasts were occasionally declared by Old Testament groups. Some of them were: Joshua, upon Israel's defeat at Ai (Joshua 7:6); Samuel, when Israel was threatened by the Philistines (1 Samuel 7:6); Nehemiah, at the completion of the wall of Jerusalem (Nehemiah 9:1); referred to by the prophets (Joel 1:14, 2:15; Isaiah 58).

Individuals fasted when under the influence of grief, vexation and anxiety. An excellent example is given in 2 Samuel 12:16 where David fasted and prayed just prior to the death of the son of his adultery.

The Pharisees of Jesus' day fasted two days of each week, presumably the second and fifth days; however, their fasting was for an entirely different purpose from that for which the people mentioned above fasted. It seems that these Pharisees fasted chiefly for two reasons: (1) To impress others of the high degree of their piety; (2) to win special favor from God which would redound to their eternal salvation. The prayer of the Pharisee in the temple seems to have been inspired by both these reasons when he said, "I fast twice in each week, . . ." (Luke 18:12).—*The Bible Student* (F. W. B.).

2. "Old Bust-Me-Up" was a queer-shaped, ugly old tug running between London and Portsmouth. She never came into port but that she collided with some vessel and did some damage. Hence the name. But one day, to everybody's amazement, she came in straight as a die and glided gracefully to her berth, and a sailor standing on the quay couldn't help shouting: "Whatever's come to you, 'Old Bust-Me-Up'?" and an old sailor shouted back, "Got a new skipper aboard!" This was the secret of the change. And when Christ becomes our Captain, He controls us and changes our lives, and He will guide us straight to port—

the Captain of (our) salvation.—From "5000 Best Modern Illustrations," by Hallock.

3. "When the Bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:20). This they did for three days after Christ was crucified, and again while they waited in the upper room for the coming of the Holy Spirit. The time to fast is surely when the presence of Christ is taken away from our hearts, as we can be sure that some sin has intervened and caused the fellowship to be broken.

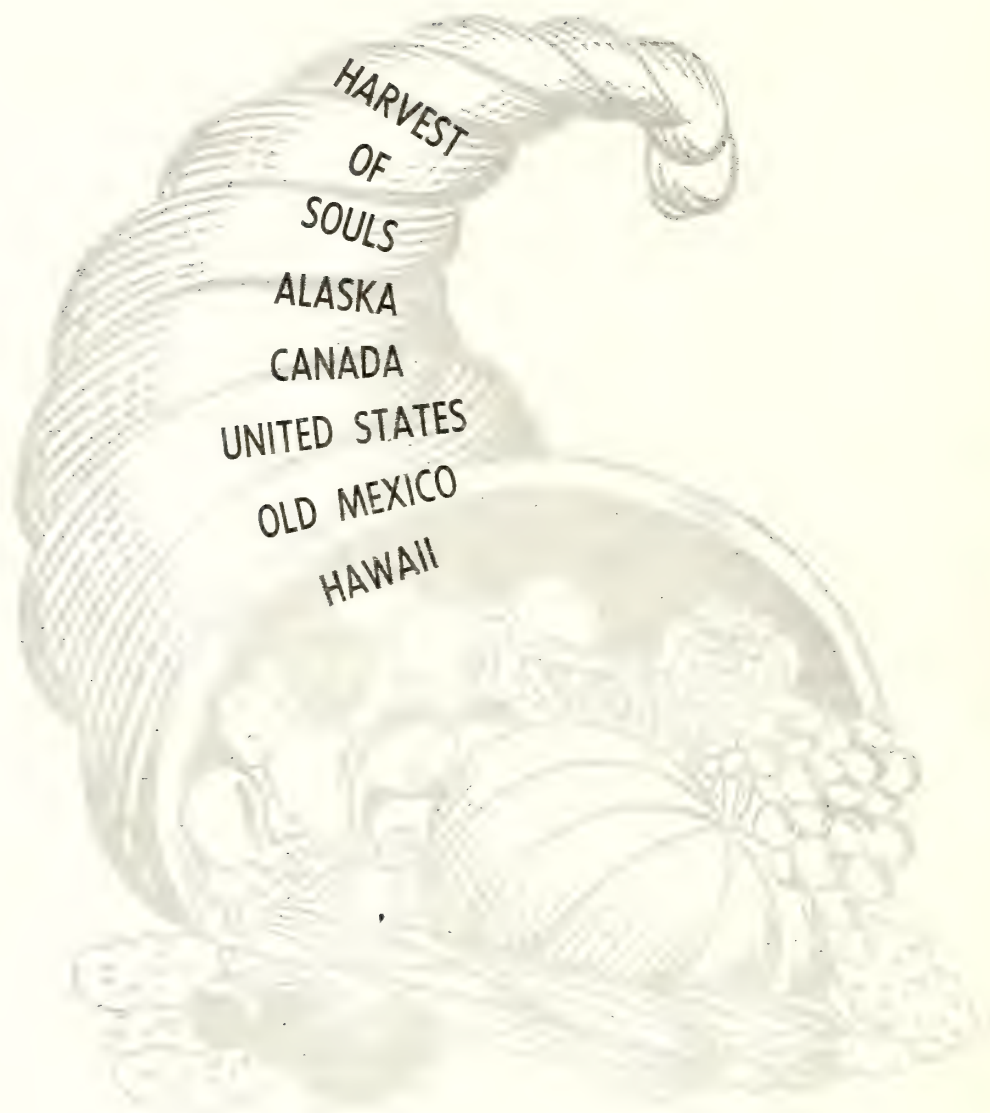
4. "No man seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse" (Mark 2:21). The work of Christ is represented as something new. New cloth is not suitable for mending an old garment. "The rent is made worse." The old garment of human righteousness is in rags. The new garment of grace is not given to patch up the old garments of works. When the prodigal returned home, he did not get his ragged coat repaired with new cloth. "Bring forth the best robe, and put it on him." The work of Christ can never be used merely as a patch. The righteousness of God, which is unto all and upon all them that believe, is a new and perfect thing.—*Selected*.

5. Healing on the Sabbath—Let the emphasis be upon the words, "And they **watched him**, whether he would heal him on the sabbath day" (Mark 3:2). How heartless and inhumane were these critics of the Lord Jesus. They did not scruple to get their ox or ass which fell into the ditch out on the Sabbath, but they had plenty of heartless criticism of Jesus, the Lord of the Sabbath, for healing—doing good—on the Sabbath. Indeed "Man's inhumanity to man makes countless thousands mourn." Jesus taught that man is greater than the Sabbath; that the Sabbath was made for man, and not the other way round. Beware of the sin which Jesus condemned in certain of old—hardness of heart. How each one of us needs to guard against this evil. The Lord Jesus upbraided His own disciples: "with their unbelief and hardness of heart"—*Selected*.

6. The text of Mark 2:23 is somewhat stronger than in the other Gospels—"His disciples began to make a way, plucking the ears," etc., while Luke adds ". . . rubbing them in their hands." No law was broken by their action but the Pharisees claimed that, as they occupied Moses' seat (Matthew 23:2), their traditions were of equal authority with his commands.—*Selected*.

If the Pharisees condemned the conduct of the disciples then, to be consistent, they must also condemn their hero, King David, for eating the shewbread.





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## PLEASANT HILL CHURCH DEDICATED

Pleasant Hill Church, Route 2, Pikeville, North Carolina, in the Western Conference of Free Will Baptist Churches, dedicated this completely renovated sanctuary and its Sunday school classrooms on October 19, 1958.

The building program was begun in 1956 and completed in 1958, free of all indebtedness. The church has a membership of 87, with 133 enrolled in Sunday school. The Rev. James Lupton of Vanceboro, North Carolina, is pastor of the church. Mr. Floyd P. Baker of Route 1, Princeton, North Carolina, is superintendent of the Sunday school.

(For a more complete story of this church and its progress, see the feature article entitled "63-Year-Old Church Advances Rapidly.")



# EDITORIAL

## WITHOUT THE CAMP

C. H. Overman

"We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." (Hebrews 13:10-13).

All true Christians have to bear the reproach of Christ which means the scorn, shame, censure and disgrace which He bore. The words *without the camp* are used in the above passage of Scripture in exhortation to the Hebrews to go forth with Jesus without the camp, bearing His reproach. To the Hebrew or Jew this was a most difficult decision to make, for it meant being cast from his own people; but is this not exactly what happened to Christ?

In the days of the Levitical priest when a sacrifice was made for a sin-offering, thus signifying a complete sacrifice, the flesh, entrails, etc., were burned without the camp. This ordinance typified the fact that Jesus was to suffer for us without the gate. This He did that He might bring the Hebrews to God, and make an atonement for their sins. He was taken outside the gate of Jerusalem and there made a sin-offering that He might bring all men unto Himself. "He came unto his own, and his own received him not" (John 1:11); therefore, with His suffering and death came salvation for all. He was not counted worthy to live among the crying mob, although he was without fault. He was made an outcast and thus His life was taken.

### ALL CHRISTIANS MUST GO FORTH

The path of discipleship is not a bed of roses; but once a man weighs what Christ offers against the pleasures of the world, he recognizes the eternal values of discipleship. Moses, for instance, chose God rather than the pleasures and comforts of Egypt. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward" (Hebrews 11:25-27). Moses chose God and His people, and valued Him of greater value than the treasures in Egypt. It cost him something in personal sacrifice to follow God. He was willing to go forth without the camp—to face opposition and scorn.

To live by faith in God is to be ready and willing to suffer for His sake. Jesus warned His disciples, "... ye shall be hated of all men for my name's sake: ..." (Matthew 10:22); "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Those who live righteously can expect the scorn and reproach of the world.

The apostles suffered this reproach over and over again. Some of them sealed their testimony with their blood; thus counting Christ above all else, even life itself. They were brought in before the rulers and warned not to preach any more in the name of Christ, but they rejoiced that they were counted worthy to suffer for His sake. Even when beaten they rejoiced.

Stephen was willing to face those who had crucified Christ

with a message of condemnation, not fearing what they might do unto him. He was the first Christian martyr, and since that day thousands have given their lives for the cause of Christ. The writer of Hebrews describes it in this manner: "Women receive their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:35-38). To go forth without the camp will often mean standing alone as Christ did. It will mean giving up some of the pleasures and comforts which the world offers.

How thankful we should be that in our day and country physical persecution is unknown. At the same time, however, a true Christian will be scorned and despised by the world. Christ's reproach is upon him, but he looks for a better place—eternal life in the heavens.

The easiest path to travel is the one which is broad, and Jesus said there would be many who would go down this road. Its end is destruction. The narrow road is not so easy and few will find it, but it leads to life eternal. It is slower to travel, but its destination is certain. The way has been marked by the Son of God, and he who comes to its end must be willing to pay the price of consecration and service to the Saviour. When the enemies of the Cross confront us may we say with the apostle, Peter: "And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: ..." (1 Peter 3:13, 14).

### THE MASTER

"If you wear the livery of Christ you will find Him so meek and lowly of heart that you will find rest unto your soul. He is the most magnanimous of captains. He is always to be found in the thickest part of the battle. When the wind blows cold He always takes the bleak side of the hill. The heaviest end of the cross ever lies on His shoulders. If He bids us carry a burden He carries it also. His service is life, peace, joy.—C. H. Spurgeon.

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# 63-Year Old Church Advances Rapidly

Mrs. Clarence Bunn



Rev. James Lupton, Pastor



The Old Pleasant Hill Church

PLEASANT Hill Church, Route 2, Pikeville, North Carolina, was organized in 1895 at the home of Mr. J. H. Shallington with Mrs. Margaret Crawford as evangelist. A church site was given by Mr. Shallington which was located about one-half mile from the present site of the church. Mr. Dallis Phillips gave logs for lumber for the building and Mr. William (Bill) Sasser sawed the logs. The building was only partly completed on this site.

In January, 1899, the present site was deeded to the church by Mr. W. H. Benson and wife of Wayne County and Mr. W. B. Howell and wife of Johnston County. The church was moved from the original location to the present site and Rev. Curtess Howell was called as pastor. The building was completed and Mr. Bill Sasser gave lumber for the first pews. These pews were later replaced by gum pews made by Mr. Wesley Singleton, the lumber being given by Mr. John Hollowell.

The first Sunday school superintendent was Mrs. Eliza Beard, and the first Sun-

day school secretary was Mrs. Nora Phillips Peeden. Mr. Kirby Sasser was the first church clerk of which there is record. Other clerks serving the church have been: Mr. J. C. Bunn, Mr. W. F. Pittman, Mrs. O. P. Snipes, Mrs. Bernice Phillips, Mrs. Marvin Bunn, Mrs. Norwood Talton, Mrs. Grey Snopes.

Rev. Curtess Howell served the church for fourteen years and has been succeeded by the following: Rev. W. B. (Billie) Everette, Rev. L. T. Phillips, Rev. W. M. Howell, Rev. J. H. Whitley, Rev. Needham Langston, Rev. E. T. Lucus, Rev. E. G. Holland, Rev. A. A. Wells, Rev. W. G. Pike, Rev. Rommie Mitchell (supply pastor), Rev. G. C. Joyner and Rev. James Lupton.

Electric lights were installed in the church in 1944 and a new heater was purchased. The building was refloored, painted inside and out, and a new roof added. The church was remodeled four years later and two Sunday school rooms added. Memorial windows were placed in the sanc-

tuary in 1950. Rev. G. C. Joyner was pastor of the church at that time and served it well for thirteen years. During his pastorate the church's membership grew from approximately 30 to 35.

In 1956 the church decided to completely renovate the sanctuary and add four more Sunday school classrooms. The building was brick veneered on the outside and finished with pine paneling and sheetrock on the inside. A heating plant was installed. An outdoor bulletin board was given by the pastor, the Rev. James Lupton, and his family and was made by his father, Mr. Luther Lupton. Folding doors were placed in the building as a memorial to Danny K. Bunn. Land for a cemetery was given to the church by Mr. and Mrs. Marvin Bunn.

Dedication services for the new sanctuary and classrooms were held on Sunday, October 19, 1958, with the pastor delivering the dedicatory message and Rev. Robert Rollins offering the dedicatory prayer.

Mrs. Essie Sasser Kramer of Smithfield was guest teacher of the adult Sunday school class. Mrs. Clarence Bunn read the history of the church. Rev. Rommie Mitchell brought the devotions in the afternoon and Miss Shirley Baker conducted a memorial service. Older members and friends of the church were special guests for the day and were recognized during the dedication services.

Ministers going forth from Pleasant Hill Church include the following: Rev. Robert Pittman, Rev. Albert Rollins, Rev. Robert Rollins, Rev. Charles Bryant.

## Jewels and Crosses

Margaret Elsom

I'd rather bear the crosses  
Than be lacking in the crown  
The jewels that God will give me  
When life's setting sun goes down.

I'd rather bear the wound prints  
And I'd rather face the jeers  
Than to reach the door of heaven  
And to know disappointment's tears.

And if I am a Christian  
I will only have desire  
To be strong to climb the mountain,  
And be tested in the fire.

There are no idle rumors. Rumors are always busy.

Salvation cannot be analyzed, it must be realized.



# The Great Commission

Rev. Daniel Gaskins  
Pinetown, North Carolina

**G**O ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19). "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47, 48). "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Christ told his disciples before the crucifixion that they would see Him again in Galilee, and after the resurrection He told Mary Magdalene and the other Mary to go tell them to go into Galilee and they would see Him. These disciples who had followed Him almost three and one-half years went as they were told. They did not know that Christ was going to give them a commission that would involve the entire world; but, because they had seen Him perform miracles and heard Him preach with authority, they were willing to go this great distance to see their Lord. When they saw Him, they worshiped Him. After assuring the disciples that He had all power in heaven and in earth, He gave them the commission with the promise that He would be with them always. This commission is as applicable to us today as it was to His disciples almost 2,000 years ago.

Before Christ gave His disciples this commission, He gave them full assurance that He had the authority to send them into all the world to preach the gospel. They had realized that He had power in the earth, because they had seen Him perform many miracles before the crucifixion. They had seen Him as he had opened the eyes of the blind, caused the dumb to speak, made the deaf to hear, healed the crippled, restored life to the dead and many other miracles which He performed.

Because of the many miracles and His

manner of speaking, His disciples knew He had power on earth, but now after they had seen Him close His eyes in death on the Cross, He stands before them as their risen Lord and tells them: "All power is given unto me in heaven and in earth." Surely, after seeing all these things they believed Him when He told them that He had power in heaven also.

Someone may ask, "Why does He have this authority?" We may answer by saying that He is the only begotten Son of God, and this authority would rightfully be given to the Son. As the Son of God He and He alone would be the rightful heir. As the Mediator and the Son of man He was obedient unto death. Because He humbled Himself God exalted Him that He might give eternal life to whosoever believes in Him. He had power before to forgive sins, but now all power is given Him in the whole universe.

With this authority Christ commissioned them to go into all the world—to every nation and to every creature to preach the gospel. The field is not limited to a small portion of the world as Jerusalem and the surrounding country, but to the entire world. In Matthew's account it is all nations; in Mark's account it is all the world and every creature; in Luke's account it is all nations, beginning at Jerusalem. Luke continues this commission in Acts 1:8, and tells us that we shall be witnesses both in Jerusalem, and in all Judah, and in Samaria, and unto the uttermost part of the world. In other words, we are to preach the gospel both at home and abroad at the same time. We can do this by praying and giving at home for those who are preaching abroad. Someone has said, "The light that shines the brightest at home will shine the farthest away."

The commission seems to imply a three-fold purpose: First, to preach the gospel of salvation for the purpose of saving the lost which should be the aim of every minister; second, those who accept Christ should be taught the truths that would make

them disciples of Christ; third, to teach Christians the Word of God. Every pastor should realize that his first duty is to preach the Word. That is what Paul admonished Timothy to do. This commission not only applied to the apostles of Christ, but applies to us as much as it did to them. In Matthew 28:19, 20 the commission is plainly taught to be carried on by everyone who accepts the gospel of Christ. The disciples were taught to "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: . . ." Therefore, those who are taught are to teach others. We should be concerned about the type of churches we build instead of the size; therefore, if we are faithful in this commission the people will be taught the Word and in turn they will teach others.

Even though Christ had assured them that He had the authority to give them this commission, which should be an encouragement to anyone to go forth as He commanded, He gave them a great promise to be with them always, even unto the end of the world. What greater encouragement should anyone have than this? The One who has control of the whole universe promised to be with them in spreading the gospel.

Before the crucifixion Christ had not been with His disciples at all times in the body, but as He gave this commission He promised to be with them at all times. This would sound peculiar to some people because this commission was given just before He ascended back to heaven. Someone may ask, "How can He be with them and leave them to return to heaven at the same time?" He told them before the crucifixion that it was expedient for Him to leave, but He would not leave them comfortless; but would send the Comforter, which is the Holy Ghost to abide with them and He would teach them all things. Because the Comforter dwells within the hearts of the believers, Christ promised to be with us through the Holy Spirit. He is with us every day, every moment of the day and in all kinds of conditions. No matter how dark the road of life may seem we have that assurance that He is with us always, even to the end of the world.

It is significant that Christ said "To the end of the world." Why did He not say through eternity? There is a great difference in the circumstances here on this earth and those in heaven after death. Christ is with us here amidst sorrow, trouble, sin and many other things that make the road of life a hardship. After we get to heaven, instead of Christ being with us as here on earth, we will be with Him in the presence of God where there will be no sorrow, pains



or death—to live with Him forever.

Even now we have the assurance that He is in heaven preparing a place for us. When the disciples were sad, because Christ had warned them that His time had come and that was the night that He would be betrayed to His enemies to be crucified, He spoke words of comfort to them. In John 14, Christ was speaking to troubled disciples when He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also." (Vv. 1-3). When He said "If I go" there was no doubt that He would go, but there is an assurance to us that He will return as He has ascended.

With these promises which Christ gave His disciples and the assurance that He had all power in heaven and earth, surely they must have realized the importance of this great task of telling the world about Christ and His love. Christians, these promises are as applicable to us today as they were to those who heard them fall from the lips of Christ. Though many cannot stand behind the sacred desk and preach, others cannot sing, others cannot stand before a class and teach; but each one can do the task that Christ has commanded. No matter how small it may seem we shall receive the blessings of all these promises if we are faithful in our task. How can we be disobedient to this commission when we are assured of the abiding presence of the One who has all power in heaven and in earth? Not only are we assured of these promises here on earth, but He has promised to return and receive His own to ever be with Him in heaven. The last promise which Christ gave was "... Surely I come quickly..." (Revelation 22:20). If we have obeyed this commission, then we can say with John the revelator in the same verse, "Even so, come Lord Jesus."

Christians, how is it with you? Are you faithful in your task? These promises are too great for us to be negligent in helping to spread the Gospel over the world. Will you this day consecrate your life to Him who is able to fulfill all these promises?

Sinners, the blessings of these promises can be yours today if you will accept Christ as your personal Saviour. Without Him you have no hope. With Him you too, can be assured of eternal life in heaven. Will you this day accept Christ as your personal Saviour. Without Him you have no hope. With Him you too, can be assured of eternal life in heaven. Will you this day accept Christ as your personal Saviour and rejoice in salvation? You have the choice

# Abundant Life

Rev. Winston Sweeney,  
Stacy, North Carolina

"... I am come that they might have life, and that they might have it more abundantly" (John 10:10).

**T**HE above mentioned Scripture brings to us two most precious truths from the Bible. They are two aspects of Christ's ministry. Usually we recognize the first aspect, and that of giving life. Christ came that we *thieves and robbers* might have life. This is our need since we were dead in *trespasses and sins*. Jesus came where we were and ministered to us. This is so plainly set forth in the parable of the Good Samaritan, in Luke 10:30-35. The Good Samaritan came to the man, as he lay in the ditch. Then he could help the man. Christ "... took upon him the form of a servant, and was made in the likeness of men" (Philippians 2:7). He did this that we might be saved.

We are aware that when one is saved he receives life now. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). As this verse states, we are alive spiritually now, and are now sons of God. In John 3:2 we read: "... now are we the sons of God..." The first verse of this chapter says that because God has bestowed His love upon us we are called the sons of God. The first aspect of John 10:10 is that we might have life, but what is the second phase? Notice in the text that Jesus said not only would we have life but that we would have it more abundantly. What did Jesus mean? Many people have the idea that God isn't concerned as to how they make out. Others are aware that God has made provision for them to live a Christian life. The two above thoughts do not carry the thought of abundant life. There is a vast difference between having no money and having a little money—vast difference between having a little money and an abundance of money. There is also a vast difference between no life (dead in trespasses and sins) and life (saved). There is also a vast difference between *life* and *abundant life*.

Let us be reminded again of the parable of the Good Samaritan. He did more than get the man out of the ditch, bind up his wounds, set him on his beast and take him

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to accept or reject Him, but you cannot ignore Him. What will you do with Jesus?

to the inn. Luke 10:35 tells us that the Good Samaritan made provision for the care of the man until he came again. This care made a great difference to the individual who was receiving it. No doubt he would have been distressed over the bill and how he was going to pay it. This care which he received is the *abundant life* that the born-again Christian has, since provision has been made for us.

There is another word picture in the Old Testament that sets forth this truth in a very plain manner. It is found in 2 Kings 25:27-30. "... Evil-merodach King of Babylon ... did lift up the head of Jehoiachin king of Judah out of prison" (Vs. 26). Christ did this for us, for we were lifted out of the *miry clay*! Also notice, he *spoke kindly to him*: on speaking terms with the king! "... and set his throne above the throne of the kings that were with him in Babylon" (Vs. 28). Notice this now, "And changed his prison garments, ..." (Vs. 29). The rags of prison gave way to the garments of royalty, furnished by the king himself. The Christian has the imputed righteousness of Christ which has taken the place of rags of filthy righteousness. In Verses 29 and 30 we find abundant life—a type of what Christ has done for us. *And he did eat bread continually before him all the days of his life.* Provision was made for his continued enjoyment. *And his allowance was a continual allowance given him of the king.* He did nothing to merit it. It was a free gift from the king. *A daily rate for every day, all the days of his life.* God loved us and sent His Son that we might have life. He made provisions for us to enjoy that life. One of the things which gives assurance as a Christian is to learn that our sufficiency is not of ourselves, but of God. God wants us to understand what He has for us, that we might live an abundant life. Fanny Crosby, the writer of that grand old hymn, "Blessed Assurance," certainly knew what it was to have life abundantly, even though blind.

When we have the assurance of His abiding presence, His power and bountiful goodness, then there is no despair and distress of soul. Instead there is real joy as we realize that we can and do have victory over Satan and truly that we can have an abundant life. One of Satan's tricks is to

(continued on page nine)



# NEWS NOTES

## Dilda's Grove Church Announces Revival

The fall revival at Dilda's Grove Free Will Baptist Church, located near Fountain, North Carolina, will begin on November 23, continuing through December 3. The evangelist for the meeting will be the Rev. Ronald Creech of Durham, North Carolina. Services will begin each evening at 7:30.

The pastor, the Rev. R. L. Norville, and the church members cordially invite the public to attend these services. Everyone is requested to pray for a great revival and that many decisions for Christ will be made during this meeting.

## Auxiliary and S. S. Convention To Meet at Friendship Church

The Fourth Union Woman's Auxiliary and Sunday School Convention of the Central Conference will be held Sunday, November 30, at Friendship Free Will Baptist Church near Farmville, North Carolina. The following is the scheduled program for the day:

### Morning Session

- 10:00—Sunday School
- 11:00—Devotions, Miss Lois Letchworth
- 11:10—Welcome, Mrs. Douglas Norville
- Response, Mrs. Robert Oakley
- 11:15—Recognition of Ministers and Delegates
- Special Music, Daniel's Chapel Quartet
- 11:20—Offering for Children's Home
- 11:25—Sermon, Rev. R. L. Norville
- Alternate, Rev. Adam Scott
- 12:00—Appointment of Committees
- 12:15—Lunch

### Afternoon Session

- 1:15—Devotions, Rev. Herman Griffin
- 1:25—Special Music, The Robert Oakley Family
- 1:30—Business Period
- 2:00—Program, Local Church
- 2:30—Adjournment

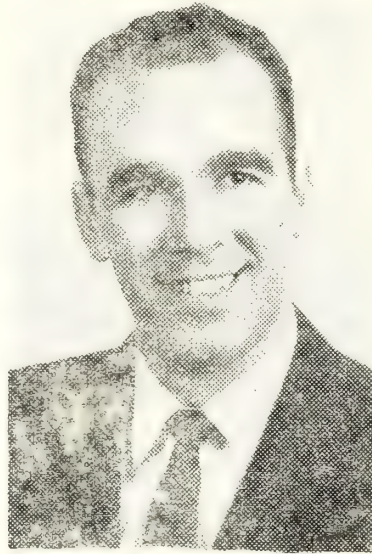
## Second Union Meeting of N. C. Western Conference

The second Union Meeting of the Western Conference will be held at Flood's Chapel Church in Nash County, North Carolina, on November 29. The following program has been planned:

### Morning Session

- 10:00—Song Service
- 10:10—Devotions, Rev. J. B. Ferrell
- 10:20—Moderator's Remarks

## Rev. Billy Melvin, Evangelist For Elm Grove Revival Services



REV. BILLY MELVIN

The Rev. Billy Melvin, pastor of Bethany Free Will Baptist Church of Norfolk, Virginia, is now conducting revival services at Elm Grove Free Will Baptist Church near Ayden, North Carolina. These services began November 16 and will continue through November 22, with services at 10:30 a. m. and 7:30 p. m. each day. The Rev. J. C. Lynn is pastor of the church.

A cordial invitation is extended to everyone to attend the remainder of these services. Special music has been planned for the services.

- Welcome, Rev. W. E. Renfrow
- Response, Mrs. Johnny Eason
- Seating of Visitors and Ministers
- Roll Call of Ministers
- Roll Call of Churches
- Reading of Minutes
- News from Children's Home
- Offering for Children's Home
- Business Period
- 11:15—Sermon, Rev. S. C. Wilder
- Alternate, Rev. J. B. Ferrell
- 12:00—Lunch

### Afternoon Session

- 1:00—Song Service
- 1:10—Devotions, Rev. Carrie Watkins
- Reports of Officers and Committees

## Coming Events

- November 27—Thanksgiving Day.
- December 25—Christmas Day.

- Song Service
- Benediction

## Sunday School Rally At Peace Church

The Rev. L. E. Ballard, field secretary of the North Carolina Sunday School Convention, will be guest speaker in a Sunday School Rally at Peace Free Will Baptist Church near Pinetops, North Carolina, on Sunday, November 23, 1958.

Services will begin at 10:00 a. m. and will last until noon. Immediately following a picnic dinner will be served. A goal of 100 is set for the attendance for this Sunday. The Rev. Hubert Burrell is pastor of the church. He invites everyone to attend.

## Second Union Meeting of N. C. Central Conference

The Second Union Meeting of the Central Conference will be held November 29 at Black Jack Free Will Baptist Church, Pitt County, North Carolina. The theme will be "Evangelize or Fossilize," and the theme Scripture verse will be Mark 16:15. The following program has been planned:

### Morning Session

- 10:00—Hymn, "Jesus Saves"
- Prayer
- Devotions, "The Call to Evangelize," Rev. D. A. Windam
- 10:15—Seating of Ministers and Delegates
- 10:20—Business Session
- Hymn, "Bringing in the Sheaves"
- 10:35—"Use of the Bible in Evangelism," Mr. Nathan Eason
- 10:45—Report of Denominational Enterprises
- 11:00—"Prayer in Evangelism," Rev. Walter Reynolds
- 11:10—Morning Worship
- Hymn, "Throw Out the Lifeline"
- Offering
- Special Music
- 11:25—Sermon, "Primitive Evangelism," Rev. J. C. Lynn
- 12:00—Lunch

### Afternoon Session

- 1:00—Hymn, "Bring Them In"
- Prayer
- Devotions, "My Experience in Evangelism," Rev. Walter Nobles
- 1:20—Business Period
- Hymn, "Follow On"
- 2:00—"The Challenge of Evangelism," Rev. Robert Crawford
- 2:15—Closing Hymn, "Rescue the Perishing"
- Adjournment

## Mrs. J. C. Moyer to Head Drive

In its annual meeting, held with Parker's Chapel Church, November 5, 6, 1958, the Central Conference of the Original Free



Will Baptists of North Carolina approved and accepted the plans to sponsor and raise the funds for the building of a new girl's dormitory at the Children's Home, Middlesex, North Carolina.

Mrs. J. C. Moye of Snow Hill, North Carolina, was chosen as campaign director, along with Revs. C. L. Patrick, also of Snow Hill, and C. H. Overman of Ayden. The approximate amount to be raised for the dormitory will be \$25,000. It is to be built on the foundation of the old dormitory and is to be named the Central Conference Building.

"Plans of how to raise the money have not yet been announced, but such are being formulated and will be announced soon," says Mrs. Moye.

### Meeting Place of Cragmont Rally Changed

Due to the lack of space, the Cragmont Rally scheduled to meet at the Maranatha Free Will Baptist Church, Greenville, North Carolina, will meet at the Greenville Free Will Baptist Church. The Greenville Church is located on the corner of Eleventh and Forbes Streets. The date of this rally is November 22, 1958.

### Children's Home Thanksgiving Program

The following is the scheduled program for the Thanksgiving program at the Free Will Baptist Children's Home, Middlesex, North Carolina. A cordial invitation is extended to everyone to attend this service Thanksgiving Day. The children are looking forward to your visit and fellowship on that day. Mr. H. M. Mallard, chairman of the Board of Directors of the Children's Home, will preside over the program. The music will be under the direction of the Rev. J. O. Fort.

- 0:30—Congregational Hymn  
—Invocation  
—Welcome  
—Response, Rev. J. C. Griffin  
—Recognition Time  
—Special Music, Children's Home Choir  
—Superintendent's Report  
—Song, Children's Home  
—Offering  
—Introduction of Speaker  
—Address, Mr. Phillip T. Smith  
—Benediction

2:00—Lunch

### Special Thanksgiving Services At Smith's New Home Church

Special Thanksgiving services will be held at Smith's New Home Church near Deep Run, North Carolina, with the 11:00 o'clock morning service conducted by the pastor, the Rev. Willie Stilley. The public

is cordially invited to attend the worship service.

### Western Conference Ministers' Meeting

A meeting of the ministers of the Western Conference of North Carolina will be held at the Free Will Baptist Children's Home, Middlesex, North Carolina, at 2:00 p. m. on Thanksgiving Day. The Rev. H. M. Minchew, president, states: "All ministers are urged to be present as this is the time for the annual election of officers."

## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary. Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. M. L. Radcliffe

"He went about doing good." These are the words of Peter as he began to tell the house of Cornelius about Jesus.

The believer becomes Christlike as he imitates the Master in those things that He did as He walked among the children of men.

In my experience, I have known no individual about whom it could be more truthfully said, "He went about doing good," than Mr. M. L. Radcliffe, of Pinetown, North Carolina, who was a member of Free Union Free Will Baptist Church.

I remember Brother Radcliffe first as my Sunday school teacher and next as a brother in Christ. And then in the years that followed he was my friend, counselor and fellow laborer in the program of the church.

At my mother's knee and in his Sunday school class, I began to learn the precious Word of God. Though the presentation of the lesson was simple, the faith and devotion of the teacher to the task in hand gave the lesson a force that made an indelible impression on our young minds.

Today we would consider the material he had inadequate—a card with a picture on one side and a short message on the other and his personal knowledge of the Bible. Even so, I tell you that much of the Scripture I find in my heart today was put there in his class, some forty years ago.

I have no knowledge of anyone that walked more miles or spent more hours beside the bed of the sick, than Brother Radcliffe. His was a devoted concern for the welfare of mankind which made service not a burden but a pleasure. His hands were gentle and comforting to those in pain, and his kind and reassuring voice gave hope and comfort in hours of sorrow and grief. I

heard him pray publicly in the church long before I ever tried. He related the message of salvation often. I've seen him troubled for men in their sinful ways. Ah! but I have also seen him rejoice when sinners accepted the Lord as their Saviour.

Blessed indeed in the memory of standing on the bank of the river and hearing him and the others sing with a spiritual uplift in their voice:

"Happy day, happy day,  
When Jesus washed my sins away!  
He taught me how to watch and pray,  
And live rejoicing every day; . . ."

Brother Radcliffe lived to see Free Union Church grow from one room to a large and beautiful church plant. He lived to see the church go from quarter-time services to full-time services. For over a half century he was a devoted and active member. He was a willing servant in any capacity.

Sunday school teacher, superintendent, church treasurer, Sunday school treasurer and ruling elder—these offices he filled faithfully, and to the best of his ability for a number of years.

He enjoyed attending union meetings, conferences and conventions. Time and again through the years he was representative for his church. He was not satisfied to just add to the number present, but spoke out by voice and vote in support of his convictions.

He was born in the Free Union community October 15, 1879. He lived out his days as a farmer. He was married to Sallie A. Keech, December 27, 1903. To this union was born two sons and a daughter. Mrs. Radcliffe died May 24, 1952. Mr. Radcliffe died November 9, 1957, with pneumonia.

Looking with an eye of faith in the promises of God, we behold that time when the people have been separated as a shepherd divides his sheep from the goats. To the sheep the King shall say: ". . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:34-40).

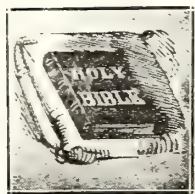
Written by  
Oscar Webster

Putting off until tomorrow leads to sorrow.



# Questions and Answers

## ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Will you please explain, "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven" (Luke 12:10). What is meant by *blasphemeth against the Holy Ghost*.—Mrs. M. Glover, Route 1, Middlesex, North Carolina.

**Answer:** Wuest renders this verse as follows: "And everyone who speaks a word against the Son of man, it shall be forgiven him. But to the one who by contemptuous speech intentionally comes short of the reverence due the Holy Spirit, there shall not be extended forgiveness."—*The Gospels An Expanded Translation*, by K. S. Wuest. If we accept this rendering which I do, then for one to blaspheme the Holy Spirit would mean that he by contemptuous speech intentionally comes short of the reverence due the Holy Spirit. This makes it seem necessary that one who hears the Word of God be cautious how he acts unfavorably to its wooings. Jesus warned the unsaved Pharisees, suggesting that if they reacted to the Holy Spirit's lovingkindness as they had His, there would be no forgiveness either in this or in the world to come. "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matthew 12:31, 32). The authorized version makes it clear that no one may even speak lightly against the Holy Spirit and go unpunished. Note carefully what Jesus said as recorded in Matthew 12:32: "... Whosoever speaketh against the Holy Ghost, it shall not be forgiven him. . . ." It was an ideal occasion for such when Jesus sounded forth this alarming warning. These Pharisees had before them a convincing sign of the deity of Jesus, but because of their continued and growing hardness of heart, they exhibited the same stubbornness as the pharaoh of the exodus. (See Matthew 12:22-37; compare Exodus 7-12.)

On Page 97 in C. R. Erdman's commentary, the following is to be found: "The casting out of demons caused the multitudes

to marvel and to question whether Jesus was not possibly the promised Messiah; for the Pharisees it was the occasion of a desperate and vicious charge; the reply of Jesus embodied one of his most definite claims. That miracles were being performed, his enemies could not deny; the superhuman power must have been divine or demonic; the Pharisees were driven to accept the latter choice; they declared that Jesus cast out demons by the aid of the devil.

"Jesus showed the charge to be absurd by reminding them that if Satan was casting out his own agents it was like casting out himself; he would be destroying his own kingdom, which would be ridiculous to suppose.

"Further, Jesus appealed to the fact that there were many Jews who, as exorcists, claimed to be casting out demons and were approved by the Pharisees; to single out Jesus for attack was an evidence of injustice and malice.

"Then Jesus declared plainly that his words were wrought by the Spirit of God and were evidences that, in his person, the Kingdom of God was manifest among them, and that the power of Satan was being overthrown. The two kingdoms were opposed to each other and men must choose on which side to stand. If not on the side of Jesus then the Pharisees must be on the side of Satan. Thus Jesus turned the charge upon his enemies.

"He did more. He declared that their charge was a sin which could not be forgiven; it was 'blasphemy against the Spirit'; it was attributing to Satan the power of God. In the present day it is popular to say that 'resisting the Holy Ghost,' or 'sinning away the day of grace' is 'the unpardonable sin.' This is both a confusion of ideas and a misinterpretation of the words of Jesus. He declared that a person might be forgiven for misunderstanding his mission and message, for even speaking against him as 'the Son of man,' but maliciously to ascribe his power to the devil, and thus to 'speak against the Holy Spirit,' could be forgiven 'neither in this world, nor in that which is to come.'"

We have other passages of Scripture that some Bible scholars say teach the same truth as found in Matthew 12. Among

these are Hebrews 6:4-6; 10:26-31. These two passages found in Hebrews seem to be different from the one in Matthew in that Christians who are living after the coming of the Holy Spirit on the Day of Pentecost are the people to whom the solemn warning is given; whereas, those in Matthew that have agitated Christ in their false claims just prior to the warning were Pharisees that were expressing their antagonism and opposition before the Holy Spirit made His advent on the Day of Pentecost. It seems that Jesus intends for His hearers to understand that they may receive forgiveness for their ill will and opposition to Him and His good works, but that if such is imposed on the Holy Spirit when He comes and begins His work, no forgiveness will ever be available to them. Dr. W. H. Griffith Thomas has the following to say on Pages 72, 73 in his book, *Let Us Go On*: "These Christians are to go forward 'for' (Vs. 4) it is impossible to restore those who through continued spiritual babyhood fall away. The description of these people must be noticed. They were 'once for all enlightened.' They had 'tasted of the heavenly gift.' They had been 'partakers of the Holy Spirit.' They had 'tasted' the Word of God and the spiritual world. These four statements clearly imply a real and definite spiritual experience. It does not seem possible to interpret these phrases of illumination only, of light rather than of life.

"Then comes the question of the fall: 'they shall fall away.' The thought must be strictly limited to the text and not made general. It is no ordinary or general fall but a deliberate apostasy, not backsliding but willful departure. Practically everything turns on the force of the word 'impossible' which, of course, must not be in any way weakened. It is absolute and unqualified. Whoever may be referred to here, it is 'impossible' to restore them. This fact alone shows clearly that the passage cannot refer to ordinary backsliding from which restoration is, of course, possible. . . . The explanation of this impossibility is seen in Verse 6, where there is a significant change of tenses. It is pointed out that it is unfortunately possible to 'keep on crucifying Christ afresh,' that is, after they have fallen, and on this account it is impossible 'keep on renewing them to repentance.' Active hostility to Christ ever persisted cannot be a matter of restoration, though of course, as it has often been pointed out, if the cause ceases to operate, the effect will cease to follow.

"There seems to be no doubt that this section is not concerned with mere professors of Christianity, since every prominent word used is found applied to believers."

(continued on page nine)





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path*  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### WORDS OF AUTHORITY

(Continued from Last Week)

Now to continue with the authority of Jesus pertaining to the things of which He taught, let us examine a few more of the subjects He came to make known to His people, and of which He spoke with authority as no other man had ever spoken.

He spoke of the resurrection of the body with more authority and earnestness than had ever been taught before. Very few of the people during, and before, Christ's coming believed in the resurrection from the dead. That the human body, after becoming food for worms, and undergoing the pulverizing process of the grave, would be reanimated, never entered the minds of most of those unblest with the light of revelation brought only by the only begotten Son of God. Even then it took time for this important teaching to penetrate the minds and hearts of most men.

The apostle, Paul, was ridiculed at Athens for an allusion to the resurrection. Nevertheless Jesus had said, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. . . . Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:25-29). Power divine will accompany that voice, and as surely as the first Adam carries all his descendants down into the grave, just so certainly will the second Adam bring them all up out of the grave. Thus the great empire of death is destined to total depopulation. Truly never man spoke like Jesus in regard to the resurrection.

Jesus spoke to those who would hear Him about the bliss of heaven. He taught about heaven, not as a place He had heard about, but as a place with which He was well acquainted. He said to His disciples, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John

14:2, 3). And to the persecuted saints He said, "Rejoice, and be exceeding glad: for great is your reward in heaven: . . ." (Matthew 5:12). How great! A reward comprehending the absence of every evil and the presence of every good. But only the pure in heart shall see God. This is one of the utterances of the great Teacher who spoke with words of authority about heaven.

Again, Jesus taught of the misery of hell. In tones of awful eloquence He said to His hearers, ". . . how can ye escape the damnation of hell?" (Matthew 23:33), and He said to the wicked, "And these shall go away into everlasting punishment: . . ." (Matthew 25:46). He referred to the worm that never dies, and to the fire that is never quenched. He also spoke of the destruction of both soul and body in hell. No one can listen to or read the teachings of Christ without receiving the sure knowledge that the punishment of those who live and die in their sins will be fearful in intensity, and endless in duration. Who ever spoke like Him, whether on subjects glorious or awful, attractive or appalling?

And I could go on endlessly writing of the teachings of Jesus as He spoke with words of authority, as only the Son of God could speak, but I must leave further study of the subject to you, but remember that at the end of the Sermon on the Mount He said:

*"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24).*

## Questions and Answers

(continued from page eight)

In conclusion, may we then say that blaspheming the Holy Ghost would be expressed in the heart condition of either a saved person who has diabolically set himself against the blessed third person of the Trinity or Godhead, that he is enraged against Him, His works, workers and all that belongs to Him to the degree that he denies the blood atonement, even to the degree that he literally would trample it under his very feet. He would take any measures to degrade His or Christ's name. This one might be like the Pharisees that blasphemed Jesus' name and classed His deeds of kindness with the foul works of the devil. In either case the aggressing defender would be too far removed to ever be saved or, in the second case, restored to fellowship in God.

An atheist is a person who has no invisible means of support.

## Abundant Life

(continued from page five)

try and get us not to depend upon God for that which we need. Often Satan tells us there is no life such as this, that there is no real joy, no real peace, no real happiness, no assurance and no hope. But we know that he is a liar, because we have the Word and the Word tells us that he is a liar and that we do have all the things at our hands that God has promised. Thank God for the abundant life!

## Seer What of the Future

Albert M. Ezell, Searcy, Arkansas

Thou seer who hath pierced the mystic veil,  
Through which our eyes have not the  
pow'r to see;

Pray, now to this poor earth-bound mind reveal

The mysteries that hath been shown to thee.

Pray, canst thou see a ray of light ahead,  
That men, in hope, lift up their eyes to see?

Or is there darkness, fear and pain and dread;

A dearth of love—perpetual poverty?

Do men of good intention labor there,  
In one united, peaceful, happy band?  
Or do the groans of dying rend the air,  
As crimson war gods hover o'er the land?

Do men's hearts fail them for the fear that comes

Throughout the lengthening night and dreary day?

Or courage, will it be rekindled still,

By Godly men who work, and watch, and pray?

## Birthplace

Ila R. Monday

Over the wide seas stretching,  
Over the tumbling hills,  
Where echoes have their beginning  
In Nazareth's rocks and rills . . .  
Is this birthplace of Jesus  
His only earthly start?

Or is he born to each person—

When each is made new in his heart?

Do not face the day until you have faced God.

When we listen, God speaks; when we obey, God acts.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

## College to Observe Founder's Day



Rev. Lloyd Vernon

Founder's Day will be observed at Mount Olive Junior College on Monday, November 24, at 10:00 a. m. when the Rev. Lloyd Vernon of Richlands will speak on the subject, "The Early Days of Mount Olive Junior College."

The Rev. Lloyd Vernon was president of

the college when it opened at Black Mountain, North Carolina, and continued as Bible instructor in the night classes when the college was transferred to Mount Olive.

Founder's Day will be the annual observance of the granting of the Charter of Incorporation by the state of North Carolina. The many friends of the college are invited to join the administration, faculty and students in this observance.

Mount Olive Junior College was chartered in November, 1951, and began operation in Mount Olive in September, 1954, with an enrollment of 22 students. Since that time the student body has increased to 143 students and the college has been fully accredited by the State Department of Education and the North Carolina College Conference.

## Mount Olive Junior College Loyalty Fund Campaign Extended

The Finance Committee of the Board of Directors of Mount Olive Junior College in a meeting on November 4 voted to extend the Loyalty Fund Campaign of the college through January 20, 1959.

Extension of the campaign was at the

request of many of the loyal supporters the college who have expressed a desire to make gifts to the Loyalty Fund but prefer to do so around the first of the year. This extension of time will also permit others, who have not made their gifts, to do before the campaign closes.

All churches and Sunday schools which have not already observed Mount Olive Junior College Loyalty Fund Day are urged to designate a Sunday to be so observed at the earliest possible date. Individuals are also urged to send their gifts as early as possible. Reports of the Loyalty Fund gifts will continue to be published in *The Free Will Baptist* through January 20.

Mount Olive Junior College was fully accredited by the North Carolina College Conference and the State Department of Education on November 6. Regional accreditation by the Southern Association of Colleges and Secondary Schools is expected by December, 1959.

## Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

November 4—November 10

The following is a report of Loyalty Fund gifts to Mount Olive Junior College for the week of November 4 through November 10, 1958. The total amount received to date is as follows:

Total Previously Reported	\$21,574.41
Received This Week From:	
Free Will Baptists	\$4,416.90
Friends	664.50

Total for the Week \$ 5,081.40

(continued on page eleven)

## Loyalty Fund Campaign Extended By Finance Committee



Members of the Finance Committee of Mount Olive Junior College are shown as they met with W. Burkette Raper, presi-

dent, and M. L. Johnson, business manager and treasurer on November 4. They are, left to right: Fred Powers of Timmons-

ville, South Carolina; Mr. Raper; Hardy Talton, committee chairman; and Mr. Johnson.



# NOTES — AND — QUOTES

By J. C. Griffin



## GOOD NEWS

We just received a letter from Rev. M. Johnson, treasurer of Mount Olive Junior college, saying, "We were very delighted with the news we received from the College Conference last night. We were formally accredited without any strings attached." We know that many citizens of North Carolina, besides those who are Free Will Baptists, will rejoice when they receive this information.

It was our privilege to attend the Central Conference of North Carolina last week and fellowship the brethren of that conference. It was one of, if not the best, that I ever attended. The oneness in the transaction of business was extra good. The evidence as seen by this scribe proved that the Holy Spirit was leading the transactions. The theme for the conference was "Loyalty to Christ." This subject was presented by each of the speakers in an intelligent manner, showing that study had been made. Membership of the churches showed an increase.

The reports from the various committees showed that it had been a successful year in every department. God is blessing the work in that conference in a great way. We know that when the people get the reports in full from the conference reporter that there will be rejoicing. We leave this news for those who are responsible for giving the publicity in detail. Again I say, I enjoyed the fellowship of the brethren and sisters whom I met with at Parker's Chapel, the host church.

## SOMETHING TO LIVE BY

When James A. Garfield was a young man a printed slip was given to him by an aged friend which he cherished to the end of his life. It read:

"Make few promises. Always speak the truth. Never speak evil of anyone. Keep good company or none. Live up to your engagements. Never play games of chance. Drink no intoxicating drinks. Good character is above everything else. Keep your own secrets if you have any. Never borrow if you can possibly help it. Do not marry until you are able to support a wife. Keep yourself honest if you would be happy. When you speak to a person, look into his eyes. Make no haste to be rich, if you would

prosper. Live within your income. Save when you are young. Spend when you are old. Never run into debt unless you see a way out again. Good company and good conversation are the sinews of virtue. Your character cannot be essentially injured except by your own acts. If anybody speaks evil of you, let your life be so that no one believes him. When you retire at night, think—think over what you have been during the day. Never be idle. If your hands can't be employed usefully, attend to the culture of your mind. Read the above carefully at least once a week." — *Salvation Tract Society.*

I can add to the above, one name, one Person who will make all the above quotation to materialize in the life of any individual. Just take Jesus Christ as your Saviour and you will be able to appropriate everything to a successful, joyful, benevolent life. You cannot fail, if you will let go and let God.

## HOW TO KNOW THE WILL OF GOD

Dr. F. B. Meyer said, "When I was crossing the Irish Channel one dark starless night, I stood on the deck by the captain and asked him, 'How do you know the harbor on so dark a night?' He said, 'You see those three lights? Those three must line behind each other as one, and when we see them so united we know the exact position of the harbor's mouth.'

"When we want to know God's will there are three things which always concur—the inward impulse, the Word of God, and the trend of circumstances! God in the heart, impelling you forward; God in His Book corroborating whatever He says in the heart; and God in circumstances which are always indicative of His will. Never start until these three things agree."

## DO WE SING THE TRUTH?

As we were singing "Standing on the Promises," I was forced to examine myself and say, "Do I really stand on the promises?" The next time you begin to sing "Standing on the Promises" just ask yourself the question, "Am I really standing on the promises?" It may be that you are just singing.

I was conducting an evangelistic meeting several years ago. I found there was a man who was very active in singing who could and did sing "Amazing grace, that saved a wretch like me." But this man had never been saved. He knew nothing of salvation. He had never been born again. He was just singing. But thanks be to God before the meeting closed he accepted the Lord Jesus Christ and then he could sing "Amazing Grace." If we have never been saved we cannot sing "Amazing Grace" truthfully; neither can we sing "Standing On the Promises" without singing a false-

hood. I have known unsaved people to sing "Oh, How I Love Jesus," but they did not and could not love Jesus and live in sin and reject Him as Saviour. When we love Him we are going to live for Him.

## DO NOTHING

I have been asked many times in my life, "How can I be saved?" and "How can I know that I am saved?" But I do not remember anyone asking me, "What must I do to be lost?" If you are not saved, you are lost. You have to do nothing. Just remain as you are and you will suffer the eternal wrath of God. Jesus said "He that believeth not is condemned already." The unsaved will not be lost after death or at the great judgement of God, but you are already judged. You are condemned to eternal hell. The only thing that will keep you from the eternal hell is to repent, turn away from sin, accept the Lord Jesus as your personal Saviour, and thus you are freed from the guilt of sin. If the Son shall make you free, ye are free indeed.

## Christian Education

(continued from page ten)

Total to Date \$26,665.81

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Beaufort Church	\$117.91
Eastern Conference	\$265.57
Mr. and Mrs. W. S. Cunningham	\$100.00
Florida State Association (Florida)	\$100.00
In Memory of Walter R. Williams	\$100.00
2nd Union Central Conference	
Sunday School Convention	\$140.00
Leslie Smith	\$100.00
Pleasant Grove Church	\$145.83
Pleasant Grove Sunday School	\$100.00
Gum Swamp Sunday School	\$126.56
Mr. and Mrs. Williard Pittman and Mike	\$100.00
In Memory of Sallie Ora Vail	\$100.00
In Honor of Mary Elizabeth Moye	\$100.00
The Reverend C. J. Harris	\$100.00
Mrs. Irma H. Whichard	\$100.00
Shady Grove Church	\$150.00
Smith Chapel Methodist Church	\$100.00
Dr. R. H. Shackelford	\$100.00
Dr. M. M. Lownes Jr.	\$100.00
Mount Olive Tribune	\$125.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

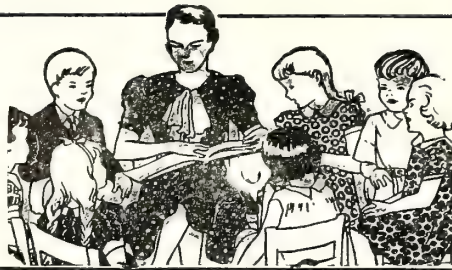
M. L. Johnson, Campaign Director



# STORIES

FOR OUR

## BOYS and GIRLS



### What Price Beauty?

Marion Thompson Perkin

**B**OBBIE JEAN lay curled in a tense little ball—listening. Surely it must have been a half hour by now—June must be pretty sound asleep in that length of time. Cautiously she straightened out one of her cramped legs. Then moving softly, very softly—she stepped over her big sister and down to the floor. So far so good!

Squeak! squeak! the floor boards protested. "Oh, hush," Bobbie muttered uneasily. Any minute she expected June to sit up in bed and demand, "What do you think you're doing, Roberta Jean Sanford? Prowling around and waking up working people?"

Gliding across the floor as silently as a cat, Bobbie slid open the bottom drawer of the dresser and reached clear back. Her searching fingers found the small package they were sent for. Then, flashlight in one hand, mirror in the other, Bobbie slipped into the closet and closed the door.

With eager fingers she tore open the package. The bold, red lettering on the tube inside said, "Sensation—a wonder-working new freckle cream. Guaranteed to remove freckles in ten applications. Leaves your skin clear, soft and beautiful."

Bobbie's eyes shone. This was wonderful! Now Alan wouldn't call her "turkey egg" any more and make all the boys laugh. Sometimes it was hard not to hate her cousin—he said such mean things.

Bobbie picked up the mirror and made a face at her reflection. Ugh! was there anything uglier than violent brick-red hair and big, blotchy freckles? Mother said they'd fade out like Aunt May's when she grew up. But that didn't stop Alan from calling her nasty names now.

"Spread lightly and evenly over face. Leave on overnight. Rinse in the morning with mild, soapy water," she read. It was a cinch she couldn't go through this process every night. Perhaps if she put the whole tube on one night—that might work just as well.

When she had coaxed the last bit out of the tube, her face was covered with several layers of green salve. She looked awful, but just wait till tomorrow!

"Hiya, Double-Ugly," Alan said, not bothering to glance up from his marble

game when he saw Bobbie's print dress. "How are your leopard spots and your temper? Did you get a good sleep?"

With her nose lifted high, Bobbie attempted to swish past him into school.

"What, my dear cousin no comeback? no temper?" Alan looked up in quick surprise. His eyes widened with horror. "What happened? Your face—all those blisters, and plain beet red! And what do you have on it—flour?"

Bobbie's eyes filled with tears, which she dashed away angrily. She'd hoped no one would notice. Her face was as red as fire. Oh how it hurt! That awful, awful freckle cream! She'd covered her face with layers of June's powder, and she thought it didn't show too badly. June hadn't noticed because she was too busy making breakfast since Mom was out at the farm.

Alan eyed her with disgust. "Carrot hair, a temper, freckles, cat eyes—and now a face that looks like raw hamburger. Fella, can you understand how a handsome chap like me could have a cousin that looks like a circus freak?" He shook his head sadly.

An empty stomach, a smarting face, and Alan's teasing were too much. "My hair isn't carrot," Bobbie screamed. "My teacher said it was the color of a new copper penny. And you're just a mean old hateful person and I hate you and boo-boo—" Bobbie ran off toward home, hating herself for crying.

Her eyes blinded by tears, Bobbie almost ran into her mother at their gate. Sitting in the porch swing with her mother's arms around her, Bobbie told her story. She'd wanted so badly to be pretty. She wanted people to like her.

"Aren't you a little mixed up, Bobbie?" her mother asked. "You want to be pretty so that people will like you, you say. Don't you like anyone who isn't pretty?"

What a funny question, Bobbie thought, mopping her eyes. "Why, of course, Mother! I like Peggy Lea best of all. So does everybody. She's that little hunchbacked girl. Miss Holden said it was a joy to have her in class—she's so sunny and cheerful. She's never too busy to help someone else.

"I sure like her better than that Jo Ann Rogers," Bobbie rushed on. "She always

wants to be first—so people will praise her. If she doesn't have the prettiest dress and get the highest grades, she just sulks. I used to think she was awfully pretty, but she pouts and sulks all the time. That's funny, she thought aloud, "I used to think Peggy was real ugly. Oh, I think I know now why you asked me those questions. You mean it doesn't matter how pretty the outside is if the inside is mean and selfish and gets angry."

"That's right," her mother answered. "Peggy Lea loves Jesus and is so happy in helping others that her face shines with joy. That's the only real lasting beauty—the kind that comes from within. The Bible tells us in one place that *the king's daughter is all glorious within.*"

Bobbie was quiet for a minute. "I guess that means a real daughter of Jesus wouldn't worry a lot about being pretty outside. Instead she'd make her heart beautiful by not losing her temper, and by helping others and stuff like that." Then she added, "While you do the washing this morning do you want me to play with the baby?" —O. P. Boys and Girls.

## THE MAIL BOX

### ENJOYS PAPER

"I have just finished reading my paper and thanks be to God for writers like Brother J. C. Griffin. The topics in this one paper are worth all subscriptions I have ever paid for the paper. I thank God for this good spiritual food and wish we could get all church members to subscribe to the paper.

"Our church is growing spiritually. We have received several members since revival services in July. I thank God for our pastor Rev. C. R. Houston."—A. B. Edmonds, Morgan, Georgia.

## No Anxious Care

(Philippians 4:6)

Bessie June Martin

"Be careful for nothing . . ."

How could my heart be anxious?

How could my mind be aught but calm and bold?

When He who keeps the universe in motion

Within His hand my little life doth hold

If He can hang the earth in space,

And guide its orbit,

If He can make the winds,

And halt their play,

Full well I know He'll keep my soul from faltering,

And guide it surely in His chosen way.



# Woman's Auxiliary Department

MS. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Take Time for a Standard Study Class

Take time to be holy, speak oft with thy Lord;  
 abide in Him always, and feed on His Word."

The words of this familiar hymn serves to remind us of our daily need to take time for the Lord. We are living in a busy age and feel that very often in our auxiliary work we are running to and fro with little results for so much effort. We have forgotten that Bible study and prayer is vital to our spiritual growth and that God could use us in much greater way if we will take time to learn of Him.

I'm especially concerned with our auxiliary study courses. How many times have our women gathered together around the Word of God with a study course book to guide their thinking, only to rush through the material, skimming the surface, never to experience the *depth of the riches of God*. Jesus is there in the person of the Holy Spirit to teach us and He isn't the one who is in a hurry to get home for lunch. He said on one occasion, "I have meat to eat that ye know not of." He was always willing to lose a little sleep in order to spend time with God.

I believe that the new standard for study classes as outlined in the Year Book is the answer to our study course needs. If your auxiliary will use this standard for at least some of your study classes I'm sure the results will be: Consecrated members in place of unconcerned members, informed members in place of uninformed members, mission-minded members in place of self-centered members, praying members in place of prayerless members, auxiliaries with a purpose in place of aimless efforts, co-operation and unity in place of bickering and strife.

God is never in a hurry and the Holy Spirit never shouts at anyone, so let's take time to have a standard study class for the glory of God.

Mrs. Billy Melvin

W. N. A. C. Study Course  
Chairman

Andrews, S. C.—The Woman's Auxiliary of Happy Home Free Will Baptist Church met in the home of Miss Dale Powell on October 31 at 7:00 p. m. with

13 members present. The president presided over the meeting which was opened with singing. Following the Scripture lesson, Sadie Powell led in prayer. The secretary read the minutes of the last meeting and called the roll. The treasurer collected dues and gave her report.

During the business period plans were made for the pre-Thanksgiving week of prayer. The program chairman had charge of the introduction of the program. Others taking part on program were Mesdames Kizzie Adford, Grace Sports, Odell Powell and Sadie Powell. Following the closing hymn, the group was dismissed with prayer.

Activities reported for the month were: Sick visits, 51; cards sent, 21; special offering, \$47.50.

Fountain, N. C.—The Woman's Auxiliary of King's Cross Roads Church met for its regular meeting on November 5 at the church. The meeting was opened with the group singing "Break Thou the Bread of Life." Mrs. Blanche Tugwell led in prayer. Mrs. Corbitt read Acts 2:41-47 as the Scripture selection, followed with prayer by Mrs. Janie Baker.

This month's topic was "Go, Set a Watchman, Let Him Declare What He Seeth in Our Denomination." Those taking part on the program were Mrs. Peggy Eason, Mrs. Blanche Tugwell and Mrs. L. B. Manning. After singing another song, the 25 members present were dismissed with prayer by Mrs. Joyce Bundy.

Lockhart, S. C.—The Woman's Auxiliary of Lockhart Church met on Tuesday, November 4, at the home of Mrs. Mardene Matthew. Mrs. Lena Dameron led in the opening prayer, followed with devotions by Mrs. Effie Taylor. Those participating in the program were Mrs. Lula Mae McPherson, Mrs. Loretta Canupps and Mrs. Taylor.

Mrs. Grady Brannon dismissed the group with prayer. Delicious refreshments were served by the hostess.

Selma, N. C.—The Woman's Auxiliary of Selma Original Free Will Baptist Church held its regular meeting on Monday night, November 3, at the home of Mrs. Annie Aycok with Mrs. Albert Braswell as co-hostess.

The meeting began with the group singing "Trust and Obey." Then Mrs. Ken-

neth Brown read the Scripture selection taken from Acts 2:41-47. Prayer was offered by the pastor, the Rev. J. E. Raper.

During the business session the roll was called with 16 members and 4 visitors present. Motion was made and carried to send a contribution to home missions. The nominating committee gave its report which was accepted by the auxiliary. The benevolence committee was asked to call Stone's Rest Home and find out a convenient time to visit there.

Mrs. J. H. Pulley had charge of the program. The group sang "Sweet Hour of Prayer." The program was then turned over to the pastor, who emphasized the fact that we need to broaden our vision and keep planning for the future of our denomination. The group was dismissed by praying together the Lord's Prayer.

During the social hour, the hostesses served refreshments.

Columbia, N. C.—The Woman's Auxiliary of Sound Side Church met Thursday evening, October 30, at 7:30 p. m. in the home of Mrs. Essie Edwards. The president presided over the meeting which was opened with singing. Prayer was offered by Kathleen Swain. The president read the Scripture and gave the introduction to the program. Those taking part were Mrs. Bernice Maitland, Mrs. Essie Edwards, Miss Mozella Brickhouse and Mrs. Neva Brickhouse. Others present were Mrs. Polly Edwards and Mrs. Lucille Edwards.

Business was transacted as usual. Activities were reported by each member present. The meeting adjourned with a song and prayer. The hostess then served refreshments.

Mount Olive, N. C.—The Woman's Auxiliary of Northeast Free Will Baptist Church met in the educational building of the church on November 4. The meeting was called to order by Mrs. Helen Garner. Mrs. Mildred Best read the Scripture and Mrs. Ruby Faucette led in prayer. Those participating in the program were Miss Letha Brogden, Mrs. Christine Jackson, Ruby Jackson, Janice Parker and Joan Lewis.

After hearing the reports from Mrs. Inez Whitfield and Mrs. Jean Holmes, Mrs. Helen Garner appointed a committee to look after the Thanksgiving service and the Christmas program. Following the benediction, Miss Letha Brogden, Mrs. Christine Jackson and Mrs. Mildred Best served refreshments.

When children are allowed to roam the streets and have their own way, the consequences are to be feared. They cannot help but become headstrong and haughty; shiftless and good-for-nothing.—Selected.



## Bill Jones Approved for Africa

The Rev. and Mrs. Bill Jones of Bryan, Texas, have been approved by the Foreign Mission Board to go to Africa as missionaries. Herewith is a brief testimony of Bill and his comments to some of the questions asked by the board. They hope to leave the latter part of 1959. Send funds to their account to *Free Will Baptist Foreign Mission Board*, 3801 Richland Avenue, Nashville, Tennessee. Following is Bill's testimony:

"I was saved in May of 1951 at a Youth Crusade. However, my Christian life in high school was not what it should have been. I still was not right with God when I graduated. I was president of our Y. P. A. and after one of our meetings, a Bible College student, who was visiting with us, spoke to me concerning my future plans and whether they included the Lord. The next Sunday night I gave my life completely to the Lord knowing He wanted me to preach His gospel. It didn't matter where. I attended Free Will Baptist Bible College for three years, graduating last May with the B. A. degree, and am now pastoring in Denison, Texas.

"Galatians 2:20 means to me that my life is lived only as I trust Christ for when He died on Calvary, I was crucified also. When I accepted Christ as my personal Saviour, I identified myself with Him and His history became my history, therefore I am literally crucified with Him and because He lives again, I live the resurrected life in Him. This can be only by faith.

"Ephesians 5:18 means that my life should be completely yielded to the Holy Spirit at all times that He might fill me. It is not just one time that I yield, but rather a continuous process. I should always be filled with the Spirit for only then can I know His leadership in my life.

"Romans 6:11 has much the same meaning as Galatians 2:20. I am dead to sin through Christ and am living for Him and Him alone. I have a new nature in Christ that shuns sin and lives unto righteousness. It doesn't mean that I won't sin anymore, but it does mean that I don't have to (and shouldn't) anymore.

"The Holy Scripture is the infallible Word of God. I believe in the plenary verbal inspiration of the Scriptures (2 Timothy 3:16; 2 Peter 1:21). I believe that what they say about all phases of life is

the truth. In the inspiring of His Word, the Lord *breathed out* through His holy prophets and they put it down in man's language. I believe every word of the original manuscript was exactly what God wanted it to be. I also believe the Bible, as we have it today, is essentially those same words.

"I believe in the divine Trinity: the Father, the Son, and the Holy Spirit. There is one God but three personalities or manifestations. A comparison of the events at the baptism of Christ (all three were manifested) and the command given in Matthew 28:19, 20 will show this to be true for we are to be baptized in the name (singular) of the Father, Son, and Holy Ghost. I believe that God has all the attributes that the Bible says He has: omniscience, omnipotence, etc. He is also personal in that He deals with individuals.

"Man, apart from God, is totally depraved. On reaching the age of accountability, he is guilty before God. He has no power within himself which he can draw on to help himself. He is completely separated from God (Ephesians 2:1) and has to be drawn by the Holy Spirit before He can accept Christ. Man is a free moral agent and chooses to accept or reject of his own volition. God cannot force him to do anything.

"Salvation is by grace and not by works (Ephesians 2:8, 9). It is a free gift of God given to everyone who accepts Christ by faith. Actually, Jesus Christ is our salvation. He gave Himself on Calvary for the sins of the world and it is He that we accept as Lord and Saviour to follow for the rest of our lives that we may be with Him in glory for eternity.

"The Holy Spirit has taken the place of Christ here on earth even as Christ said He would (John 14:16). He is the Third Person of the Trinity. His work is the convicting of the world of sin, righteousness and judgment. He is the One who illuminates or makes understandable God's Word, guides, comforts and intercedes for the Christian. He indwells each believer, the extent depending upon the consecration of the believer. The Holy Spirit began His indwelling presence of the believer on conversion and continues to sanctify him throughout his earthly life. At the return of Christ, separation will be made of all people according to those who have and those who have not the Holy Spirit.

"The Church is composed of all who have been born again by faith in Christ.

Some call it the *Invisible Church*. The ble pictures two predominant portraits the Church—the body of Christ and the bride of Christ. He is the Head of eith case. Both of these portraits reveal I great love for the Church. It is the Chur and only the Church that will live w Him throughout eternity.

"Christ will return just as He said I would and I believe it will be soon. T question of when I have not fully come a conclusion for myself. However, I do lieve the church will go through the tribulation period. (Joy does not agree w this although she is not sure.) The qu tion of the thousand-year reign is what have not been able to really pin down ar say "This is it." But I know beyond shadow of a doubt that Christ is comir back in bodily form and sinners in th world at that time will not be able the nor at a later date to come to Him for fc giveness for the door of salvation will l closed by Him at that time. (See the pa able of the ten virgins.) (Joy does agre with the rest of this writing.)

"Separation from the world is separation unto Christ. This should be the desire an goal of every Christian. Separation or sanctification is the will of God for every Christian (1 Thessalonians 4:3). It does no mean to go off into a cave and hibernat but rather to be separated in word, deed and thought. Christ ate with publican and sinners, but He was sinless. We are t be separate morally, not physically, that w might win them to Christ. Our separation should grow stronger even as we grow i Christ. I should have a more acute aware ness of sin now than when I was first saved. Every day should find us closer to Christ and farther from the things in the world.

## From the Field

### FOREIGN MISSIONS

"You will find enclosed my check fo \$17.50 for the Senior League of Mountai Grove First Free Will Baptist Church. This finishes the first year we've been sending a quarterly fund to be applied on the Lonnie Sparks Fund. So far we've sent in this year \$71.50, for which we are glad. Our league consists of elderly people, none under 50 years old and a good share of them live on old age assistance and Social Security, so I feel we are doing pretty well. If you have time we'd appreciate a letter telling about your trip and about the work the Sparks are getting ready to do. We are so glad to hear directly from them occasionally. Again I'm glad we could do even this much in spreading the gospel to these people there."—Mrs. Ethel L. Reeder, 311 S. Main, Mountain Grove, Missouri.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Why Jesus Used Parables

(Lesson for November 30)

Lesson: Mark 4:1-12.

Golden Text: James 1:22.

### I. INTRODUCTION

A parable is a figure of speech which involves a comparison. It represents a familiar objective parallel to moral and spiritual truth. It is not to be confused with the simile, for the parable is a connected narrative of events in human life or a common process of nature by which a great spiritual truth is illustrated. It should be noted that Jesus did not invent the parable, for it was in use even in the days of the prophets. Jesus, however, did make extensive use of the parable. The setting for the parable in the lesson text is the shore of the Lake of Galilee somewhere near the city of Capernaum.—*The Bible Teacher* (F. W. B.).

### II. HINTS THAT HELP

1. The Lord loves to acquaint multitudes with His Word (Mark 4:1).
2. Jesus was a Master Teacher: He knew how to arouse interest in what He said, and how to drive home the truth by apt illustrations (Vs. 2).
3. The Lord is the true Sower, but He has chosen to use many helpers in the sowing of the Word (Vs. 3).
4. Where men have deliberately hardened their hearts, the Word of God has no chance to accomplish a work of grace (Vs. 4).
5. The Word of God is sure to bear fruit if it is planted in the proper surroundings (Vs. 8).
6. There is no benefit in having ears if those ears are incapacitated and unable to hear (Vs. 9).
7. Whenever we do not understand the words of the Lord we can always come to Him in private and ask for His interpretation (Vs. 10).
8. The same God who has given us His Word has also given us ears with which to hear it (Vs. 9, 10).
9. The best-educated men are unable to get the spiritual message of the Bible unless they are born again (Vs. 11).
10. It is possible to hear the Word of God frequently and yet to die without the

assurance of sins forgiven (Vs. 12).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. At first, we think in terms of the disciples. Was this the Master's way of enlightening them? Notice that the crowd gathered to listen and the simple tales were a method of reaching the common people.

"The parables of our Lord differ from fables in their high spiritual aim and the natural character of their incidents; from myths in their truthfulness; from proverbs in their expanded form; from allegories in being complete and yet not always self-interpreting" (Lindsay).

Have a class discuss this statement to increase its understanding of the parable. A parable is not to be interpreted to include every detail, but rather to find out the one simple and yet outstanding truth enshrined within it. Distinguish between the core and the shell.—*Gist of the Lesson*.

Perhaps a teacher can read a fable that teaches a valuable natural or moral truth, but there is no spiritual truth stated.

2. Our Lord declares that there are four types of hearers: (1) *The Listless* (Mark 4:15; Matthew 13:19)—Such are heedless, indifferent; they understand not because they make no effort to understand what is said. They are too indolent to exercise their minds. They need to realize the urgency of the gospel. Our attitude to the words of Christ is of eternal importance. We should seek to understand and obey, for one day we shall be judged according to our reception or rejection of His Word (John 12:48).

(2) *The Impressionable* (Mark 4:16)—The Word makes some impression, but it is only on the surface. It does not sink very deep. The emotions are deeply stirred; with joy the Word is received: but there is no deep conviction; it does not take deep root in the heart, mind, will. Thus it does not stand the test of time, of tribulation. The emotion of joy soon gives way to disappointment.

(3) *The Preoccupied* (Mark 4:19)—They are so taken up with the things of this world that the Word does not stand a chance. The spirit of worldliness within the heart simply chokes the Word and it becomes *unfruitful* (Vs. 19). Even in the hearts of believers the love of gold may be greater than their love for God, for His ser-

vice. Note 1 Timothy 6:9, 10 and take warning.

(4) *The Receptive* (Mark 4:20; Matthew 13:23).—These "... in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience" (Luke 8:15). The Word is received as God's Word, as the revelation of His mind and will. They keep it, obey it, and in obedience experience a deep abiding joy and peace, even in tribulation (John 13:17).—*Selected*.

3. We are not a fatalist or one who believes that everything is set in a certain mold and no matter what we do it will happen a certain way anyhow. Jesus knew He would be refused by the Jews as their King or Messiah, but by no stretch of the imagination can we believe that His refusal by the Jews was forced by God.

Up to a certain stage of His ministry He preached and taught plainly that He was the Messiah, but after awhile it was plain that He would be refused by the Jews and then Jesus began to teach with the aid of parables. A parable is a story told to illustrate some truth about God's plan for the future, but told in such a way that the careless and indifferent would not understand.—*Selected*.

4. People are sometimes called *gospel-hardened*, but this is a great mistake. They are *world-hardened*. A lady confessed to me once that, during the sermon, though she heard the words of it, she had been planning for a dinner party that she was to give during the weeks. Thus do men harden their hearts and become wayside hearers.—*Unknown*.

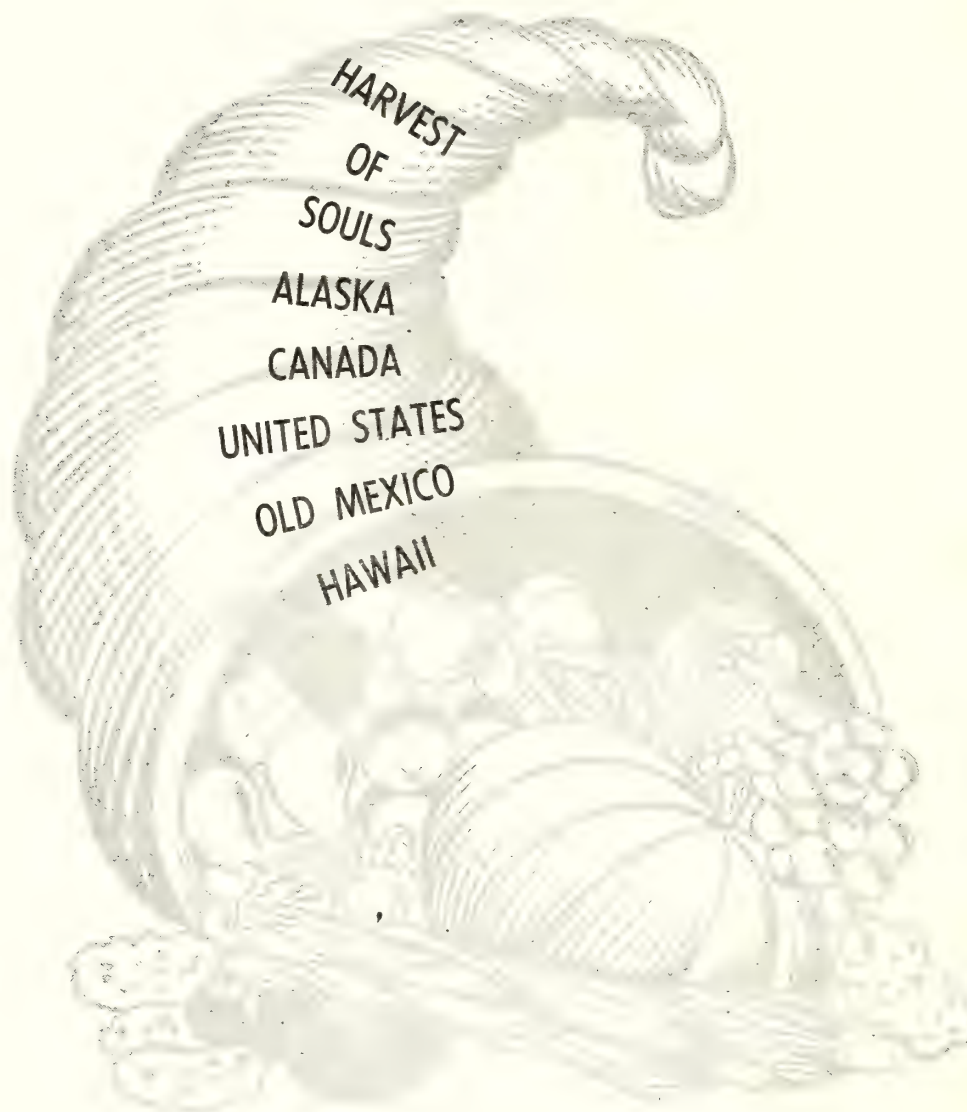
Personally we think there is a possibility of a person's becoming *gospel-hardened*. What do you believe?

5. What did Jesus teach? He taught about persons, the person of the Father, of the Son, of the Holy Spirit; He taught about Satan and demons; He taught about man. His great theme was the Kingdom of God. He taught the plan of salvation and the church, and that He would come again.

What was His method? He anticipated every worthy modern method by His use of story telling, lecturing, questioning, counselling, visual aids and demonstrations, projects. He did not teach as the scribes, but made the Scriptures to glow with spiritual meaning. The scribes endeavored to bind unregenerated hearts with the letter of the law. Christ brought men to see that obedience to law in the true sense is a thing of the spirit, of attitude toward righteousness. A nature in revolt against law cannot rejoice in law.—*Selected*.

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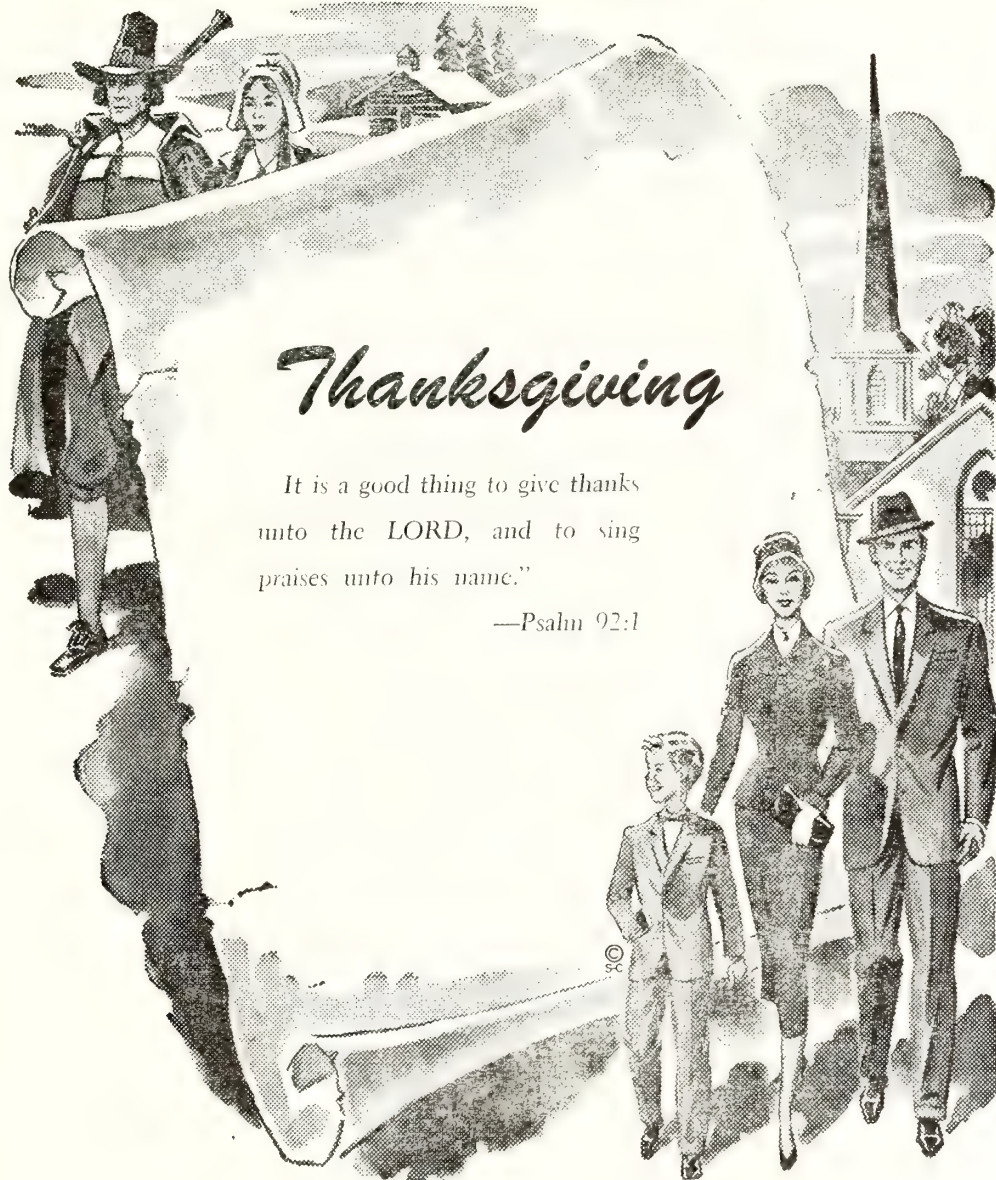
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# EDITORIAL

## THE CARGO OF THE MAYFLOWER

Rev. Walter J. Mathams

A ship shot over the harbor bar  
Right into the open sea.

She flaunted no war flag in her pride;  
She showed no shattering guns at her side;  
She set her stem with the heaving tide;  
And away to the West went she.

No loud huzzas rang out on the air  
As she launched from land away;  
But men and women upon the shore,  
For love of those they might see no more,  
In the flying scud and the wild surf's roar,  
Knelt down in the sand to pray.

She was chartered as never ship had been  
Since ships had furrowed the foam.  
Her papers were signed by God's right hand;  
He gave her the course to the far-off strand,  
Where His will divine all over the land  
Forever might find a home.

She carried no cargo of priceless worth,  
This venturous argosy;  
Neither bales of rich silk, nor bars of gold,  
Were stowed away in her shallow hold;  
But her decks were crowded with spirits bold,  
For the lading of God had she.

One hundred souls, for souls they were,  
Each of supremest worth;  
Souls that could struggle and never spare;  
Strong with the patience of hope and prayer;  
Who the present could rule, and the future dare;  
Fit souls to renew the earth.

They had suffered as all God's men must do  
Whom he calls to a purpose great;  
The greater the pain, the greater the good,  
Strength cometh from sense of a wrong withstood,  
And victors are fashioned by battle and feud,  
Then follows the grander fate.

Away to the West! Away to the West!  
Full sixty days and more,  
She sped o'er those silent seas alone,  
Save that God was with and guiding His own,  
Till they stood on a nation's stepping stone,  
The Rock on Plymouth shore.

Not a hand was there they had ever touched;  
Not a face that they ever knew;  
Their welcome came from the wild sea bird;  
And the howling wolves in the distance heard;  
And the Indian's stare as his hate was stirred;  
And the icy winds that blew.

Not a soul then quailed at the prospect bleak,  
For they came from that stern old stock,  
Which the worst with an inborn might can meet,  
Nor even in dreams foresee defeat;  
So never a foot could beat retreat  
That had stood on the Plymouth Rock.

They stayed, and they built their log-wood homes  
In the forest glades forlorn;  
And the seed they sowed in the first-turned sod,  
Was seed which could only be reaped by God,  
When the angels gather the harvest broad  
On the resurrection morn.

They stayed, and they planted a nation there  
In the sound of the Northern Sea,  
Where manhood's best its best might do;  
Where womanhood's worth might receive its due;  
Where the soul that is stanch, and straight, and true  
Can happy be and free.

Ship after ship has come since then,  
With richest freightage fraught;  
But as long as the star-strewn flag shall fly,  
Let men give thanks to the Lord Most High,  
For the things that live and can never die,  
Which the old Mayflower brought.

## Remember the Needy

Thanksgiving time is nearing us, and we may consecrate some of our gold in the good old custom of substantial charity to the needy. Let us remember the poor that day, at least. Let us seek some family in straitened circumstances, and confess the law of brotherhood by spreading for them a full board around which they may bless the good Providence for the beauties of the harvest. Let us consecrate some day of this week to such worship of charity by our hands. They are Christian dollars that kindle up the spirit of joy in chilled hearts, and carry the light of hope and courage into gloomy homes.—Selected.

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# Pioneering with Thanksgiving

Charles J. Noble

East Wenatchee, Washington

**A**MERICAN history did not begin with 1492 when the first white man discovered what he thought was India. Though little is known about how long has been, or what circumstance brought about, we can rightly assume that hundreds of years before Columbus discovered America, a red man or a group of red men crossed the straits of Alaska and discovered a new hunting ground. Perhaps after a few hunting expeditions they decided to bring their wives and families to this new land.

These first true Americans did not write any history books, but the evidence is plain that these early American tribes were scattered from the east coast to the west coast. Only we knew the story of their pioneering spirit, heroic bravery, sorrow and suffering as they braved the great wilderness and deserts of America, it would add much to what we already know about these great red-blooded men of America.

The first permanent settlement of the white man in America came in 1620 when the Pilgrims settled in New England. Although these settlers were interested in improving their economic conditions, their primary motive in coming to America was to find a place where they could worship God as they pleased.

During the first few years the Pilgrim fathers suffered extreme hardships, especially was this true during the first year when nearly half their number died from exposure and starvation. But it is to these suffering pioneers that we can attribute our national Thanksgiving Day. It was at the end of the harvest when the fruits were all gathered that this celebration took place.

We must not assume that the first Thanksgiving Day was celebrated with over-stuffed stomachs, wisecracking and fun-making, but it was celebrated with a deep thankfulness to God for a milestone that had been reached. Yes, they were thankful although not far away in a lonely wooded spot of ground stood rock tombstones marking the graves of those who had lost the battle in that heroic adventure for a country

in which to worship God according to the dictates of their own conscience.

Not long after the first settlers became established in America, other settlers from different parts of Europe and England came to the new land and formed what was known as colonies. The last of the original Thirteen Colonies were settled in 1733. The last colony to be settled was named Georgia, in honor of King George II. This last colony was founded by a man named James Edward Oglethorpe, who was interested in helping worthy men who had been imprisoned for debt.

In the early eighteenth century, the laws of England were exceedingly harsh. People were imprisoned for debts even though the amount involved might not be more than one dollar. Conditions in prison were horrible. Honest men who had met with misfortune through no fault of their own might be obligated to spend the remainder of their days in prison. Oglethorpe saw the injustices of this law and struggled to give these unfortunate men an opportunity to start life anew. It is hard to overstate the important contribution that men like Oglethorpe have made in establishing a great country such as ours.

In comparison, let us turn from the Pilgrim fathers to a spiritual giant in the New Testament called the apostle, Paul. Paul was also a pioneer, but if we will notice in his epistles we will see that he pioneered with thanksgiving. Writing to the Philippians, the apostle gave thanks for his co-laborers in the gospel: "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now" (Philippians 1:3-5). In 2 Corinthians 1:3, 4 the apostle blesses God for mercy and comfort shown to him in time of tribulation: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by

the comfort wherewith we ourselves are comforted of God."

Then again, in writing to the Thessalonians, the apostle says, "We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thessalonians 1:2, 3). The church at Thessalonica was one of the most forceful in the early Church. The apostle had every right to give thanks for them, not only because they set an example for those in Macedonia and Achaia, but their faith in God has spread abroad everywhere. (See 1 Thessalonians 1:8.)

In his second letter to the Thessalonians, Paul again gives thanks for the brethren: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thessalonians 1:3).

In writing to the Corinthians, the apostle gave thanks to God for victories wrought through the Lord Jesus Christ. The apostle, Paul, as well as everyone, had much for which to thank God for. He had fought with the wild beast at Ephesus, had suffered hunger, had suffered in prison, had suffered beatings by the hands of his own countrymen; but through it all, Paul was victorious. He had won the fight, but he attributed the victory as being through the Lord Jesus Christ.

God through Christ gives us all things. Surely we are all debtors to God for His bountiful mercies and everlasting love.

## Thanksgiving

We say that we're thankful  
for things we have.

But we complain at first sign of rebuff,  
Which brings to mind the question,

Are we ever thankful enough?

When the sun goes down on a placid day . .  
Do we think to give thanks for the things  
we've been spared . . .

Are we thankful we got thru the day  
without pain,

As well as for those that we've had?

While others were torn on the rack,  
Are we thankful no ill news was borne to us

To throw us off normalcy's track?

Do we sum up our day by only the things  
We've accrued of material stuff,

We may think we are thankful,  
but once more I say,

Can we ever be thankful enough?

—Gospel Herald.



**T**HANK you, Alice, for the good dinner," said James as he folded his napkin and pushed his chair back from the table.

"But, James, you ate so little. Are you not feeling well?"

"Yes, dear, I am physically up to par, but my heart is burdened and my appetite has fled somewhere. But do not worry, it will return again. How could I help but eat heartily when you prepare everything just right?"

"You won't mind staying alone in the manse this afternoon while I step over into the empty church, will you, Alice?"

"Of course not, James."

"If anyone wishes to see me, and the

day. The singing seemed more like sighing to me, and many were not even taking part."

Here James threw out his hands in a gesture of helplessness.

"And I feel it's all my fault, too."

He stood there in the doorway, a man seemingly stripped of his degrees and titles—a man who knew he would someday have to face God and give an account of his ministry. He loved his flock and wanted to help them to live more fully in the power of the Spirit.

"Perhaps," James went on, "I need to suffer in some way in order that I might be better able to help some of them. If it takes that then I want to be willing to ac-

look into her eyes, bright with unshed tears. Her heart is becoming brittle and hard. When she comes to church Sunday after Sunday and sees the man who was to have been her husband there with his wife. Help her to know that at twenty life is just beginning and that this bitter experience should draw her nearer to Thee where she can only find real comfort. May she give Thee thanks for saving her from marriage with one so fickle."

"Then, Father, there is Audrey—poor soul—so suddenly left a widow with two small children because of a terrible accident. She was one of our sweetest soprano singers but now every Sunday while we sing she sits and weeps." Here in the midst of his

## Miracles of Thanksgiving

*He who knows all things can work miracles of thanksgiving in many hearts, not only during Thanksgiving season but on through the coming months and years.*

*Cora M. Stutzman*

matter is not too pressing, ask them if this evening after young people's services will not do just as well. I—I'd just as soon not be bothered unless absolutely necessary."

"James, could I not help share your burden?" questioned Alice.

Minister James Miller paused in the doorway and turned around to face his wife seated before the open fire. She had picked up her well-used Bible and was preparing to read a portion prior to the coming of visitors that Sunday after Sunday found their way to the worn but pleasant living room of the pastor and his wife.

The minister drew a deep breath, then said, "Yes, Alice, I will tell you what is troubling me. Frankly, I felt my sermon was a flop this morning. And I have felt that way about them for some time."

"But, James, I thought you had an unusually good message this morning," interrupted Alice.

"No, Alice, no, do not say that. What if the message was perfectly delivered, it amounted to very little if it did not produce conviction, strengthen faith, and ease pain. Did you notice, Alice, that even the singing seemed dead? When we were singing, 'O God, Our Help in Ages Past,' many of the members acted as if maybe God did help in past ages but were quite doubtful if He would help them in their problems to-

cept it even if it be a bitter experience. The Spirit has laid upon my heart to use this short text next Thursday morning for the ten o'clock Thanksgiving message, 'The Lord is good to all,' taken from Psalm 145: 9. I can see it is going to be hard for some of those members to swallow that text. I need special grace and wisdom to make it meaningful to them."

"Go, James, go to the Lord and put before Him each case that especially needs His help, and I, too, will bring before Him our own helplessness and need."

Alice watched James cross the short strip of lawn to the white church that stood there on the high hill—a symbol of light to those rural villagers. She thought for the first time he looked all of his fifty years. She was glad, however, that he took his ministry seriously.

James entered the silent church and climbed the steps to the balcony. Maybe he felt he was nearer God up there. He first poured out his heart in confession and need before the heavenly Father and then asked for wisdom in dealing with the needs of his flock.

"Lord," he prayed, "You know all about lonely Beth. She is blue! Yes, just as blue as the wedding dress she stitched and then folded away in layers of tissue paper before it was ever worn, because Keith felt he loved someone else a little better. It pains me to

prayer James broke down and tears washed his face.

"God of love, show that young mother that You are still good to her. Fill her heart with thanksgiving for those two little ones, and for the fact that she is able to make a home for them in a land where there is freedom and plenty."

"Then, Lord, there is Abe Winters. No young man has a right to be as bitter and quiet as he is, even if someone did tell an untruth about him. He has withdrawn into a shell so tight that no one can get near him. Open his heart with thanksgiving this season. Show him that he is missing life's riches and blessings because of the hurt attitude he is taking. He is hurting Thee and himself worse than anyone else. Bring the smile back to his face and the light to his eyes as he learns anew that Thou art good to all in spite of what mere man may do to us. Help Abe to live above that reproach."

"There is Sister Keylar who feels that the bottom of her world has dropped out because her son Sanford has married and gone to the mission field in India, and her daughter Sarah has likewise married and settled, with her husband at a mission station in Oregon. Lord, open her eyes with such real thanksgiving that she and her husband were able to give to Thee and to the church those two souls. She had her



no children so securely tied to her apron strings that she cannot let go. May she turn her gaze of self-pity outward and seek those who need that pity she is wasting on self, and thus find a new avenue of service. It may be difficult at first, for she never looked very far beyond her own family and their needs.

"Now remember Brother and Sister Homer with their big family of nine children. They have their noses right on the grindstone trying to keep up with the neighbors to the extent that they are neglecting the lovely family Thou hast given them. Help them to give Thee thanks for their family of children with healthy bodies and sound minds. May the Spirit point out to them that their family comes before materialism. For that which is material will soon vanish, but those souls given into their charge are going to live eternally.

"Grandmother Martin suffers much from arthritis. And in these past several years has blossomed into a most saintly character. Lord, I do believe she does give Thee thanks for her suffering. She realizes that through it she has tasted the sweetest fellowship and communion with Thee. Too through this suffering many other lives have been blessed. Give her a still greater portion of Thy blessing and be very near to her as she suffers from day to day.

"Our Father," prayed James, "I want to next bring the Browns before Thee. They are surfeited and overstuffed with plenty—their spade china, sterling silver, velvets, linens, sleek cars, and what-have-you! They should know that Thou hast been good to them and hast given them two loaves of bread so that they might share one of them with their more needy brother. May the Spirit convict them of their selfishness while it is yet day.

"Then there is self-righteous Brother Abrams who is quite perfect in his own eyes. No, he is never in fault or error about anything. But last week he got a good hard bump. May he see Thy goodness in permitting it to happen instead of sulking and pouting about it. Show him that we are measured by the way we react to unpleasant situations.

"And, Father, here is an ugly case and it will become uglier unless something happens. Sue is a rather pretty girl, knows it, and wants everyone to be aware of it too. It may not all be her fault. She is an only child and badly spoiled. She must be first in everything, and makes unkind and insulting remarks about those whom she considers her inferiors. Through this process she is spoiling what could be a lovely Christian character. Most of her barbs are directed at Janice Whiteford. Janice was chosen class president at school, is editor of the school paper, and on various committees

for young people's activities at church. All this grinds on Sue that Janice is making such a mark, especially so since Janice is from a poor family. May Sue, who is so desperately poor in spirit, see the folly of her doings. May she do her best, and yet rejoice and be thankful that another can do better."

Thus James prayed through that long Sunday afternoon about those in his charge. He remembered with joy those that walked with God. He recalled with tears those that needed special help for a closer walk.

It was evening, and the rays of the crim-

son sunset penetrated the windows, shining on his now triumphant face.

Alice who had softly stepped into the church looked up and saw that the burden of his heart had been lifted. She rejoiced that He who knows all things was going to work miracles of thanksgiving in many hearts during this season and on through the coming months and years.

Her whispered, "Thank You, Father," must have carried up to the loft for James smiled down at her saying, "Time left for a short walk in the brisk air before evening services, Alice."—*Christian Monitor*.

## Sweet Potatoes for Thanksgiving

Louise Whitmire Propst

THE November air was filled with talk of Thanksgiving—turkey, cranberry sauce, mincemeat, pumpkin pie. At the mission, we were busy helping the children with the last minute preparations for the Thanksgiving Day program. Their parents would come and hear them recite the story of the coming of the Pilgrim fathers, the dangers they encountered, and the first Thanksgiving.

A newspaper boy came to the mission door, clutching in his hands three sweet potatoes. "I just love baked potatoes," he said, "and since tomorrow is Thanksgiving I bought these three for my brother and me, but we don't have a stove at home and I was just wondering if you would bake these potatoes for me here at the mission."

My heart rejoiced at the privilege of obliging this young friend, whom I knew only vaguely. As the potatoes baked, we became better acquainted. Never before had I known the burden on his shoulders. He came from a broken home. It was his responsibility to make a living for himself and his younger brother. Their mother was so engrossed in sinful living that she had no time for her home and two children. The children saw her only when she came home late at night, and when she left early in the morning. The newsboy had gone through much hardship in his 12 years of life—polio, poverty, insecurity, financial responsibility of buying clothes and a little food for himself and his brother, and paying his own school expenses. "I have to stay in school," he said. "I want an education more than anything else."

Out of baking three sweet potatoes for this boy, a glorious story began. He enrolled in the boys' Bible class at the mission, where he was saved. Immediately he began to grow in his Christian witness as he stood before the boys to tell them of his newfound joy in Jesus. He grasped the teachings so rapidly that soon he could challenge others with his Bible knowledge.

The boy was burdened to see his mother saved from her wicked ways. On Sunday mornings he read the Sunday school lesson to her before he left for Sunday school. At church he performed many small tasks others failed to do. His spirituality was deep. His favorite hymn, "Bring Ye All the Tithes into the Store House," was one he practiced in his own life.

God did not let the faithful witness of this determined youth go unblessed. In time, his mother was saved. She secured a respectable job, and now is a Sunday school teacher herself. The younger brother is also a Christian—the home is united in the Lord. The newsboy who clutched his Thanksgiving dinner of three sweet potatoes is now a senior in high school. He is eagerly looking forward to attending a college on a scholarship which he won.

For what shall we give thanks at this Thanksgiving season? Surely for the freedom-founding fathers who weathered the stormy seas and perils on the shores of this unsettled land. But most of all, let us give thanks for a Saviour who suffered the sins of all the world, and died, that whosoever would come unto Him might have freedom and power through the Holy Spirit.—*Home Missions*, November, 1958.



# NEWS NOTES

## Fourth Union Meeting of N. C. Central Conference

The Fourth Union Meeting of the Central Conference will be held at Friendship Church, Greene County, North Carolina, on Saturday, November 29. The league union will be held at the church on Saturday night at 8:00 o'clock. The auxiliary and Sunday school convention will be held on Sunday, November 30, beginning at 10:00 a. m. and continuing through 2:30 p. m.

The following is the program for the union meeting which is scheduled for Saturday, November 29:

### Morning Session

- 10:00—Devotions, Harvey Cobb
- 10:15—Welcome, Rev. W. H. Willis
- 10:20—Response, Rev. Hubert Burress
- 10:30—Moderator's Message
- 10:40—Business
- 11:30—Union Sermon, Rev. Wilbert Everton
- Alternate, Rev. C. L. Patrick
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotions, Carl Tyson
- 1:20—Business
- 2:00—Special Music, Friendship Church
- 2:20—Report of Committees
- 3:00—Adjourn

## Religious Film to Be Shown At Smith's New Home Church

On fifth Sunday night, November 30, the Rev. Willie Stilley will show a religious film at Smith's New Home Church near Deep Run, North Carolina. The film will be shown at 7:00 o'clock and is entitled "Behold, the Lamb of God," a sermon by Hyman Appleman.

Mr. Stilley is pastor of the church. He extends a cordial invitation to the public to attend this service.

## National Superannuation Report for October, 1958

The following is the October financial report of the National Superannuation Board as submitted by Mrs. K. V. Shutes, secretary-treasurer:

Cash on Hand, October 1	\$2,035.96
<b>Receipts</b>	
Co-operative Plan:	
Alabama	\$ 1.97
Arkansas	8.92
California	7.04
Georgia	13.44
Illinois	13.48

Kentucky	2.12
Michigan	12.71
Missouri	18.10
North Carolina	2.36
New Mexico	2.72
Oklahoma	15.11
Tennessee	24.71
Texas	2.40
Designated	13.75
Other Receipts:	
Alabama	49.40
Georgia	11.50
North Carolina	109.76
South Carolina	51.67
Virginia	4.08
Insurees on Premiums	99.01
W. N. A. C.	1.15
Total Receipts	465.40
Total to Account For	\$2,501.36
<b>Disbursements</b>	
Ministers' Life and	
Casualty Union	\$198.02
Secretarial Service	60.00
Total Disbursements	258.02
Balance in Treasury, October 31	\$2,243.34

## Albemarle District Meetings At Mount Tabor Church

The district meetings of the Albemarle Conference of North Carolina Free Will Baptists will be held at Mount Tabor Free Will Baptist Church near Creswell, North Carolina, November 29 and 30. The theme for the meetings is "Faith and Works," and the aim is "To help us realize that we must show our faith by our works." Following are the programs for these three district meetings:

### ALBEMARLE UNION MEETING PROGRAM

Saturday, November 29, 1958

Rev. Charlie Overton, Moderator

### Morning Session

- 10:00—Devotional, Rev. L. E. Ambrose
- 10:10—Welcome Address, Local Pastor
- Response, Rev. Daniel Gaskins
- 10:15—Moderator's Address
- 10:20—Minutes of Last Union
- Roll Call of Ministers and Churches
- Recognition of Visiting Ministers
- Greetings from Mount Olive Junior College

## Coming Events

- November 27—Thanksgiving Day.
- December 25—Christmas Day.

- Announcements
- 11:15—Congregational Singing and Worship
- Offering for Children's Home
- Special Music, Host Church
- 11:30—Union Meeting Message, Rev. Herbert Bryan
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotional, Isaac Furlough
- 1:15—Business Period
- Report of Treasurer
- Election of Officers
- Announcement of Next Union
- 2:15—Closing Hymn and Benediction
- ALBEMARLE LEAGUE UNION PROGRAM
- Saturday Evening, November 29, 1958
- Mr. J. T. Keech, President
- 7:30—Devotional, David Cooper
- 7:40—President's Message
- 7:45—Appointment of Digest Committee
- Roll Call of Leagues
- Minutes of Last Union
- Recognition of Ministers
- Announcements
- 8:00—Congregational Singing
- Special Music, Host League
- 8:15—Business Period
- Report of Committee
- Awarding Banner
- Treasurer's Report
- 8:30—The League Program
- Bible Drill
- Election of Officers
- 9:00—Closing Hymn and Adjournment
- SUNDAY SCHOOL CONVENTION PROGRAM
- Sunday, November 30, 1958
- Mr. Oscar Webster, President

### Morning Session

- 10:00—Devotional, William Gaylord
- 10:05—Welcome Address, Local Sunday School Superintendent, Harry Swain
- Response
- 10:10—President's Message
- 10:15—Sunday School Lesson, Rev. T. F. Davenport
- 10:40—Enrolling of Ministers
- Recognizing Visiting Ministers
- Reading Minutes of Last Convention
- Sunday School Reports
- Announcements
- Congregational Singing and Worship
- Offering for Children's Home
- Special Music, Host Sunday School
- 11:30—Message, Rev. Ed Miles
- 12:00—Lunch

### Afternoon Session

- 1:00—Devotional, David Furlough
- 1:10—Business Period
- Election of Officers
- Treasurer's Report, Announcement of Convention
- 2:00—Adjournment



## Thanksgiving Day Service At Gray Branch Church

Gray Branch Free Will Baptist Church near Deep Run, North Carolina, announces that at its Thanksgiving Day service, the Rev. Walter Carter of Rockingham, North Carolina, will deliver the morning message at 11:00 a. m. A picnic dinner will follow at 12:00 o'clock noon. The evening program will feature special singing by different groups.

The pastor, the Rev. J. B. Starnes, cordially invites the public to attend these services.

## Christian Youth Crusade At Union Grove Church

In observance of the Thanksgiving week of prayer, Union Grove Free Will Baptist Church, Wayne County, North Carolina, is holding services each evening during the week of November 24-29 at 7:30 p. m. A cordial invitation is extended to everyone to attend. A different speaker will be presented each evening, along with special music.

The guest speakers for the week are: Monday—Rev. Johnny Eason; Tuesday—Rev. Bobby Aycock; Wednesday—Rev. C. H. Overman; Thursday—Rev. Gene Outland; Friday—Rev. Eugene Waddell; Saturday—Rev. Billy Jackson.

## N. C. Second Western District Sunday School Convention

The Second Western District Sunday School Convention will be held with Flood's Chapel Free Will Baptist Church, Nash County, North Carolina, on November 30. The theme will be "Thanksgiving"; the theme Scripture will be Psalm 100; and the theme hymn will be "Praise Him, Praise Him." The program has been planned as follows:

### Morning Session

- 9:45—Song Service, Joseph Lamm
- 10:00—Welcome, J. D. Bissette Jr.
- 10:05—Response, Donald Wiggs
- 10:10—Devotions, A. R. Strickland
- 10:20—Business Session, Lester Duncan, President
- 10:25—Sunday School, Charles Morgan, Superintendent of Flood's Chapel
- 11:00—Intermission
- 11:10—Song Service
- 11:30—Convention Message, Rev. Albert T. Coates
- 12:00—Lunch

### Afternoon Session

- 1:00—Song Service, Joseph Lamm
- 1:10—Devotions, Mrs. Paul Lee
- 1:20—Reports of Officers and Directors
- 1:45—Special Music
- 2:00—Final Business
  - Reports of Committees
- 2:30—Field Secretary's Report, Jodie

Strickland  
—Youth Rally Report, Mrs. Russell Lamm

- 2:45—Awarding of Banner, Lester Duncan, President
- 2:50—Installation of Officers
- 3:00—Adjournment

## Singing Convention at Vanceboro, N. C., Church

The First Free Will Baptist Church at Vanceboro, North Carolina, wishes to announce its singing convention on fifth Sunday night, November 30, beginning at 7:30. A cordial invitation is extended to all churches and singing groups to come and take part in this service.

## Croatan Church Host to Sunday School Convention

The Fifth Eastern District Sunday School Convention will convene with Croatan Church near Croatan, North Carolina, (Craven County) on Sunday, November 30. The theme for the meeting will be "Why Jesus Used Parables," and the theme Scripture will be Mark 4:1-12. Mr. James E. Davidson will serve as music director, and Carolyn Stilley as pianist. The next convention fellowship meets with Sts. Delight Church.

Following is the scheduled program for this convention:

### Morning Session

- Convention Prayer
- Convention Hymn
- Welcome Address, Ellis Salter, Host Superintendent
- Response and Devotions, Henman J. Ireland, Vice-President
- Morning Program, Children of Host Sunday School
- Business Period, Walter R. Sandlin, President
- Lesson Sermon, Mrs. Ina Mathis, Teacher of Host Sunday School
- Announcements
- Offering
- Offertory Prayer, George T. Toler
- Visitors Recognized
- Lunch and Fellowship

### Afternoon Session

- Program, Ruth's Chapel Church
- Opening Hymn
- Devotions, Rev. Lee Purifoy
- Welcome and Remarks, Mr. M. C. Perry
- Who's Here and Where We Are Going
- Hymn
- Parent-Child Relationship in Sunday School, Rev. Alton L. Hines
- Special, Joy Rice and Lottie Strickland
- Message, Rev. Charles T. Rice
- Closing Hymn
- Benediction, Rev. John Grimsley, Pastor of Host Church

## NINE WENT AWAY

Edwin Raymond Anderson

Luke 17:11-19)

**T**EN men came to Jesus one day, ten men with nothing to be thankful for—they were lost in the pit of leprosy. With nothing further to lose but everything to gain they came, cried and claimed His cure. Then in one glorious, blinding moment they had everything to be thankful for! Their leprosy had been cured and they had found a new life of restoration!

But there is a bitter tragedy in the very heart of this testimony of triumph! It is a tragedy which has been repeated over and over again down the long corridor of years, upon the very part and from the very heart of those who profess Christ. It is a tragedy of which you may have been guilty over and over again, and all without knowing it!

It is the tragedy of forgetting that an experience in the heart and life is always meant to exercise itself in the expression of the lips and the voice. A touch from the Lord is always meant to teach us to say, "Thank you, Lord!"

Only one of the ten men remembered and returned. The other nine just went away—happy but heedless; remembering to tell loved ones, no doubt, but forgetting to thank the One who healed them. They were like so many present-day Christians—so filled with the good things of the Lord, but so empty in returning praise and thanksgiving.

Perhaps these nine never knew it—perhaps they would have been frightened or humbled if they had known, but in a solemn, spiritual sense, they went away to form the charter membership of one of the most Christ-wounding societies on the face of this earth, which since that time has tragically grown to cover the earth with a membership that is not even aware of its existence; and even less aware that they are an active part of it!

The society? It can go under many names. I choose to call it, "The Ancient Society of the Thankless Nine."

There is only one mark for membership. When I call it to your attention, I pray that you will bow your head, humble your heart and let a solemn hush steal over your soul. Here is the mark:

Just forget to say "Thank You" to the Lord Jesus, whenever He has done something for you.

Think back. Were there not times when He was so real, so dear, so near? when He so blessedly revealed Himself? when He led so lovingly? when He guided so graciously? when He protected so powerfully? when He

(continued on page ten)



# Questions and Answers ON THE BIBLE



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Please explain, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). What is the meaning of *with fire*? — W. A. Mason, Buckatuna, Mississippi.

**ANSWER:** Fire is one of the symbols of the Holy Spirit, and the Holy Spirit was what Jesus was going to baptize with when He came. This, of course, would be in contrast to the water with which John the Baptist had been baptizing. Richard Glover, in his *Teacher's Commentary, The Gospel of Matthew*, on Page 24, offers the following comment on this verse: "Observe his great description of Jesus and His baptism. No human minister can say more than this: I indeed baptize you with water unto, i. e. for the expression and deepening of, repentance. But the great Christ is so really divine that He baptizes with the Holy Ghost, giving the reality of which John gives the symbol. John adds, *And with fire*: indicating, probably, that the baptism of the soul by the Saviour has always a twofold character. It is (1) creative of good—a baptism of the Holy Ghost; (2) destructive of evil—a baptism of fire. The latter baptism is only a less mercy than the former. With this twofold baptism the Saviour baptizes men and nations. Happy they that welcome most the former, and need least of the latter! Some, refusing that of the Holy Ghost, taste only the baptism of fire—in such cases, an awful baptism."

Wuest translates this passage as follows: "He himself will baptize you in the sphere of and by means of the Holy Ghost and fire," *The Gospels an Expanded Translation*, by Kenneth S. Wuest.

Robertson, in his *Word Pictures in the New Testament*, Volume 1, Page 28, has the following to say on John's comment concerning Jesus' soon coming to the scene where John was then baptizing: "His baptism is water baptism, but the Coming One 'will baptize in the Holy Spirit and fire.' 'Life in the coming age is in the sphere of the Spirit. Spirit and fire are coupled with one preposition as a double baptism' (McNeile). Broadus takes 'fire' in the sense of separation like the use of the fan. As the

humblest of servants John felt unworthy to take off the sandals of the Coming One."

John, was as forerunner of the Messiah, there baptizing in Jordan, possessed a deep feeling of expectancy; for when God had moved upon him and influenced him as forerunner to go down into the wilderness by Jordan and preach the gospel of the at-hand-kingdom, He had told him. "And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost" (John 1:33).

Fire was the mysterious token of God's pleasure that came down from heaven and consumed the Hebrews' offering that was acceptable unto Jehovah. "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces" (Genesis 15:17). The verses before this indicate that Abraham prepared and kept guard over the offering (*heifer three years old*) that God instructed him to offer sometime before God sent the fire. Fire came upon Elijah's offering at Mt. Carmel in a mysterious way consuming the offering and also the altar stones, the dust and even the water. "Then the fire of the LORD fell and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench" (1 Kings 18:38).

The Word of God is compared to fire. "Is not my word like as a fire? saith the LORD: and like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). In Exodus 3:2, Moses sees a burning bush that is called the *angel of the Lord* and also *Jehovah*. In Exodus 9:23, 24, God's judgment in the form of fire is poured out on the ground together with hail. While the children of Israel were in the wilderness, God appeared in a cloud of fire to guide them by night (Exodus 40:38; Numbers 9:16; Deuteronomy 1:33). We find the following on Page 193 in *Smith's Bible Dictionary*: "Fire is represented as the symbol of Jehovah's presence and the instrument of His power, in the way either of approval or of destruction (Exodus 3:2; 14:19). There could not be a better symbol

for Jehovah than this of fire, it being in material, mysterious, but visible, warming, cheering, comforting, but also terrible and consuming. Parallel with this application of fire and with its symbolical meaning are to be noted the similar use for sacrificial purposes and the respect paid to it, or to the heavenly bodies as symbols of deity, which prevailed among so many nations of antiquity, and of which the traces are not even now extinct; e. g. the Sabeans and Median systems of worship (Isaiah 27:9). Fire for sacred purposes obtained elsewhere than from the altar was called *strange fire*, and for the use of such Nadab and Abihu were punished with death by fire from God (Leviticus 10:1, 2; Numbers 3:4; 26:61).

In the light of the above, we conclude that fire symbolizes God and more specifically the third person of the Godhead or the third Person of the Holy Trinity, the Holy Spirit. In this symbol, He is portrayed as a terrible judge in His wrath, bringing judgment upon His adversaries as a purifier consuming the dross and refining His own and, as a flame, aggressively lighting up the path of His saints, energizing them enabling them to accomplish His purposes while He glorifies them together with Christ, etc.

## Are We Thankful

F. L. Wismer

**T**HERE in our beloved America there is one day set apart for a special Thanksgiving Day once a year. While some may say, "I thank God every day," that is right, but we may fail to give thanks for all things or in all things. Read Ephesians 5:20 and 1 Thessalonians 5:18. Some things we can so easily pass by as everyday common things. Even free and easy breathing is a great blessing of God. If you do not think so, then ask one who has to be put under an oxygen tent, or one who is afflicted with that dreaded disease called asthma, who hardly knows what free and easy breathing is. Also, we can be thankful that we have eyes to see, ears to hear, hands to work, feet to walk and a mind that functions right. Have you and I given God thanks as we should? If not, begin on this Thanksgiving Day. Thank Him also for the Book of all books, the open Bible, that everyone is privileged to read, of which Paul writes to Timothy, "Which are able to make thee wise unto salvation" (2 Timothy 3:15). Some may only think of eating and drinking on this day, while we should thank God for food and raiment, and above all, for God's wonderful plan of salvation.





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOVA, N. C.

### THANKFUL—FOR WHAT!

"It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High" (Psalm 92:1).

It is not unusual in these days of sin, strife, hate, disappointment, disillusionment and ungratefulness to hear people say, "What is there to be thankful for?" or "What do I have to give thanks for?"

There are three types of blessings that every child of God should daily thank Him for—His blessings spiritual, temporal and eternal.

"The giving of thanks to God for His manifold mercies and blessings should be one of man's daily acts of devotion to his Creator, and especially should we thank Him for our creation, preservation, and the redemption of the world through Jesus. The giving of thanks for our daily food is one of the beauties of the Christian household. The Master Himself, at the last supper, asked a blessing and gave thanks for the bread and the wine. How much more, then, should we do likewise?"—Selected.

The Bible abounds in the things for which we are exhorted to be thankful. Let us consider some of them:

"O give thanks unto the LORD, for he is good: for his mercy endureth for ever" (Psalm 107:1).

But we must come to God with our thanksgivings, for we read, "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Psalm 95:2).

We must never forget to thank God for the gift of His Son. Paul admonished the Corinthians, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

The Christian can, and does, triumph in spiritual victories daily, for which the Bible teaches that we are to be thankful to God, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (2 Corinthians 2:14), and, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

Let us not neglect to thank God for our Christian friends and brothers. Paul said, "First, I thank my God through Jesus Christ for you all, that your faith is spoken

of throughout the whole world" (Romans 1:8), and, "I thank my God upon every remembrance of you, Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now" (Philippians 1:3-5).

Are we grateful for the love and care of our friends for us? The Bible teaches that we should be thankful to God for these, "But thanks be to God, which put the same earnest care into the heart of Titus for you" (2 Corinthians 8:16).

It is possible that many grow cold spiritually and wander away from God because of daily neglect of thanking Him for their relationship with Him. Ponder carefully the following verses: "As ye have therefore received Christ Jesus the Lord, so walk ye in him: Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Colossians 2:6-8).

The privilege of serving God as His servants is a great privilege indeed, but the Bible teaches that that service must be in the name of Jesus with thankfulness for the privilege, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Colossians 3:17).

"Thankful for what?" you ask.

"In every thing give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18).

## THE MAIL BOX

### INFORMATION WANTED

"Anyone knowing the whereabouts of A. B. Edmonds Jr., better known to friends as Eddy, please contact his father at the following address. When last heard of, he was in Houston, Texas. Any information will be greatly appreciated."—A. B. Edmonds Sr., Newton, Georgia.

### NOTE OF APPRECIATION

"It was brought to the attention of the Executive Committee of the State Convention in a recent meeting that the Free Will Baptist Press has offered to print without charge materials to be used in advertising the meeting of the National Association in Asheville next July.

"Since it will be the responsibility of the Executive Committee and in particular the promotional department to raise funds for the entertainment of the National Association, we feel that your offer to print such materials as will be needed is an excellent example for all of us. We would like to express our appreciation to the Free Will Baptist Press for this very fine offer."—Michael Pelt, Secretary of N. C. State Convention.

### CHRISTIAN HOME FOR THE AGED

"I am an old subscriber to *The Free Will Baptist*, and just could not get along without it. I own and operate a home for the retired, aged and infirm (also some cases of the mentally retarded). I feel that there is a great need for such a home in our denomination.

"I have nine private rooms for patients. We have plenty of fresh vegetables, chickens, meats, etc., and two large freezers well stocked. We have heat in every room in the house, and have a large screened in front porch. I am a Christian and I operate a Christian home. We try to have church services every Sunday if someone can be secured to preach. I have had one year in nursing, and I have two very nice white ladies who are good practical nurses to help me."—Mrs. Annie H. Deaver, Deaver's Boarding Home, Deep Run, North Carolina.

### A SUBSCRIBER FOR 50 YEARS

"I certainly thank you for not stopping my paper when I neglected renewing. It has been coming to my house for about fifty years, and I want it to come as long as I live."—Rev. E. P. Kirby, Cades, South Carolina.

### FREE WILL BAPTIST MINISTER IN KOREA

"I am an ordained Free Will Baptist minister in the U. S. Army now stationed in Korea. Prior to my arrival here, I was pastor of Providence Free Will Baptist Church in Columbia, Georgia. There is a great need for the gospel here to our own men in uniform, and also to the civilian people of Korea. I work with some fine Christian women. I am striving to learn their language. I have three appointments at civilian churches at present. I am also planning to begin Bible classes soon for men here.

"I would like very much to receive *The Free Will Baptist* regularly, so I am enclosing \$2.00 for a subscription. Also, I desire very much to receive all free tracts and anything that might be used in soul winning, witnessing and evangelistic work. Pray for me and this country."—Sfc. Richard R. Meade R. A. 13292443, U. S. Army Sig. Depot., A.P.O. 20, San Francisco, California.

## The Goodness of God

All God's dealings are full of blessing; He is good, and doeth good, good only, and continually. The believer who has taken the Lord as his Shepherd can assuredly say in the words of the Psalmist: "Surely goodness and mercy shall follow me all the days of my life." Hence we may be sure that days of adversity, as well as days of prosperity, are full of blessing. The believer does not need to wait until he sees the reason of God's afflictive dealings with him ere he be satisfied; he knows that all things work together for good to them that love God—J. Hudson Taylor.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

November 11-November 17

The following is a report of Loyalty Fund Gifts to Mount Olive Junior College for the week of November 11 through November 17, 1958. The total amount received to date is as follows:

Total Previously Reported	\$26,665.81
Received This Week From:	
Free Will Baptists	\$1,588.67
Friends	305.00
Total for the Week	\$1,893.67
Total to Date	\$28,559.48

### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Walnut Creek Church	\$104.56
Black Jack Church	\$178.55
Johnston Union Sunday School	\$225.00
Central Conference	\$100.00

Your gift of the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Campaign Director

## An Open Letter to Free Will Baptists

This letter is to remind you that November 30 is a fifth Sunday and to urge you to do all you can for Mount Olive Junior College on that day. Your faithfulness will benefit our youth and will affect the future of our denomination.

Each fifth Sunday is designated as Mount Olive Junior College Day in North Carolina. On this day Sunday schools, leagues and churches are asked to designate their offerings for Mount Olive Junior College or to make a special appropriation. Individuals are urged to send personal donations. This plan has been approved by the North Carolina Conventions of Sunday schools, leagues and churches.

Free Will Baptists of other states are

also urged to remember Mount Olive Junior College on fifth Sundays. The following state associations, other than North Carolina, have endorsed Mount Olive Junior College and recommended that their churches support it: Georgia, Florida, South Carolina and Virginia. Free Will Baptists in these states are also urged to observe fifth Sunday as Mount Olive Junior College Day.

These fifth Sunday offerings have always been a vital part of our income. This year they are even more vital. We need these offerings in addition to other contributions. Gifts to our Loyalty Fund have increased our income a little over what it was at this same time last year. However, this increase is still not in proportion to our increase in enrollment and expense. We need to make our fifth Sunday offerings as liberal as possible in order to bring our income nearer in line with our needs.

Now that Mount Olive Junior College is accredited, we expect our enrollment to increase even more rapidly than in the past. It is imperative, therefore, that we begin now to make preparation for this increase. We need to make our gifts for general operations as liberal as possible during the balance of our Loyalty Fund Campaign in order that we may begin a campaign to raise funds for buildings and endowment.

You can help meet our needs by making a generous gift on fifth Sunday.

Your support of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Help provide strength for tomorrow by keeping faith with our youth today

M. L. Johnson, Business Manager

## One At a Time

Julia Ward Howe, author of "The Battle Hymn of the Republic," once wrote to an eminent senator of the United States in behalf of a man who was suffering great injustice. He replied: "I am so much taken up with plans for the benefit of the race that I have no time for individuals." She pasted this into her album with this comment: "When last heard from, our Maker had not reached this altitude."—Selected.

## Nine Went Away

(continued from page seven)

supplied with such sufficiency? And perhaps you think back now with tears and torn heart.

Think of today. Thanksgiving is here with so much to remind us of the pause for the giving of thanks, for this should be a holy day rather than a holiday.

Think again of the blessed Lord Jesus. In the very gathering of the long shadow of Calvary; He paused, and gave thanks (Luke 22:17). Say not that He who drained the cup for us in our stead shall receive in return naught save the bitter dregs of thanklessness! Such a tragedy at Thanksgiving is a sign of a leprosy of the soul.

Or perhaps you never have reached out and accepted the free gift which God offers you in Christ Jesus. To all men, doomed because of sin to eternal separation from God, He has made available eternal salvation. "For all have sinned, and come short of the glory of God . . . The wages of sin is death. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 3:23; 6:23; 5:8).

But He will not force His gift upon you—you must reach out by faith and accept Jesus Christ's substitutionary death as having been for you, "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24).

Then, having accepted this Gift, join the Lord's people at this Thanksgiving time in praise to Him who is the giver of every good gift.—American Tract Society.

## A Thanksgiving Prayer

Georgia B. Adams

O precious Father, as we bow  
Before Thy throne today—  
We count the many blessings  
Thou hast shower'd upon our way.

The comfort of our humble homes,  
Our health and happiness,  
The strength provided for each day  
To meet the strain and stress.

We thank Thee for Thy precious Son  
Who brought salvation free,  
And for this mighty land of ours—  
A land of liberty!

So, Lord, help us to give Thee thanks  
For all that we hold dear—  
Not only on Thanksgiving Day  
But each day of the year!!



# NOTES — AND — QUOTES

By J. C. Griffin



## A LOSING GAME

As I stepped into a place of business a few days ago, I saw three young men matching for drinks. Of course one had to pay for the other two. This is one way of gambling. Of course it is thought of as an act of being sociable, but it is a game of chance which means it is gambling. Church members do it. I cannot believe that Holy Spirit filled believers would dare to gamble in any way. But church members will when they do not know the reality of real salvation. Of course we would not say that matching for drinks leads to other things which are classed as gambling by the laws of the land. But we can say that what is classified as little acts of sin often grow into a greater form of sin.

### GAMBLING AT THE FOOT OF THE CROSS

We are told that while Jesus was on the Cross the soldiers were gambling for His vesture. "And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots" (Matthew 27:35). Many gamblers will say that the gambling at the Cross of Christ was different gambling. But may I say that gambling is gambling. Millions of people are gambling with life, but all gamblers are playing a losing game for Jesus said: "... Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:34-37).

### MEN BARTER THEIR SOULS

Men barter their souls for pleasure. The god of worldly pleasure is what many of the youth seek for, only to find that they have lost. They lose their health after pursuing ungodly pleasure. I find them in my rounds of visitation in hospitals, and institutions of correction. Youngsters, even teenagers, become mothers illegally out of wedlock after a night's pleasure of the world, thus losing their virtue, their character and often their health. Some of these at one

time or another have confessed faith in the Lord Jesus as their personal Saviour, but now have lost their good name. They lose the joy of their salvation (if they ever had any) and are often cast out with no home to wander further and further into sin. Yes, thousands are carried to an untimely grave due to their seeking the pleasures of this world.

Young men go after the pleasure god by drinking and gambling. They have joined with the Belshazzar crowd who drank wine and reveled not knowing that the hand writing on the wall was spelling out the loss of character, the loss of position, the loss of health, and worst of all, the loss of soul.

Others lose everything that is pure and holy and wind up entering the gates of hell-fire by seeking after riches. There was a farmer that Jesus tells us about who is classed as the "fool farmer." This man was more interested in riches for himself than he was for salvation. So when he was in the midst of prosperity, with more goods than he had room to store away, he said, "I will take down these old barns and I will build new barns and store all my goods. Then I will say, 'Soul you have much goods stored up, now eat, drink and have a good time.'" But God said something that this farmer did not expect. God said, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be which thou hast provided?" (See Luke 12:20.)

Some people will lose every particle of character for political prestige. I have seen and known men to do many things that were not right in the sight of God to obtain an office. They would promise things that they knew they did not plan to do. There was nothing too bad to be said about their opponent. They would destroy the character of those with whom they differed. They were political associates of evil.

Haman was a political devil. He sought to destroy Mordecai and to set himself up with great prestige with the king. But after he had sold out to the devil for the destruction of a righteous man, he finally got in to the neck. To get the full account of Haman, the politician, read Esther 3—7 and you will see what God did for a lying politician.

Another recorded event where the gain was that of loss is recorded in Acts 5:1-11. This is an event where two people loved money more than righteousness. So they played the fool by lying to the Holy Ghost and kept back that which rightfully belonged to go into the treasury for the work of the Lord. It is a dangerous thing to lie to the Holy Ghost. Yet many people do it. They lie about money; they lie about their politics. They lie about their business; they lie against their neighbor. They lie against institutions when they do not like

## Thank You

**T**WO ANGELS, so the legend says, started out from heaven one morning to gather the prayers of men.

As they neared the earth, they were impressed by the great beauty all about them. There were orchards laden with fruit, fields golden with ripening grain, green pastures, and peace and plenty.

"Let us divide our work," said one of the angels. "See, my bag is much larger than yours; I shall gather the prayers of praise and thanksgiving, while you, with your smaller bag, may gather the complaints and petitions."

So they separated, and each went about his work. At sunset they met again.

"Oh!" exclaimed the angel with the small bag, "such a busy day as I have had! This bag did not begin to hold all the complaints and petitions; so I have had to make three trips! Who would have thought that men could be so discontented!"

"And I," said the other sadly, "I found this bag far too large. I have sought all day long where people seemed to have all their hearts could desire, and yet I have only this one little 'thank you.'"

"Only one!" sighed the other. "Oh, if we could make the world understand!"

When they appeared before the King, each presented his offering in sorrowful silence.

"Be comforted," exclaimed the King tenderly. "This one of my loved ones has given me thanks." And the King received the one "Thank you" gladly, for it was an offering precious to His heart.—*Food for Thought.*

## Thanksgiving Guest

With songs of thanksgiving

Our hearts swell today;

Heads bowed through the nation,

We earnestly pray—

"O God, in Thy heaven,

Look down and please bless

This food we partake of

By Thy loving grace.

"Thou, who sat with the Pilgrims,

Be our Guest again,

And bring to all hearts

Thy sweet goodness. Amen."

—*Food for Thought.*

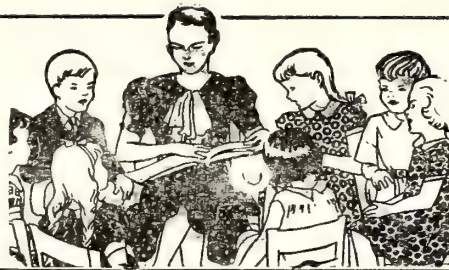
them. They lie to their pastor. They lie about their debts and get by with their lies for awhile. But when you lie to the Holy Ghost, you have gone to the end of the road. (Read Revelation 21:8, also Acts 5:1-11.)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Thanksgiving Treasure

J. B. Tweter

**M**OM, that new boy Karl, who has just escaped from Hungary, says he is very rich," Jeffery told his mother. "He has burns all over his body, and he hasn't got any toys, and they live in an old shack. How can he say that he is so very rich?"

"Why don't you invite him over to play," Jeffery's mother said. "Maybe he is so poor that he has to play make-believe he is rich?" Then she said, "Tomorrow is Thanksgiving Day. Let us share with them some of our good food. I shall put some food in a basket and you can take it to them."

Karl and his mother was glad to get the basket of food. When Jeffery asked Karl to come home to play with him, his eyes lit up with excitement. "You got big home," Karl answered, "and a nice mother, too. I go play with you. Maybe you rich like me?"

"Oh, we're not rich," Jeffery said, with a smile, "but we got it pretty good anyway. I got lots of toys to show you. You can ride on my bike, too."

Karl seemed out of place with his clean, but patched up clothes, as he followed Jeffery upstairs to Jeffery's bedroom. He did not get excited about Jeffery's skates, or his gun, or the other things that Jeffery showed him. The Hungarian boy seemed most interested in the books, for he picked them up one by one and examined them. Then he laid them down with a disappointed look on his face.

"Would you be willing to be beaten by clubs, or burnt by a red hot poker, be locked up in a jail for days without any food, for these things you have shown me?" Karl asked his friend.

Jeffery was so surprised at such a strange question that he did not know what to say for a minute. Then he began to wonder if the Hungarian boy's mind had been damaged by the things he had suffered in his country. Everybody knew that Karl and his mother had suffered terrible things under the Communists, before they got away.

"Of course not!" Jeffery told his friend. "But why do you ask?"

"You have got a lot of nice things," Karl muttered slowly, "but I don't see that you have a Bible . . . I thought all Americans had a Bible."

Jeffery laughed a little, and felt suddenly

ashamed. "Oh, I've got a Bible," he confessed, "but I forget it half the time at church."

"Don't you read the Bible every day?" Karl asked him in surprise.

"Of course not!" Jeffery felt a little displeased with his friend for such a question. "The Bible is for Sundays only, you see."

"I guess you are a poor boy," Karl exclaimed sadly. When Jeffery stared at him in surprise he explained, "See all these burnt places on my arms and chest and face? The Communists gave them to me because I had

a Bible, and because I would not give it up to them. I hid it away and read it in secret. The reading of the Bible made me very happy, for it told me of Jesus. One day He came into my heart, and made me a rich boy! They beat me, and locked me up without any food, but they could not take Jesus away from me, for He is in my heart."

"You have a lot of things. You can lose them, or tire of them. I have a Person, and nobody can take Him from me. Every day I learn more about Him as I read my Bible. He is my treasure! But I guess you don't know Him, or you'd feel about Him like I do."

Jeffery hung his head and blushed with shame. He thought awhile, and then he smiled as he said, "Now I know why you say that you are a rich boy! I got to thinking the wrong things as being most important. I'm going to read my Bible every day too, and let Jesus come into my heart. What do you say we start reading the Bible together on Thanksgiving Day, huh?"

Karl smiled and said, "O. K.!" — My Pleasure.

### Turkey for Thanksgiving

Ellenore LeMon

**S**CHOOL was dismissed for the day and Penny and her brother, Billy, met outside the schoolhouse to walk home together.

"You ought to see what our room looks like. Teacher had some of the high school boys bring a shock of corn and they put it in a corner of the room. Some of the others brought pumpkins and we piled them around the shock. Then we gathered red and yellow leaves and decorated the room," said Penny excitedly.

"Were the pumpkins as big as the ones we raised in our garden?" questioned Billy.

"No, Billy, there couldn't be any bigger pumpkins than we raised this summer," answered Penny.

"In our room we drew and colored turkeys. Penny, I wish we could have turkey for Thanksgiving. Most all of the other children are having turkey and I've never even tasted one," cried Billy.

"I wish we could, too, but I don't suppose Mother will have enough money to buy one. Oh, look, Billy, there's old Mr. Richman waiting for somebody. Don't you feel sorry for him? He's got a lot of money but no family. He lives on the hill in that big house with just a servant. They say he just stays to himself most of the time. He really don't look happy. He looks so cranky. Folks say he is mean."

"Poor Mr. Richman, I'm going to speak to him. Our Bible verse last Sunday said, 'Be ye kind one to another,' and I'm going

to do just what it says."

Before Billy could stop her, Penny had stepped right up to the mean old man and said, "Good afternoon, I know you are Mr. Richman. I'm Penny Worth and this is my brother, Billy."

"Humph," grunted Mr. Richman.

Trying to be friendly with the old man, Penny continued, "Won't be long until Thanksgiving. We raised some fine pumpkins this year and so we're sure to have pumpkin pie for our Thanksgiving dinner. Don't you get lonesome living in that big old house alone? Why don't you come and eat Thanksgiving dinner with us?"

"Go on," grumbled Mr. Richman. "Get on home."

Penny and Billy hurried down the street leaving the old man still waiting. They soon forgot all about speaking to Mr. Richman.

Busy days passed rapidly at school and soon it was Wednesday and, of course, everyone was looking forward to the Thanksgiving holidays. Penny and Billy scampered home as fast as they could. They knew that their mother would make something good for the special day. Sure enough as they entered the kitchen there stood two warm, spicy, golden, pumpkin pies.

Billy spoke in a low tone to Penny, "Who cares if we don't have turkey, those pies look so good."

He didn't know that his mother had heard him. Mother knew how the children would enjoy a turkey. So many of their



friends were going to have a big bird and her children had never tasted turkey. It made her feel very sad.

After supper and the dishes were done, Penny and Billy went in the front room to play a quiet game. As their mother put the last chair in place she knelt in prayer. "Dear Lord, I am so thankful for my children and all the good things You have done for us this past year. Please help the children to be thankful for what we have . . ."

Just then on the front door came a "Knock, knock." Penny opened the door and there stood Mr. Richman. He looked different—not nearly so crabby as the day Penny and Billy had seen him standing on the street.

"Good evening, girlie," said the man. "I have come to call, may I come in?"

It all happened so unexpectedly and so suddenly but here was Mr. Richman talking to Mrs. Worth, Billy and Penny. Every-

body was talking and all seemed so happy.

"Do you know that your girl was the first child that has spoken to me in years?" explained Mr. Richman. "I hardly knew what to say to her. I've been alone all these years and I've been so lonesome."

"I have a splendid idea," spoke Mother. "Why don't you eat Thanksgiving dinner with us tomorrow, Mr. Richman? Mr. Worth and I would love to have you."

"Thank you, I intend to. You see your daughter invited me the other day. So I came tonight to bring you a bird to roast. That is if you don't mind. I have a turkey in the car," Mr. Richman said with a big grin.

"Turkey," cried Penny and Billy together and hugged each other.

"Being kind to an old man brought a turkey for a little boy and girl on Thanksgiving and made a lonely old man very happy."—*My Pleasure.*

and we urge something similar for other districts who are interested in their auxiliary.

Any district who wants help in such study can contact Mrs. J. C. Griffin, 1409 N. Pasteur St., New Bern, North Carolina, who is the North Carolina state field worker. She is waiting to hear from you.

## Midway Quarterly Workshop

The first quarterly workshop of the Midway Woman's Auxiliary Convention of Georgia will be held with the New Enterprise Church, December 4, 1958. The program has been scheduled as follows:

### Morning Session

- 10:00—Congregational Song, "To the Work"
- Devotions, "The Woman's Auxiliary," District Field Worker
- 10:15—Greetings, New Enterprise Auxiliary
- Response, New Light Auxiliary
- 10:20—Recognition Time
- Introducing Today's Theme, District Study Course Chairman
- 10:35—Group Instructions for All Departments of Woman's Auxiliary
- For Better Spiritual Leadership, District President
- For Better Effective Enlisting, District Vice-President
- For Better and Accurate Records, District Secretary and Assistant District Secretary
- For Better Correspondence and Publicity, District Corresponding Secretary
- For Better and Accurate Treasurer's Record, District Treasurer
- For Better Missionary Education of Our Youth, District Youth Chairman
- For Better Inspiring Study Courses, District Study Course Chairman
- For Better Monthly and Special Programs, and Promotion of Stewardship, District Stewardship-Prayer Chairman
- For Better Personal Service Efforts, District Personal Service Chairman
- 11:25—Special Song, Jakin Auxiliary
- 11:30—Message, "Some Needs of Woman's Auxiliary Today," Rev. H. L. Knighton
- Benediction
- Lunch

### Afternoon Session

- 1:00—Congregational Song, "We'll Work Till Jesus Comes"
- Devotions, "To Know How," Mrs. S. T. Shutes
- 1:15—Offertory Hymn, "Bringing in the (continued on page fourteen)"

# Woman's Auxiliary Department

Mrs. ALICE E. LUPTON (NOTE: Please send all news items direct to 108 Pollock Street  
Editor The Free Will Baptist Press, Ayden, N. C.) NEW BERN, N. C.

## Prepare to Pray — Then Pray

Perhaps your group cannot come together for your week of prayer observance because of other duties that are pressing and this may be true especially of the pre-Christmas season of prayer. However, just because you cannot meet together at one place at one time, please don't fail to pray. Here are a few suggestions for such a situation:

Give each member a list of the prayer requests for each day. Set a time for private Bible reading and prayer when she can read the suggested Bible reading and program from the Year Book and remember the prayer requests. Then plan for a united service for one day or night (preferably the closing day or night of the week of prayer), and the offering for that particular week's object should be received.

Another suggestion for the climatic service in your week of prayer: Prepare a place at your church for prayer all day on Friday. Give publicity to this time of prayer. Display a map or globe of the world (near the center of worship) with an open Bible before it. Have your special prayer requests listed on a blackboard where they can be seen upon entering, or have them listed in a prayer folder that you have made and placed where they will be convenient to pick up. Have an offering plate placed near by where they may leave their offering.

Assign fifteen-minute periods of prayer to members of your auxiliary. There will be no music—this is a *Quiet Time*. People may come and go as they choose, or is convenient to them. Perhaps some will want to stop for prayer on their way to or from work or school. Besides those of your own membership, seek to enlist as many of the church members as possible to join you in this effort and be sure to include the youth auxiliaries.

However you choose to carry it out, don't forget the important thing about our weeks of prayer is to *pray!*

Mrs. Eunice Edwards

## Auxiliary Workshop at Bridgeton, N. C.

A Woman's Auxiliary Workshop will be held at Bridgeton, North Carolina, Free Will Baptist Church, December 3, 1958. This workshop is patterned after those held in Davis, Cabin and other places recently.

In these workshops the effort is made to teach each auxiliary officer her duties. The various officers separate into classrooms for discussion of duties, problems and ideas with a qualified leader in that department.

During the afternoon a panel of officers will answer questions on any phase of the work. This general discussion will give an overall view of the auxiliary.

These workshops have proven successful



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

November 4, 1958

Dear Co-Worker:

The month of October has gone swiftly by, and we praise the Lord for His many blessings upon our foreign mission work and the entire foreign mission family.

Dan Merkh Writes—"This is a nomadic life. We got tied up in Abidjan because of the truck. They kept it three days putting on the trailer hitch and doing the 3,000 km. check up. It sat for a couple of days without them working on it, however. Then we got to Goumere and got things half-way straight in about one and one half weeks. Those old packing cases went a long way. In the big front room where you slept first, we made a kitchen. I made a big kitchen cabinet, about 12 feet long, covered with cabinet linoleum that I had in a barrel, and cut a hole for Margaret's big dish pan. The two drain boards even slope to the middle. It has three shelves under it. Then I made screen doors and a screen window for the kitchen with packing crate wood. I covered them with mosquito netting, and thus didn't have to spend any money. I had the hinges already. Then I had enough to make a big cabinet with about three shelves 10 feet long, and two about 8 feet on top of them. The other four feet has a piece of plywood from the refrigerator cut square to hang pots and pans. The kitchen cabinet has the stove at one end, the frigo at the other, covering the back wall. The sink is in the middle of the window. It doesn't have a drain, but is easy to throw it off the porch (the water I mean). So the kitchen is as modern as yours at home. Then in the little room to the left I had enough packing wood to make a sturdy bench about 3x6 feet, with my vise mounted, and a piece of plywood on the wall, and all my tools hanging up, high and dry. We then have a table in there and two bookcases. So that is the office and work room. We took the room you slept in last as our bedroom. The other front room we plan to use as a bath, and I have rigged up a shower with a drum up high. It isn't finished, but I have the connections here to fix. Then Lonnie will have the far back room as a bedroom, and the big room where we slept as a living room. All the comforts of home, huh. We are thrilled. They painted the rooms, and we have light blue and white walls throughout, except the kitchen. It is two-tone, with

white-blue top, and light yellow-brown bottom. It is really fancy. I'm sorry we can't just buy the old house and move it to Koun. I'd be well satisfied with it.

We got to visit a little village some 30 km. from Goumere and I was the first man to ever preach the gospel there. The little church at Goumere invited me to go. One of the boys lives in the town. Twenty-five, actually total membership, jumped in the truck to help in the service. The elders of the village were so enthused they gave an offering of 2 or 3 hundred francs. I turned it back to one of the elders to keep until we could establish the church, and it could aid in it. The village chief wanted me to see the king, Adengra, so we would know. I did so, and Lonnie and I will visit him again in November. He is the head chief of all the Ivory Coast. He was very friendly, and gave me his picture, autographed, etc. We hope to invite him to Goumere for an American dinner. Good relations, you know."

News from Auca Land — Latest report from Auca land in Ecuadoris that two missionaries have gone into the tribe. Dayuma, Mankamu and Mintaka, the three Auca women who returned to their people after accepting Christianity, came back out to Arajuno with an invitation for the missionaries to accompany them into their homes. They said their people wanted to be friends.

Betty Elliott and Rachel Saint left with the Aucas on October 6, taking Mrs. Elliott's young daughter Valerie with them. Mrs. Elliott's husband and Miss Saint's brother were two of the five missionaries who were martyred in an attempt to take the gospel to the Auca tribe in 1956.

It was arranged that a Missionary Aviation Fellowship plane would make periodic flights to check on the whereabouts of the missionaries. On October 9 the pilot reported they were safe at the house the Aucas had built for them.

Death Touches Missionary Families — During the last month, death came to the infant grandson of Brother Louis H. Moulton, our promotional field man, and to the father of our Ken Eagleton. It was impractical for the Eagletons to come from Brazil to attend the funeral, so please pray for them during these days. Mrs. Eagleton writes, "We have been saddened by the passing of Ken's dad, but are so thankful that we have the Lord for comfort in these times and know that surely He does do all things well." Several have sent memorial

gifts to the Eagleton's account for which all of us are grateful.

Your Missionary Giving—With only two months left in the current year, perhaps we ought to really take a look at our foreign mission giving. If your state is behind on her quota please do something extra for foreign missions, and for once, let's put every state over the top. Remember, if your state has a mission board, or a mission director or treasurer, it would be better for record's sake, for you to channel your foreign mission gifts through your state office. However, make sure you designate your money to foreign missions, for in some states, the only foreign mission money given is that which is designated.

We are grateful to North Carolina, South Carolina, Georgia and New Mexico who have already exceeded their quota for this year. Will your state be next? As we shall soon be thinking of Christmas, may we all follow the suggestion of the Master's Men, and plan to give a Special Christmas offering to foreign missions.

Watch That Church—The church that gives is the church that lives; the church that bestows is the church that grows; the church that releases is the church that increases; the church that spends is the church that wins; the church that keeps is the church that weeps; the church that holds is the church that molds; the church that squeezes is the church that wheezes; the church that grasps is the church that gasps.—Belmont, N. C., Bulletin.

Please Pray For—Cuba, revolution; Africa, new field; Brazil, hard language; India, few workers, visas denied; Japan, revival and Bible schools.

Sincerely yours,  
Raymond Riggs  
General Director-Treasurer

## Woman's Auxiliary

(continued from page thirteen)

Sheaves"

- 1:20—Group Class Sessions
- 2:05—Special Music, Mrs. Pauline Bush
- 2:15—Report and Plan of Year's Work, All District Officers
- 2:30—Quiz of Manual, District Study Course Chairman
- Closing Remarks
- Announcements
- Benediction

What we have in our hand, we will lose, but what we put into God's hand is still, and ever will be, in our possession.

He who abandons himself to God will never be abandoned by God.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus' Power in Human Life

(Lesson for December 7)

Lesson: Mark 5:1-13.

Olden Text: Mark 5:19.

### INTRODUCTION

The fifth chapter of Mark contains three outstanding examples of Jesus' power over man life; in all three instances He made right what was wrong in the lives of the people concerned.

One of these two events in the ministry of Jesus was His raising the daughter of Jairus from the dead, the other being the healing of the woman who had an issue of blood for many years and had not been able to find a cure. You will note that the woman had a physical maladjustment, the little daughter of Jairus was already passed on life, and the demoniac of Gadara had mental and spiritual condition. Jesus made things right in each of these cases with equal ease.—*The Bible Student* (F.W.B.).

### HINTS THAT HELP

1. Men sometimes think that a single individual does not count for very much, but God and the devil both think different. The devil thought it worth-while to let a whole legion (6,000) take possession of the man. God considered it of sufficient value to give His only begotten Son for the world's redemption. And Jesus thought it worth-while to relieve one man from demonic control (Mark 5:1).

2. Compare Verse 2 with Acts 8:26. The Holy Spirit directs.

3. The unregenerated human heart and mind are abnormal in their tastes and desires (Vs. 3).

4. Outward compulsion will never lead to righteous living because the power of evil cannot be restrained by human means (Vs. 4).

5. No matter in what company it might be, or how numerous the company, the sinful soul is always a lonely soul (Vs. 5).

6. It is natural for man to recognize the presence, or the existence, of God, but not to yield to Him (Vs. 6).

7. It is not enough merely to recognize Christ as the Son of God, we must also obey Him (Vs. 7).

8. Some day in the not-too-distant future, the great evil spirit, Satan, will be cast out of this world (Vs. 8).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. Dr. William Thomson, the well-known missionary to Syria, found a town named Gersa near the point where the Wady es Semak enters into the Sea of Galilee, and gave the following vivid description of this locality: "In this Gersa we have a position which fulfills every requirement of the narrative, and with a name so near that in Matthew as to be in itself a strong corroboration of the truth of this identification. It is within a few rods of the shore, and an immense mountain rises directly above it, in which are ancient tombs, out of some of which the two men possessed of the devils may have issued to meet Jesus. The lake is so near the base of the mountain that the swine, rushing madly down it, could not stop, but would be hurried on into the water and drowned. The place is one which our Lord would be likely to visit, having Capernaum in full view to the north, and Galilee 'over against it,' as Luke says it was (8:26)."—*Peloubet's Select Notes*.

2. The following account was related by the late Dr. Jonathan Goforth, veteran Canadian Presbyterian missionary to China, in his book, *By My Spirit*.

A heathen demon-possessed man was brought by Christian friends into one of Dr. Goforth's meetings. When nothing out of the ordinary was going on he was silent, save for a slight whimpering; but whenever the Spirit of God began to move in convicting power and people started to weep and confess their sins he was roused into a great fury. The filth that came from his lips was frightful.

This man was led into a room for special prayer. Whenever the missionary used the expression, "Jesus of Nazareth," the man seemed to fall into the most excruciating agony, and passed beyond all control. Finally a Chinese elder put his hands on the man's head and cried, "Foul fiend, in the name of Jesus Christ of Nazareth, come out of him." Instantly the man flung himself on the floor and wallowed there, foaming at the mouth. Suddenly he made a sound as if he were vomiting. Nothing visible appeared, yet something, apparently, had gone out of him. He was limp, pale, and trembling, but in his right mind. He

became a Christian and lived thereafter an ordinary Christian life.—*Selected*.

3. It was one of God's strict laws that the Israelites or Jews were to have nothing to do with swine. They were to eat nothing of the animal kingdom unless it chewed the cud and had a split hoof. The pig has a split hoof but does not chew the cud. Here Jesus, who made those ancient laws, caught Jewish people in the pig business—dealing in swine—and we are not surprised that Jesus allowed them all to drown. After awhile the citizens of that country came and besought Jesus to leave their coasts. Can you blame them? They asked Him to leave because He was hurting the pig business.—*Selected*.

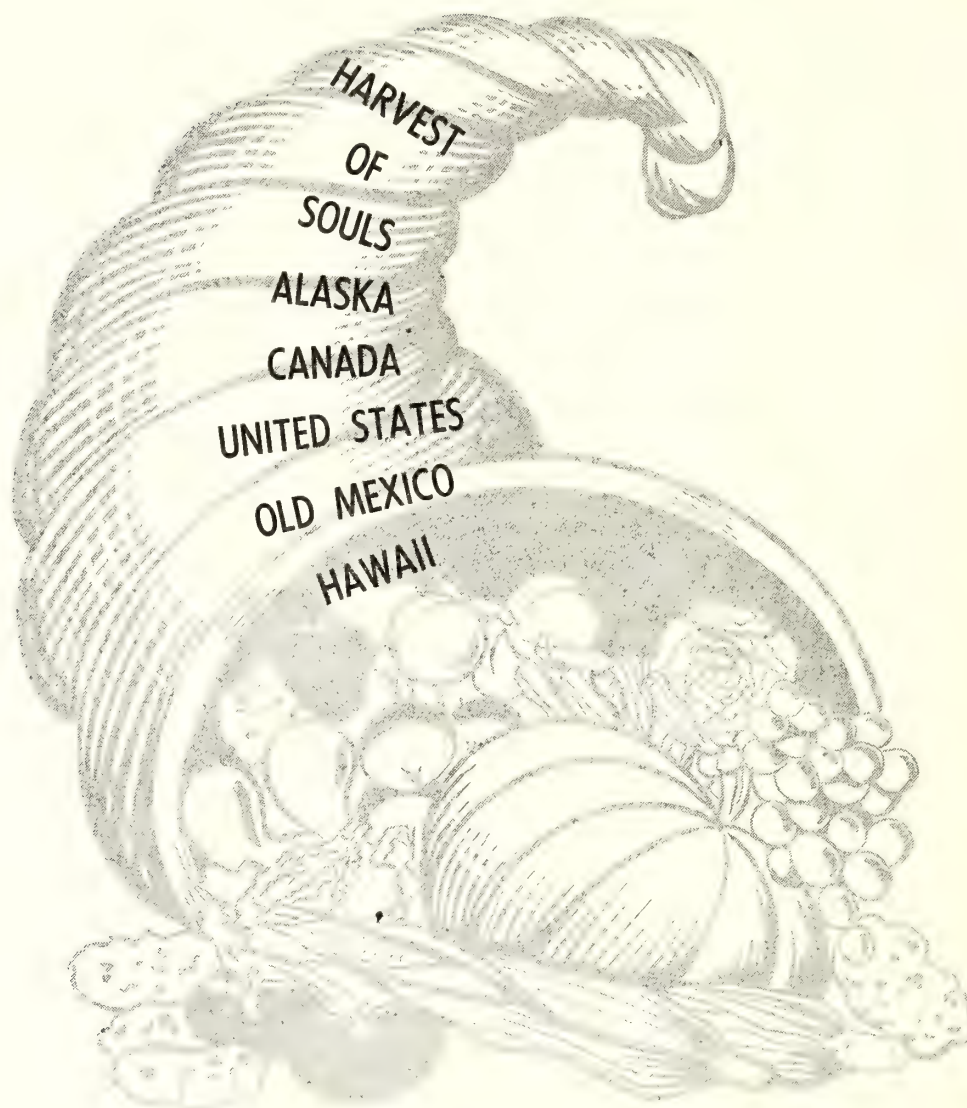
4. The keepers of the swine, whether Jews or Gentiles, were engaged in an illegal business in Jewish territory. Today if a bootlegger's still is seized, it is subject to destruction. We are not forbidden in the New Testament to eat pork, so eating pork in itself is not a sin for us. However, doctors often tell old people that they may eat beef and mutton, but not to eat pork. Some animals digest their food more quickly than others, and the animals that require the most time for digestion have the healthiest flesh for eating by human beings. It's like this: There is no sin in working for one dollar a day, but you can buy more things if you work for five dollars per day.

5. "Hammer Killer of Boy Gets 50 Years!" screamed the headline on the front page of the Chicago Daily Tribune. The murderer, a teen-age boy, and eleven other youngsters cruised around in a car, seeking a victim for their murderous designs. Spotting an innocent victim, a boy waiting for a bus, the murderer got out and held the victim in the crook of his arm, while he mercilessly pummeled his head with a peen hammer! The killer admitted that before his horrible crime, he drank a quart of beer, and a quantity of wine! His sentence was just, but greatly do we wish that the brewers and saloon keepers could be sentenced along with the youth!

Titus Frazee remarked not long ago: "Alcoholism is a disease. That is perfectly true, but no one ever contracts the disease who does not drink alcohol."—*Christian Advocate*.

6. One of the boys brought for treatment to my clinic in Detroit had the appearance of a lad about nine years of age. He was defective physically and mentally. The nurse who assisted me said to him, "How old are you?" He replied, "Fourteen." She next asked, "How long have you smoked?" "Since I was two years old," he said. "Who taught you to smoke?" she then inquired. "My brother," the boy replied. With considerable emphasis she added, "Your brother ought to be in jail." The boy innocently replied, "He is."—*Daniel H. Kress, M.D.*





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# the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 3, 1958

THE UNIVERSITY OF  
DUKEHAM, N. C.  
DEC 6 - 1958

## RUTH'S CHAPEL BREAKS GROUND FOR PARSONAGE



On November 9, 1958, a ground-breaking service for the construction of a new parsonage was held at Ruth's Chapel Free Will Baptist Church located near New Bern, North Carolina. Pictured in the foreground above at the land-breaking service at the church are Rev. J. C. Griffin, former pastor, with shovel, and Rev. A. L. Hines, present minister of the church. In the line immediately behind them, from left to right, are D. K. Purifoy, L. J. Watson and Robert Parker, trustees; and in the back row, left to right, are Joe Williams, Lee Purifoy, M. C. Perry and Ernest Glover, deacons.

(For a summary of the history of the church see the feature in this issue entitled "Church Looks Forward to Even Brighter Future.")



# EDITORIAL

## DAYS OF PROSPERITY

C. H. Overman

Perhaps no other generation in man's history has been so blessed with prosperity as ours. It makes us wonder just how much longer it can last. We are enjoying more and more comforts each year. With the many types of installment plans we can buy just about anything that we want. This prosperity has been marked by a rapid increase in business, industry, agriculture, etc. To the authorities there seems to be no end to the advancements in these realms. For instance, we recently read that the big three of the automotive industry, Ford, Chrysler and General Motors, are expecting the biggest year in 1959 that they have had since 1955. Many other great businesses are also expecting a great improvement over previous years, and especially over this year which was marred by the recession.

### IT CAN BE DANGEROUS

To say the least, prosperity can be dangerous to an individual, family, state or nation. The days of Noah and the days of Sodom were marked by time of prosperity in which finally lead to destruction.

One of the mysteries of life is the prosperity of the wicked. It is most difficult for the poor, humble Christian to understand his need when the wicked are prospering all around him. It would be well, in such cases, to remember that they have their reward; also, that man without God, regardless of how wealthy he might be, is destitute and lonely. The psalmist said, "I have seen the wicked in great power, and spreading himself like a green bay tree" (Psalm 37:35). Such prosperity excludes eternal things, and this life will bring an end to it. The person, however, who has been blessed with prosperity and uses it for God's glory will reap eternal rewards.

May we now consider its dangers:

1. It could lead to a forgetfulness of God. Many times man in need will call upon God, and He will answer the need. He often supplies abundantly above that which he deserves. Then when he is over the hump, he will forget about God. God foresaw this danger in Israel's history when He said, "And it shall be, when the LORD thy God shall have brought thee into the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; Then beware lest thou forget the LORD" (Deuteronomy 6:10-12). On several occasions the Israelites did just that. When all their needs were met and they were prospering, they forgot about God—the fact that He had brought them out of the land of bondage into a land flowing with milk and honey.

2. It could lead to rebellion. Many who think they can live without God rebel against His will. It seems that some of our leaders believe that they have solved some of the past problems separate and apart from God. If such an attitude persists rebellion will be the next step.

3. It could lead to a denial of God. Continuous rebellion can only lead to a denial. "Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain" (Proverbs 30:9).

4. It could lead to destruction. "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" (Proverbs 1:32).

These four dangers of prosperity are pertaining to man's relationship with God, and is indeed the greatest danger; however, prosperity also has some dangers which are related to his experience and relationship with other men.

"Prosperity sometimes makes men forget the friends of their humble origin. I dined once with a distinguished lawyer. I did not know it at the time I dined with him—for forty years had passed since I had seen him—but he lived not far from my boyhood home and I knew his family and their exceedingly humble surroundings. The man knew where I had come from, but never once in the course of the evening's conversation did he refer to his home town or his early surroundings; evidently he did not want to be reminded of that."—Selected.

The above illustration has been repeated many times when someone leaves home, becomes successful and then forgets about his friends and relatives back home. Such an attitude does not merit real friendship on the part of those he once knew.

### Few Rich Christians

Very few Christians prosper to the extent of becoming rich. Someone has said the reason there are so many poor Christians is that God cannot trust them with wealth or prosperity. Jesus taught that it was hard for a rich man to enter heaven, but He also taught that such is possible.

Those Christians who have prospered recognize the hand of God in their lives. "Somebody asked Eleanor Roosevelt the other day whether God gives guidance to individuals through prayer. She answered in the October McCall's that only an egotist could believe that his troubles were any concern of God's . . . R. G. LeTourneau, great inventor-manufacturer of earth-moving machinery, would not agree with Mrs. Roosevelt. He believes that God took a personal interest in him when he was bankrupt in Stockton, California, in the late 20's. A few years ago he sold his interests to Westinghouse for a fabulous fortune and is now well along in building another. It is said that in gratitude to God, Mr. LeTourneau gives 90% of his profits to the Lord's work. He calls himself a prayer partner with God."—United Evangelical Action, November, 1958.

In these days of prosperity may we not forget the One whose grace has abundantly blessed us with prosperity and comforts. As a nation we must make His purpose our purpose and live daily for his glory.

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## THE FREE WILL BAPTIST

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# Church Looks Forward to Even Brighter Future

**T**HE construction of a new parsonage for Ruth's Chapel Free Will Baptist Church near New Bern, North Carolina, was begun last November 9 with a land-breaking service.

Rev. A. L. Hines, pastor, read the Scripture for the service, and Rev. J. C. Griffin, former pastor, offered the dedicational prayer and turned the first three shovelfuls of dirt in the name of the Father, the Son and the Holy Ghost.

Mr. Hines, now serving as the pastor of the church, was preceded by Mr. Griffin, who terminated a ten-year pastorate last September.

The church which stands today grew from group prayer meetings in homes, vacant store buildings, and elsewhere. For its history we go back to the year 1929, and the place was an old abandoned service station located in Woodrow about half a mile from Jack Smith Creek.

In September of 1929 the few scattered families in that section wanted a convenient church to attend. So a woman for whom the church was finally named was instrumental in organizing the people into an assembly.

The first services were held in the afternoon, with Sunday school at 2 o'clock and the worship service at 9 o'clock.

In February of 1930, the meeting place was changed to another vacant store building known as the Leslie Taylor's service station. The old building has been destroyed but it once stood on the vacant lot next to the Jack Smith Creek.

The services during these years were conducted by various ministers. Usually three or four ministers preached each month.

In May of 1930 a group of 17 people formed a Free Will Baptist church organization.

A vacant lot was donated to Woodrow in 1933 for the use of any denomination. The Ruth's Chapel organization began securing donations and pledges to build a church on this lot.

Churches down through the ages have been built on faith and unusual circumstances. Ruth's Chapel had its share. One old man who was partially blind begged pennies, nickels and dimes to make up his

contribution. He turned in \$489 in coins and it took the treasurer two days to count them.

For a few years the church existed as the people worked. Then in the fall of 1933, preparations were finally completed to erect a building. One small room was ready for use in 1934.

On May 27 of that year the first service was held in the building that is used today as the auditorium, with Rev. C. T. Pugh bringing the first message. The following October found Ruth's Chapel officially received into the Eastern Conference of Free Will Baptists.

Incomplete, small and crude as it was, the Ruth's Chapel congregation had its own lot and building in which to worship God. The membership totaled 22. The church had struggled for its existence and won. But the battle was not over. During the years from 1934 to 1946, the congregation remained small; numbering from 30 to 40.

At times inactivity even closed the church doors. The church property was almost sold in 1946. At this low ebb in the church

history, the Eastern Conference of Free Will Baptists appointed Rev. J. R. Bennett and Rev. J. C. Griffin to take charge and endeavor to revive the work.

This marks the turn in history for Ruth's Chapel. Now watch the record from 1946 to 1958.

Rev. J. C. Griffin became pastor in September of 1948 and the church had a membership of 38. At the end of his term at Ruth's Chapel in September of 1958 the membership was 260. Those baptized into the church numbered 156, and those who came by profession of faith in Christ numbered 66.

The growth has also been along philanthropic lines. The church is now supporting every part of the denominational work and has begun its new parsonage.

Rev. Alton Lee Hines became pastor in September of this year, and the church has seen an increase in membership of seven in two months.

Ruth's Chapel Free Will Baptist Church looks forward to an even brighter and growing future.

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## It's Harvest Time

Mrs. Felton Watson, Kenly, North Carolina

**H**ARVEST time marks the beginning of the most festive season of the year. Golden cornucopias, filled to overflowing with fruits and vegetables, and luscious stalks of golden wheat reflect the rich rewards of crops properly nurtured.

Our lives as Christians, laboring for God's earthly kingdom, can be likened to a farmer's field. It takes much thought and careful handling before a crop is ready for harvest.

For the past months we have been preparing our soil (making personal visits, inviting those about us that do not attend any worship services of any kind in our community) and fertilizing for there must be added richness to the well prepared soil (offer kindness to everyone, put into action faith and belief). "... according to your faith be it unto you" (Matthew 9:29).

Have faith in others and believe in co-laboring. Philippians 2:4 says "Look not every man on his own things but every man also on the things of others." Without cultivation, the soil conditioning and fertilizing would not be of much use. We must regularly condition our mind, heart and soul by studying God's Word and by praying.

A larger crop in return for greater effort for God's Kingdom will be ours for a bountiful harvest. We will surely reap the fruits of our labor with an increase in our yield. "I can do all things through Christ which strengtheneth me" (Philippians 4:13).

Jack Frost touches color to the leaves and to the ripened grain in the fields. It is with thankful hearts that we reap what we have sown, for it's harvest time.



# Do You Carry the Right Type of Insurance

**A**S a young student minister preaching to a small rural congregation in southern Missouri, I was overwhelmed with the idea that no family within reasonable driving distance of the church would escape my calling program. I had, on more than one occasion, assured my congregation that we would visit every home, Christian or non-Christian. After all, I reasoned, all Christian families would enjoy a Bible study and discussion of the Christian faith and all non-Christian families should be acquainted with Christianity if the church was to fill its rightful place in our community.

Several of the older members of the church prophesied failure for my calling program while many others, although reluctant to speak in favor of it, did give in to it for the present. The appearance of two new families at the services the following Sunday prompted several members of the Young Married Couples Class to volunteer their services in the personal visitation program. My enthusiasm grew as I contemplated the small victory we had won and the possibilities that lay in the future.

While searching for the house of a farmer that had been recommended as a good prospect for the church I became hopelessly lost. The best thing to do, I thought, would be to stop at the next house and visit the people living there in order to avoid wasting the entire afternoon. As I turned into the drive I noticed that the large yard was not covered with the usual assortment of farm machinery that I had become accustomed to expect. On getting out of the car a small, barefoot boy appeared at my side.

"Is your mother or dad home?" I asked.

"Yeah, they're in the front room. Say, mister, if you're selling anything we don't want any. Dad says salesmen just waste people's time."

Our conversation was interrupted by the appearance of a neatly dressed man of forty. Having introduced myself and stated the purpose of my visit he began to offer the usual excuses that I had been taught to expect and was prepared to answer. After a few minutes of talking about the weather

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Jim Whitworth  
516 N. Wall, Joplin, Missouri

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and the President's foreign policy, Mr. Barber invited me to come into the house. Mrs. Barber was a rather rotund individual and more than adequately filled the chair in which she was sitting. It was soon brought to light that the Barbers had never attended church in their married life. Mr. Barber came from a home where the Bible was unknown and unwanted. His wife had come from a religious background although it had been veiled by the intervening years.

Anticipating my question, Bill Barber said that he was much too busy with his insurance adjusting business to take time out for church on Sundays. Church was all right for people who had time for it but he certainly did not.

Not knowing just what to say I noticed an insurance policy laying open on Bill's desk.

"What type of insurance do you adjust?" I asked.

"Mostly hospitalization and life," he replied.

"Do you require the premiums to be paid up to date for the policy to be in force?" I inquired.

"Yes, of course. People could not expect to receive the benefits of their policies unless they had paid for them. If more than two consecutive premium payments are missed the policy will be cancelled."

"God had offered 'life insurance' to each of us. If we refuse to pay the premium on the policy He will 'cancel us out.' Bill, why don't you and your family get your insurance with God in force by being in church next Sunday morning and keep it in force by being there each Sunday thereafter?"

"I never thought of Christianity in that way," Bill admitted. "Perhaps Christianity is a type of insurance for the future. There is one thing about it, if Christianity is true, the benefits of the policy will be a lot greater than the cost."

After a few closing remarks I left with the hope that the Barbers would be in

services Sunday morning. Perhaps I had been a little blunt with these people, I thought, but they seemed to like straightforward honesty.

Sunday morning as the alarm abruptly awoke me, I breathed a prayer that I would not be disappointed in my hopes for the Barbers.

At 10:00 a. m. sharp as we began our services, the Barbers walked in and quietly took a back seat. Some of our diminishing group of dissenters to the calling program cast a surprised look their way.

The assets of the *Heavenly Home Insurance Company* were about to be increased.

## UNSKILLED CHURCH MEMBERS

Mrs. J. W. Arnold  
805 Wine Street, Gainesville, Texas

**T**HERE are many kinds of people who come to church. Some come for one reason or another. There are those who come to be seen and heard; some come to criticize, as well as to see if the minister preaches to their liking. Some come to church for the spiritual food that can be gotten from God's Word, and to worship our heavenly Father who has done so much for them. Church members of this sort love the lost soul and most assuredly will pray for him.

Members who love God and the lost are those any church will be happy to have, for they are people who live wholesome, happy, Christian lives because of the meals eaten at the table of our Lord. They have vigor and vim to go ye into the highways and hedges and compel them to come in.

The unskilled church members are the ones who are ever learning but never come to the knowledge of the truth. They are people who find fault in everything, instead of keeping their hearts pure and their eyes on Jesus. They are the ones who murmur and grumble about everything that is undertaken in the church to the glory of our heavenly Father.

Friends, the church member who will  
(continued on page five)



# I Saw a Miracle

Nellie Dunaway

351 California Street, Waterloo, Iowa

**I**'m sorry, Mrs. Johns, there is nothing more I can do for the baby. I have given her everything that I can give a six-week-old infant.

"We'll have to leave her to a Higher Power and hope for the best." With those words the doctor left the house.

Roberta was sobbing in her arms when I came out of the baby's room.

"Did you hear what the doctor said?" she asked through her tears.

"Yes, I heard," I replied. My heart was too full to say more.

Roberta and Allen Johns had been my neighbors for a number of years. They had waited almost nine years for this baby to bless their home.

It didn't seem quite fair for God to take this tiny spark of life away from these two fine young people.

She was only six weeks old when she contracted whooping cough. I had been there every day and almost every night for two weeks.

The baby had been having one severe coughing spasm after another all night and all day. And the doctor had just said he could do no more for her.

A few minutes after the doctor left, Allen came home from work. Seeing Roberta in tears, he rushed to her and held her in his arms while she told him what the doctor had said.

He went to the kitchen to hide his own tears, he soon composed himself and returned to the living room and sat down thoughtfully.

In a few minutes he spoke, "I had a strange experience coming home. I was waiting for the bus and a man was standing beside me. He began to talk about the weather and the rain we've been having.

"Suddenly I found myself telling him about the baby and how sick she is. I don't honestly know how the subject came up.

When I finished he said, 'I'll tell my wife about your baby. Maybe she can help her. I'll meet you here tomorrow evening and let you know.' His bus came just then and he got away before I could ask any questions.

"I had the strangest feeling after that man left. I wonder what he meant."

We were too worried and too busy giving medicine and taking care of the baby to think or say much about the man Allen

had seen at the bus stop.

The baby had an awful bad night and the next day was just as bad. She was getting steadily worse.

Roberta was almost at the breaking point when Allen came home from work.

"I saw that man again. He was waiting for me. He said his wife could help the baby," Allen told us.

"What can she do?" I asked.

"The man said that the baby wouldn't have another coughing spell after six thirty tonight," Allen replied.

"I don't understand," I said.

"The man said for us to put the baby in her crib at six o'clock. And stand by or kneel by her bed until six-thirty," Allen informed us.

"Is that all?" Roberta asked.

"His wife is going to pray for the baby," Allen replied.

Roberta looked at me a little surprised and asked, "Do you think she . . ." She couldn't go on with what she started to say. She turned away and began to cry.

"He asked me if we believed in God and if we believed in prayer. I told him that we believe in prayer very much," Allen explained.

We had lunch and waited and wondered about the man's strange directions. Allen hadn't been able to find out anything about him.

It was fifteen minutes after five o'clock when the baby began to have another coughing spasm. It was the severest one she had had all day. I thought she would strangle to death in spite of all we could do. At last it began to subside.

I put her back in her crib a few minutes before six o'clock. She was so exhausted and weak I couldn't keep back the tears.

I knew in my heart she couldn't live through many more attacks like that one.

"If that woman is going to pray for this baby the least we can do is help her," I said as I knelt beside the baby's crib and put my hands on the railing.

Roberta and Allen knelt on the other side of the bed. I glanced at the clock. It was a few minutes before six. Not a word was spoken aloud.

At six-thirty we arose from our knees. "Ask and ye shall receive," I said aloud as I left the room.

God heard those prayers! The baby did

not have another coughing spasm. She began to recover from that minute.

The next day the doctor came back. He examined the baby and explained, "She's much better! She will recover! I wouldn't have given two cents for her chances day before yesterday."

"God took over when medicine failed, doctor," I said.

That little girl is ten years old now and a happy healthy child.

Allen never saw that man again. We have always wondered who he was and blessed the day he came along.

God does perform miracles. I know; I was there; I saw one performed.

## Unskillful Church Members

(continued from page four)

read God's Word and pray will forget self and take up his cross and follow Jesus.

In the latter part of Hebrews 5, beginning with Verse 11, we find that Paul tells us, ". . . ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe." Let the Scriptures enlighten us again, for Paul tells Timothy to "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

What you are, and what is in your heart, will surely show either to the glory of God or to the love of self through lust, hatred, greed, jealousy and all evil. But on the other hand, if it is the desire of Christians to grow in grace and knowledge to bear fruits, your works will show forth to that effect. On the contrary, your works will be to the opposite!

Church member, you are leading someone. You may know it, or you may not be aware of it. Be careful how you live, if you do wrong, you are encouraging the ones who are following you to do likewise. A very pointed, forceful admonition to us as Christians is found in 1 Thessalonians 4: 11, 12: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you: That ye may walk honestly toward them that are without, and that ye may have lack of nothing."

If we must disagree, let us not be disagreeable.



# NEWS NOTES

## **1st Church of Washington, N. C., Reports Successful Revival**

The Rev. Jack Paramore of Greenville, North Carolina, was the evangelist for a revival at the First Free Will Baptist Church of Washington, North Carolina, which closed November 9. There were thirteen candidates for baptism, three came by letter, and many came for rededication.

The church states: "We thank the Lord for the many souls that were saved during our revival. Mr. Paramore's inspiring messages and presence among our people proved to be a blessing which will last through years to come."

The Rev. Charles Keith, pastor of the church, would like to recommend Mr. Paramore to any church for revival services.

## **Master's Men Organized In Anchorage, Alaska**

On November 5, the men of the First Free Will Baptist Church of Anchorage, Alaska, met and officially organized into the Master's Men. There were six men present and each man was elected to an office, following a very inspiring program by the men. After the program the men voted to ask the pastor, the Rev. D. L. Whaley, to arrange a mission service which was held November 23. The special offering was designated to be divided between the Alaskan Mission and home missions. The reporter states that the men were very enthused with the privilege of working together and are looking forward to doing many great things for the Lord in the future.

The officers were elected as follows: Mr. Richard Slocum, president; Mr. William Snyder, membership vice-president; Mr. Clayton Melton, program vice-president; Sfc. Albert Stutz, activities vice-president; Mr. Fletcher Miller, chorister; Pfc. Frank E. Breedlove, secretary-treasurer.

## **Recent Revival at Oak Grove Church**

The Oak Grove Free Will Baptist Church near Vanceboro, North Carolina, ended a ten-day revival on November 19. The revival was conducted by the Rev. Billy Jackson, pastor of Parker's Chapel Church near Greenville, North Carolina. He was assisted by the pastor, the Rev. Henry Armstrong.

The reporter states the following: "God was present at each and every service. Many souls were saved and a great number re-

dedicated their lives to God. The meeting was wonderfully attended. We solicit the prayers of every Christian that we might fulfill our motive of telling others about our Saviour, Jesus Christ."

## **South Georgia Union Meeting Held at 1st Church of Savannah**

The South Georgia Union Meeting convened with the First Free Will Baptist Church, 5210 Skidaway Road, Savannah, Georgia, on Saturday, November 30, 1958. The theme was "The Master is Come and Callesth for Thee." The program for this meeting was as follows:

### *Morning Session*

- 10:00—Call to Order, Moderator
- 10:05—Devotions, Rev. Sammy Wilkinson
- 10:20—Business Session
- 10:35—"The Master Calls to Study the Scriptures," Rev. James Pelt
- 10:55—Intermission and Recess
- 11:05—Morning Worship Period
  - Devotions, Rev. Wendell Long
  - Special Music, Choir of Host Church
  - Message, "The Master Calls for Surrender and Consecration," Rev. C. A. Huckaby
- 12:00—Lunch and Fellowship

### *Afternoon Session*

- 1:15—Singing His Praises and Worshiping in Prayer
- 1:30—"The Master Calls for a Militant Visitation Program," Rev. Ralph Lightsey
- 1:50—Report of State Association, Rev. Tom Hamilton
- 2:00—Business Session
- 2:30—"The Master Calls for Missionary Activity," Rev. C. D. Rentz
- 2:45—Special Music
- 3:00—Adjournment

## **Singspiration and Revival At Maury, N. C., Church**

A singspiration was held at the Maury, North Carolina, Free Will Baptist Church, on Sunday, November 30. Quartets featured on the program were the Harper Quartet from Snow Hill, the Wintergreen Quartet from Cove City, and others.

Revival services began at the church on Monday night, December 1, with the Rev.

## **Coming Events**

- November 27—Thanksgiving Day.
- December 25—Christmas Day.

Henry C. Hagan as the evangelist. The church extends a cordial invitation to every one in the surrounding area to attend the remainder of these services which will continue throughout the week at 7:45 each night.

## **Mount Olive College Chorus To Give Christmas Programs**

Two programs of Christmas music will be presented this year by the chorus of Mount Olive Junior College, Mount Olive, North Carolina. The first program will be at Free Union Free Will Baptist Church near Snow Hill on Sunday, December 7, at 7:00 p. m. The Rev. C. L. Patrick is pastor of the church.

The second program will be at Mount Olive on Sunday, December 14, at 7:30 p. m. The chorus is under the direction of Mr. Eugene S. Mauney, head of the department of music at the college, and it consists of twenty-five voices. The public is cordially invited to attend these services.

## **College Expects Full-Scale Investigation**

President W. Burkette Raper of Mount Olive Junior College is in Louisville, Kentucky, this week (November 30-December 4) attending the annual session of the Southern Association of Colleges and Secondary Schools. On Monday he will appear before the Committee on Admission to Membership.

Mount Olive Junior College has already filed a preliminary report with the Southern Association and has had a visit from the executive secretary, Dr. Gordon W. Sweet of Atlanta, Georgia, and Dr. C. C. Colvert, consultant in junior college education at the University of Texas.

President Raper said he hoped to receive a favorable report from the Committee on Admission in order to have a full-scale investigation of the college next fall. "We are working toward regional accreditation by the Southern Association by December, 1959," Mr. Raper said.

Mount Olive Junior College was formally accredited in November by the North Carolina College Conference and State Department of Education.

## **WE HAVE IN CHRIST**

When a man builds a house there are several things he is concerned about. First, a good foundation; second, he wants the climate to be right; and third, a good prospect from the windows of the house. The Christian has a good foundation in the *blood of Christ*; perfect atmosphere in the *grace of God*; and there is for the outlook nothing less and nothing more than the *glory of God* (Romans 5:1, 2). —Selected.



## A Place Prepared in Heaven

Elder R. L. Daniel, Duncan, Arizona

*"To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).*

May the turbulent days of the past, with their troubles, sorrows and pains, be quickly forgotten as we labor together in the name of the Lord and look for His glorious coming. Let us remember that He is coming again—coming to claim His own (John 14:3). In that day which is called the day of redemption, we shall surely come into our own (Ephesians 4:30); for now we see through a glass, darkly, but then we shall see face to face. Now we know in part, but then shall we know even as we are known (1 Corinthians 13:12).

Jesus told His disciples that He was going to prepare a place (John 14:2), and He would come again to receive us into that place. The time has been arranged by the Almighty and we do not know the time, but His promises are sure. We have the promise of His holy angels as they spoke from Mount Olivet, as they appeared to the faithful eleven and told them that He had gone into heaven (Acts 1:11).

Then heaven is a place far above all others, for it is the dwelling place of our Lord; of our fathers and mothers, brothers and sisters. It will be a dwelling place for you and me and for the redeemed of all ages. It will be more wonderful than tongue can tell and to add to its glory and wonder will be Christ, our King, who shall be the light of that city.

We shall ever rejoice with all the redeemed because we partook of His divine plan—His plan of salvation which is simple and free. He died for all men and all who believe on His holy name shall live forever with Him in heaven's domain. In this life He offers all believers the most blessed fellowship through the person of the Holy Spirit, but in that great and glorious day we shall begin an eternal fellowship.

Having been born of His Spirit, we have a guide to that eternal place (John 14:26). Yes, a ticket to heaven and a light on the way, for He is the One who daily leads us.

We must remember that if in this life we become partakers of envy and strife, and seek to cast harm upon our neighbors and brethren we shall have to pay in that great and final day of reckoning. So may we pray today for fellowship which is pure and sweet, that others may see and know the truth of the glories of heaven; and with our prayers claim His promises of that wonderful place.

## A "Bible Clue" Test

Chester Shuler

See how quickly you can correctly identify each Bible person or place by following the clues given. Allow yourself 20 points for each correct identification.

### A. PERSON:

Clue 1: My six-letter name begins with same letter as name of the angel who greeted Zacharias in Luke 1:19.

Clue 2: Once I helped my master restore a dead child alive to its mother.

Clue 3: My master could perform miracles while doing God's work.

Clue 4: When I tried to deceive my master I was stricken with leprosy.

### B. RIVER:

Clue 1: A great prophet preached on my banks and a greater Person than he was baptized in my waters.

Clue 2: A haughty Roman captain was cured of leprosy by bathing in me.

Clue 3: Once my waters stood still to allow many persons to cross me (Joshua 3:13).

Clue 4: I am mentioned in a spiritual, as "rolling."

### C. PERSON:

Clue 1: My 12-letter name starts with same letter as that of famous lawgiver.

Clue 2: My father, a prince, had a good friend who later became a king.

Clue 3: When a child I was dropped by a nurse and my feet were injured.

Clue 4: When I was older, a friend of my father befriended me greatly.

### D. QUEEN:

Clue 1: My husband was the world's most powerful king at one time.

Clue 2: When he ordered me to display my beauty before his drunken banquet guests, I refused, and was deposed as queen.

Clue 3: The woman who succeeded me as queen was a Jewess.

Clue 4: Later, she saved the lives of many Jews.

### E. LAYMAN:

Clue 1: I was born on the Island of Cypress.

Clue 2: I was wealthy, but loved to give to the Lord's work.

Clue 3: I was one of the first believers in Jesus.

Clue 4: I had the privilege of introducing Saul (Paul) to the apostles of the Lord Jesus.

### Answers

A. Gehazi

B. Jordan River.

C. Mephibosheth.

D. Vashti.

E. Barnabas.

## Love One Another

Ann Butcher

**E**VA should have been a very happy girl. Tomorrow would be her birthday, and Mother had promised she might invite some of her playmates and have a party.

But Eva was not happy because she was angry with her best friend, Mary.

"No," she said to herself, "I won't invite her to my party. Of course, she'll feel bad, but after all, it was mean of her to push me into the puddle and get my white shoes all muddy. It will be good enough for her."

"Hurry and get ready for Sunday school," called Eva's mother. "It's late."

A little while later Eva was walking down the street to the church as usual on Sunday morning, only otherwise she always walked with Mary, but now she had not stopped for her. In class she sat just as far from Mary as she could, instead of beside her. When Mary looked at her she just turned her head the other way.

Miss Grey, their teacher, was as pleasant as always, but Eva did not even hear what she was saying, because she was not thinking about the lesson, but about her party and about Mary. When Miss Grey asked her a question about the story she could not answer, and it made her face turn red. That woke Eva up and she listened carefully then.

"Let us say the memory verse together," said Miss Grey.

Eva arose with the other children and repeated, "'Love one another.'" Then the teacher told them how much Jesus loves us, and if we love Him we should show it by being kind and good and forgiving toward others.

"Shall we ask God to help us always to love one another?" she asked.

There were tears in Eva's eyes then. She did love the Lord Jesus, and now she saw how wrong it was to try to pay Mary back for her unkindness.

After Sunday school she went right to Mary. "I wanted to tell you how sorry I am that I pushed you into the puddle," Mary said.

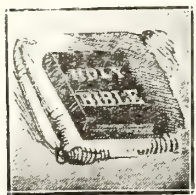
"Oh, that's all right," said Eva. "Guess you didn't really mean it. Can you come to my party tomorrow?"

Happy again, the two little girls walked home together. Eva had won a big victory over herself. — *Our Pentecostal Boys and Girls.*

To do and suffer God's will is still the highest form of faith, the most sublime Christian achievement.



# Questions and Answers



## ON THE BIBLE

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Would God accept or even allow a human sacrifice? What of the case of Jephthah's daughter in the eleventh chapter of Judges?—S. M.

**Answer:** The fact that such a story appears in the Bible gives no evidence that God either accepts or even condones such an abomination as a human sacrifice. Quite the contrary is true. Cruden's *Complete Concordance* has the following comment on Page 556: "One respect in which the Jews differed from the heathen nations around them was in the absence of human sacrifices." "Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions" (Psalm 106:37-39); "They have built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it unto my mind" (Jeremiah 19: 5); "For the children of Judah have done evil in my sight, saith the LORD: they have set their abominations in the house which is called by my name, to pollute it. And they have built the high places of Tophet, which is in the valley of the son of Hinnon, to burn their sons and their daughters in the fire; which I commanded *them* not, neither came it into my heart" (Jeremiah 7:30, 31).

A careful reading of the Bible while thinking of human sacrifices will clearly indicate to one with such a question in mind that God most definitely abhors and condemns any kind of human sacrifice or any other sacrifice except just those designated in the Bible, and these are never acceptable when the offerer fails to follow the prescribed rules in every detail as he makes his offering. We are also to remember that this incident in Judges 11 occurred in that terrible period of Israel's history when "everyone did that which seemed right in his own eyes," and naturally a backslidden Israel that disregarded God's law would most likely pick up and put into practice some of the habits of their heathen neighbors and overlords. They did this as more Israelites worshiped Baal and other heathen deities

other than Jehovah. "And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you" (Judges 2:2, 3); "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judges 21:25); "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Judges 17:6).

The Scriptures tell quite clearly what happened to Israel and what condition followed the death of Joshua and the other elders that obeyed God as He led them into the promised land and in the campaigns and division of the territory. The story and particular incident of the rash vow and how it seems to have been carried out seems to be included in the Bible for the moral teaching we may gain. God's children should never make unthoughtful commitments without His guidance. The Holy Spirit has been seen to guide us into all truth. This He will do if we consult Him. If we do not consult Him in matters, whether large or small, we may meet with life fate as Jephthah. Now as to whether Jephthah actually offered his daughter as a human sacrifice that he burned on a heathen altar, there is some question. About half of the scholars that I have known that have discussed the incident say that this sacrifice only required that the young lady never be given in marriage, but that she remain a virgin. The other half say that the language used in the story would at that time indicate that he offered her as Abraham was about to offer Isaac in Genesis 22.

N. J. Stone, in his book, *Answering Your Questions*, Pages 252, 253, says: "If Jephthah did actually offer his daughter as a burnt sacrifice, then it is simply one of countless incidents, both in the Bible and in human experience, in which God permits for good and sufficient reasons that which He even condemns. It is part of the whole program of sin and suffering in the world. If it was an actual sacrifice, then it must have brought home to Jephthah and to all Israel the hideousness of

## Subscription Honor Roll

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Mrs. Monroe Manning, Nashville, N. C.	15
Mrs. R. L. Goff, Fountain, N. C.	14
Rev. C. J. Harris, Greenville, N. C.	12
Wom. Aux. of Marsh Swamp Free Will Baptist Church, Sims, N. C.	12
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Mrs. Marvin Sullivan, Wilson, N. C.	7
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Oak Grove Church, Newton Grove, N. C.	7
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Wom. Aux. of Pine Level Free Will Baptist Church, Pine Level, N. C.	6
Wom. Aux. of Grifton Free Will Baptist Church, Grifton, N. C.	6
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M. B. Hutchinson, McArthur, Ohio	5
D. F. Chambers, Kenansville, N. C.	5
Wom. Aux. White Oak Church, Macon, Ga.	5

## THE MAIL BOX

### CARD OF THANKS

"I want to thank all who remembered me on my birthday by the lovely cards and letters you sent. I would love to answer each one, but on many of them there was only the auxiliary name. So I thank one and all. Many enclosed donations that were greatly appreciated. Dilda's Grove and King's Cross Roads, both of which I have been pastor, sent nice donations. Thank you, and may God bless you."—D. A. Windham, 1120 Evans Street, Greenville, North Carolina.

### Correction, Please!

We would like to correct an error which was made in the November 19 issue of *The Free Will Baptist* and appeared in the article entitled "63-Year-Old Church Advances Rapidly" on the Pleasant Hill Church of Route 2, Pikeville, North Carolina. The article stated that during the pastorate of the Rev. G. C. Joyner the membership grew from 30 to 35. However, the statement should have read that the membership increased from 30 to 85.

We sincerely apologize for this error.

that Moloch worship (Leviticus 18:21; 20: 2; 1 Kings 11:7) with which he must have been well acquainted (having lived among the Ammonites), and the lamentable error that God is pleased or propitiates with human suffering. In any case, it is a lesson to us of human rashness and folly and of the errors into which a lack of knowledge of God, His character, His ways and requirements of us may lead us."





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### CHRIST, THE WAY, THE TRUTH, THE LIFE

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

With this message I am beginning a series of three on the above text, leading up to what I hope will be a Christ-centered Christmas.

In the Gospels there is a vast and rich variety in the metaphors the Saviour employed to designate Himself. On one occasion He said, "I am the bread of life." As if He said that poor sinners are perishing of spiritual starvation, so let them come to Me, and eat to their daily satisfaction and live forever. Representing sinful mortals as tormented with thirst, He exclaimed, "If any man thirst, let him come to Me and drink." Referring to the world as involved in moral darkness, He announced, "I am the light of the world." He further said of Himself, "I am the true vine—I am the door—I am the good shepherd." And we could go on with figures of speech with which He likened Himself to the things they knew about, so that they might understand the purpose of His coming into the world.

In this text we have a representation of Christ differing somewhat from everyone to which I have referred.

"I am the way." (This is the part of the text to be used for this meditation. The next two will follow in the next two articles.)

We shall consider Christ as *the way*.

We all know for what purpose a way is made—that it may lead those who travel in it to some place. As a way leads to a place, so Christ, considered as *the way*, conducts His followers into the enjoyment of the rich blessings of His grace on earth, and the richer blessings of His glory in heaven.

Jesus Christ called Himself *the way*, because it is by Him alone we can obtain salvation and eternal life. Under the law we are guilty and condemned. The law of God violated by us pronounces its awful curse. The same verse, Romans 6:23, that tells us that the wages of sin is death, also tells us that the gift of God is eternal life through Jesus Christ our Lord.

Truly Christ is the way to acceptance with God. No man comes to the Father,

but by Him. No merits but His avail in our justification. No blood but His atones for human guilt. No robe of righteousness but His can enwrap the naked sinner in its ample folds. There is only one Saviour—Jesus Christ, the Son of God.

The prophet described it in Isaiah 35:8, 9 beautifully when he said, "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there."

Christ is the way to heaven. Those who go to heaven, make their way thither through the merits of Immanuel's precious blood. This fact will be devoutly recognized in their songs before the throne of God. Turning their eyes to their great Deliverer, they will sing, with deepest emotion, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood . . ." (Revelation 5:9). Those who reach the bright mansions on high, will unanimously testify that Christ is the way to heaven.

Out of Christ as *the way*, poor sinners wander and stumble on the dark mountains. They go, they know not whither. Alas, for them! Come, wandering sinners, to Christ, who is the *only way* to peace and happiness in this life, and to heaven and eternal life in the world to come.

(Continued Next Week)

One hour of life, crowded to the full with glorious action and filled with noble risks, is worth whole years of those mean observances of paltry decorum in which men steal through existence like sluggish waters through a marsh, without either honor for observation.—Sir Walter Scott

God put the church in the world. The devil put the world in the church.

People who don't believe in missions should occasionally turn in the pages of history and read of the life lived by their ancestors before missionaries reached them.

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department**  
**The Free Will Baptist Press**  
**Post Office Box 507**  
**Ayden, North Carolina**

## SUBSCRIPTION BLANK

(Clip this coupon, fill in the blanks and mail to the Editorial Department, The Free Will Baptist Press, Post Office Box 507, Ayden, North Carolina. Be sure to enclose your check or money order in the amount of \$2 as payment for your one-year subscription to *The Free Will Baptist*, or indicate that you wish us to charge the amount to your account. Please print or type.)

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# SPIRITUAL EMPHASIS WEEK AT MOUNT OLIVE JUNIOR COLLEGE



The week of November 16 was observed as a Spiritual Emphasis Week at Mount Olive Junior College, with the Rev. Chester H. Pelt, professor at Chipola Junior College, Marianna, Florida, as guest minister. Shown taking part in a discussion led by Mr. Pelt are, left to right: Bruce Ann Price, Seven Springs; Lee R. Miller, professor of Social Studies at Mount Olive Junior College; Roy Turner, Roanoke Rapids; Leah McGlohon, professor of English at the college; Mr. Pelt, the speaker;

Michael R. Pelt, dean of the college; Patricia Herring, Albertson; Mary Wallace, Albertson; Bobby Bazen, Pamlico, South Carolina; Bruce Dudley, Beaufort; Charles Branch, Winterville; and Sandra Ginn, Snow Hill.

## *Free Will Baptist Church Organized*

In connection with the Spiritual Emphasis program at the college, the Mount Olive Free Will Baptist Mission sponsored a revival with Mr. Pelt as evangelist. A Free Will Baptist church was organized in Mount Olive following the revival. Full-time services are now being held in the college auditorium with the Rev. R. P. Harris as pastor; he is assisted by members of the college faculty and ministerial students.

## *Spiritual Emphasis Week Impressions*

Chester H. Pelt, speaker, writes: As principal speaker of the Spiritual Emphasis Week at Mount Olive Junior College, I have been highly impressed by the whole program of the school. The interest and attendance of the general public was excep-

tionally good. The attentiveness of students, faculty and visitors was most inspiring. It has been gratifying to observe the stupendous progress which the college has made in finding its place as an accredited institution in higher education.

It is my sincere desire and prayer that those who have attended the services have been rewarded spiritually as much as I have been rewarded through observing the spiritual interests of both faculty and students. However, I am most gratified to observe the beginning of the fulfillment of a need and desire of many Free Will Baptists; namely, a school that emphasizes both scholarship and spirituality. Therefore, I believe Mount Olive Junior College has a very definite place in our denomination as well as in the cause of Christ in the world.

## *Some Student Comments:*

1. This Spiritual Emphasis Week program has been a blessing to my heart. I think it is a good thing, and I trust that my own children will attend a Christian college, because the spiritual influence is so uplifting.

2. This Spiritual Emphasis Week has helped me more than any other thing since I have been here. I think it has also helped others.

3. This has surely been a week of inspiration. To me it has meant more than any week since I have been at Mount Olive Junior College.

4. I have enjoyed this week of Spiritual Emphasis. I have been strengthened in

many ways by attending all the chapel services and evening services.

5. I think this Spiritual Emphasis Week has been a blessing to me and everyone who attended any of the meetings. I have enjoyed attending them, and I think this type of meeting is very helpful to a college.

6. I have received a spiritual blessing from the services held this week. I feel that I have been brought closer to Christ. I have enjoyed each service this week.

7. This week of services has been a blessing to me that I cannot explain. It has given me much encouragement.

8. This has been a most inspiring experience for me.

9. I think it is something really nice for Mount Olive Junior College to have this Spiritual Emphasis Week because it brings us all closer to Christ. The speaker was wonderful and looked upon as a man of God.

There are but few on earth free from cares, none but carry burdens of sorrow, and if all were asked to make a package of their troubles, and throw this package on a common pile, and then were asked to go and choose a package which they were willing to bear, all would select their own package again. Your heartaches may be great, your burden heavy, but look about you, and with whom would you change?



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Our Missionary in Spain Writes

We are carrying on our spiritual work in Somorostro, a place of wretchedness and immorality not to be compared even with Africa, although Spain is a civilized country. Our supreme interest is to make Jesus known to them in order that they may become new creatures in Him.

Concerning our missionary work here in Barcelona, I would say it appears to be more difficult now. Six churches have been closed down these days on the ground, they did not have a permit from the authorities and for proseliting Catholics. It is a sore sight to make one despair.

Many thanks for the photographs you so kindly have sent to me.

We are in need of the prayers of all Christian people that all these difficulties may end in a true revival among us in Spain.

Please present my greetings to our brethren in Christ with whom we are strongly united in our Christian faith, in the same hope and wishes to glorify God in the salvation of many souls.

Yours in Him,  
Mario Cignoni

## From the Field

### FOREIGN MISSIONS

"Just a line to tell you our plan for helping foreign missions. Our pastor, Bill Ket-chum, is very high on foreign missions and urges us to help financially. He is especially so since the National Convention in St. Louis of this year.

"For some time we have been sending our adult league offering which meets at 6:45 each Sunday evening to you for foreign missions. We also pay into the Co-Op Plan. Our young people's league have as their project the church stage curtains which are very nice. Our mission offering is fast increasing and attendance is growing."—Roy Nipps, Jr.

### HOME MISSIONS

"I am sending \$3 for National Home Missions."—Herman Greenwood, Arkansas.

"I am sending you a check for \$87.74 from the Senior Sunday School Class of St. Mary Church to be used for Rev. and Mrs. Billows."—Adrian Overman, North Carolina.

"You will find \$5 for November, 1958, enclosed. Thanks for your prayers and may God bless you all is our prayers. Continue to pray for us and our children."—Mr. and Mrs. L. G. Sparks, Oklahoma.

"Enclosed you will find the pledges of Owens Chapel Church in mark for the Billows in Mexico."—Herman Griffin, North Carolina.

"I am sending \$1 to the Billows' Fund. I am a little late but hope and pray it will be a little help to them in their mission work."—Mrs. Mary Burns, Arkansas.

"Enclosed you will find \$26.31 from our Youth for Christ Rally composed of young people from five churches in the Central Conference of North Carolina. This money is a gift to home missions."—Miss Bert Proctor, North Carolina.

"Am enclosing \$5 to be used as you see fit for the help of home missions. May God bless your labor of love."—Arnold J. Wallace, Michigan.

"Enclosed you will find \$12.10 which the Junior Class of Piney Grove Sunday School is sending for the Billows' Fund."—Mrs. Barnes, North Carolina.

"I have no doubt but what you will be delighted to receive this letter, because in it is a check for \$15.31 and pledge cards of eight dollars per month. The Faith Free Will Baptist Church has set aside the third Sunday in each month to take a special missionary offering for the Billows. So herewith is our first check for them. If the offering grows to an extent to where we feel we can split it, we will do so later; until such time all of our offering will be earmarked for the Billows. God is blessing our young church wonderfully. We were organized just a year next month, and our membership is now 52 for which we thank God. May God bless you in your work for Him. Remember us when you pray."—Faith Free Will Baptist Church, Missouri.

"We are enclosing \$5, a monthly pledge, for the support of Rev. and Mrs. Arthur Billows and Old Mexico."—Mr. and Mrs. Jimmie Barnes, North Carolina.

"Enclosed you will find \$15 from Mt. Pleasant Church. Please use \$5 for for-

eign missions, \$5 for Dave Franks' Fund and \$5 for home missions and \$5 for education."—Mrs. Roy L. Hodgens, Alabama.

"Enclosed is a check for \$6 for Arthur and Jenell Billows. I promised monthly one dollar for six months. Please accept the entire amount now. May God richly bless them as they serve in Mexico."—Mrs. Ranson House, North Carolina.

"Enclosed you will find a money order for \$15 to go to the African Mission Fund, from the Junior League Class of Daniels Chapel Church."—Mrs. Selby Tomlinson, North Carolina.

"Greetings to all of you on our Home Mission Board. I pledged to send fifty cents to Mr. and Mrs. Arthur Billows for six months to help them in their mission work in Mexico. You will please send them the one dollar that I am sending you. This is especially for Arthur and Jenell Billows. Thanking you all and praying for all of you in your wonderful work for God in your mission work."—Mrs. Ben Collins, North Carolina.

"I made a pledge to give \$1 per month for the next twelve months, but I forgot the one in September, so I am sending two this month for Arthur and Jenell Billows while serving the Master on the field in Mexico."—E. F. Stocks, North Carolina.

"Enclosed you will find \$2 from the intermediate group in our Bible school. Sorry to be so late sending it but put it away and almost forgot it. Hoping it will help some way."—Mrs. Merle Dyer, Alabama.

"Enclosed you will find money order of \$10 for the (Whaley's) Alaskan Mission."—Mrs. T. E. Silven, North Carolina.

"This is my pledge for September and October. I am sorry I didn't get September's pledge sent in but I was away from home for four weeks."—Mrs. Arthur Noxsel, Ohio.

"I am enclosing \$2, my pledge for September and October, 1958. The Lord is wonderfully blessing us, even though Satan seems to be throwing all of his weight against us in our new work here. But, Jesus never fails, and we are happy in him. I've been going through the valley again with my battle against cancer. Am up again though, and carrying on, even though the pain is severe at times. Remember to pray for me, and also for our work here. May God richly bless you in your every undertaking for Him."—Mrs. A. F. Ferguson, Texas.

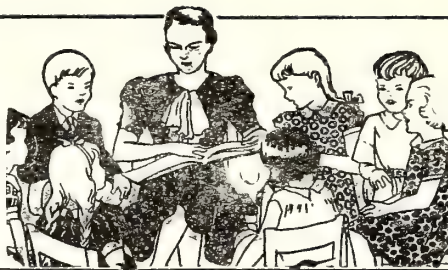
(continued on page fourteen)



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Happy Birthday Party

Florence M. Hill

**K**ATHY slowly pushed the screen door open with her sandal toe and stepped in the kitchen. She dropped her books on the worn oilcloth and flopped on a stool. The walls and cabinets were cracked and peeling for want of paint. And the curtains—but she couldn't get Daddy interested in anything! She felt choked up. All the days were alike—dreary and sad!

"That you, Kathy?" her father called from the front room.

"Yes—it's me."

Her eye caught a square envelope in the mail on the table and pulling it out she opened it curiously. It was addressed to Lorry and herself. She read it through, her interest growing.

"Father—" she slipped off the stool and went to him. "Here's an invitation for Lorry and I to Mrs. Harmon's home to a birthday party for Ellen, her daughter. It's at 4:00 p. m. May we get ready and go?"

"What about supper?"

"Oh, Daddy, I've been dying for some young people or something—it's so lonesome here all the time—no friends or anything."

"But we don't know these people, do we?"

"Lorry has them on his paper route."

"All right—but come home right afterwards. She kissed her father's thin cheek, happily.

Kathy flew into her bedroom, pulled out her best dress, then bathed and brushed her fine brown hair till it gleamed. This was the first social they'd been invited to for ages—since before Mother died a year ago. Life had been so sad and dreary. She and Lorry had even stopped going to Sunday school, lately. She felt guilty, knowing this would have grieved her mother. But Mother always helped us get ready and everything, she thought, rebelling against the dark fate that clouded their life.

Where's Lorry, anyway? She heard the kitchen door slam and went out, explaining to him about the party. He looked undecided at the idea, but Kathy said, "Look boy, I don't know a soul there and you're going to give me courage."

"All right, all right!" he yelped, as she pushed him in the bathroom. He slammed

the door.

She hummed as she slipped the red corduroy on. How she'd been longing for some fun—not just keeping house for her father, herself and Lorry. If she could only get Daddy to paint the kitchen and dinette and let her get some new curtains, she could invite some school kids over, evenings. He just sat in his chair at night and moped. He was sad, but so were she and Lorry!

She twirled in her full skirt. Lorry came out, clean and interested looking. She slipped the invitation in her purse and they left.

"Funny the invitation says not to bring a present!" Kathy puckered her wide brow, wondering.

"How come they invited us? We don't know 'em except I deliver their paper!" Lorry said. "They have a lot of money by the looks of their house."

Kathy looked at him fondly. They battled, but were close—depending on each other a lot. They walked seven blocks before coming to Walnut Avenue. Lorry pointed to a big white stucco behind a wall. "There it is."

"What a dreamy home," breathed Kathy, as Lorry pressed the bell. Mrs. Harmon, a smiling lady, drew them in, making them at ease at once. Kathy looked at the large, carpeted room, full of laughing young people and was glad to see Margaret, from her

English class. She introduced them to the group and they were soon absorbed in the games and chatter. Kathy glowed inside and nudged Lorry, who was looking happy too.

Which one is Ellen? Kathy tried to figure it out, then noticed others glancing towards the door as if expecting someone. Margaret whispered to Kathy, "Her daughter, Ellen, hasn't come in yet—wonder why?"

That's odd, puzzled Kathy. Maybe she had to go on an errand. Or maybe she was sulking about something. Kathy hoped not. She counted fourteen boys and girls. Oh well, this was a grand birthday party! The hour spun quickly away.

Mrs. Harmon called them into the dining room. They filed into the glassed in dining room. A long table was set with pink doilies and pink tapering candles and a beautiful pink cake. They all oh'd as they sat down where Mrs. Harmon showed them. Kathy turned with the rest of them to peer through the dining room door.

"I know you're wondering about Ellen," Mrs. Harmon said, softly. "I want to tell you about Ellen." The room became very quiet. Kathy knew by the looks on their faces they were as puzzled as she was. She looked at Mrs. Harmon's smooth tanned face and greying hair, and thought sadly of her own mother.

"Ellen is in heaven." There was a gasp that went clear around the table. Lorry's dark face was transfixed with the idea. "She would have been fourteen today. You see, the Lord took her home on her eighth birthday, so it's really kind of a double birthday."

She lit the candles and looking at Lorry's intense face asked him to blow the candles out and instead of singing happy birthday as usual, she asked them to sing "Heavenly Sunshine" with her. After they'd eaten their ice cream and cake she told them of Ellen's long illness and her wonderful love for Jesus. Kathy thought, it's not sad at all.

Several of the boys and girls were quiet and Kathy knew they were thinking about heaven and if they'd go there.

Then Mrs. Harmon asked them if they'd like to pray about it, and they did. There's the sweetest feeling of close faith among the kids. I know Mother is in heaven, thought Kathy. I'm going to stop feeling sorry for myself and start cheering up poor Daddy and get him to go to church again.

And finally they were saying "Thank you for the fine party," with the rest. Kathy and Lorry walked home with clasped hands, quiet and happy. It was good to be reassured and know there is a heaven to look forward to for people who love the Lord Jesus Christ.—My Pleasure.

### Take Them to Him

Just take your troubles to the Lord,  
And leave them there for sure;  
His love and comfort always is  
For them, indeed, a cure.

The Lord will always have a way  
To help us when we pray,  
And He will answer any time—  
At night or in the day.

He's very glad to have us come  
And tell Him everything;  
And when we do, our troubles seem  
To every one take wing.

—Selected.



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to MRS. BRUCE BARROW  
NEW BERN, N. C. The Free Will Baptist Press, Ayden, N. C.) LUCAMA, N. C.  
Editor Assistant Editor

## Intercessory Prayer Band

Greetings to all of our Prayer Warriors! I have recently mailed new letters to each of you. Much to my regret 13 of these have been returned marked "Moved . . . left no forwarding address." If you are one of these who did not receive your letter please write me so that I may send yours to you. I hate to think that even one of you did not receive your letter. As we unite our hearts in prayer to God, we know that He will hear and answer and show us great and wonderful things.

It has been said that Christians on the average do not spend more than five minutes a day in prayer. That seems to me to be a very poor average, and I trust your average is much better. Let us take Jesus as our example in prayer. Luke 5:15, 16 reads: "But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities. And he withdrew himself into the wilderness, and prayed." We notice here that when life was unusually busy for Jesus, He gave special time to prayer. When we get busy, we put off praying, and then suddenly realize our prayer life is greatly lacking. Satan will use all of his forces to keep us from prayer because he realizes the power of prayer. Do you realize the power of prayer? Sometimes as we think how little Christians pray, it seems evident they do not know the power of prayer. As we approach a busy season of the year, let's remember to take Jesus as our example, and take some special time and place for prayer in our life. You will find that you will have renewed strength and courage to get you through these very busy days.

Mrs. Marvin Moore  
Route 1  
Scotland Neck, N. C.

Arapahoe, N. C.—Circle No. 2 of the Woman's Auxiliary of Arapahoe Free Will Baptist Church met with Mrs. Noah Rice Monday night, November 10, 1958, and the following program was rendered: Song, "Draw Me Nearer"; prayer, Mrs. Edwards; Scripture reading, Mrs. Doris Wiggins; theme, "Watch, Praise Him." Discussions of the following topics were given: "Make a Joyful Noise," Mrs. Lennie Harris; "Pray-

er and Praise," Mrs. Ollie Phipps; "The Lord Is My Shepherd," Mrs. Rose Rice. The group was greatly blessed by these discussions.

The business session opened with the roll call; there were nine members present. The annual Christmas party was discussed. The circle voted to co-operate with Circle No. 3 in its plans for a Christmas party. Dismissed with prayer.

The activity report was as follows: Daily Bible readers, 8; sick visits, 9; trays, 2; flowers, 2; cards, 3.

Greenville, N. C.—The Woman's Auxiliary of Grace Free Will Baptist Church held its regular monthly meeting on October 27 at the church. The meeting was opened by the president, Mrs. Herman Cannon. During the business session the roll was called with 23 members present and one visitor. Minutes and treasurer's report were read and approved. The following nominating committee for 1959 was appointed: Mrs. Herman Cannon, Mrs. Rashie Kennedy and Mrs. Jimmy Spain. The following motions were made and carried: (1) To give \$10 on the building fund; (2) to pledge \$5 per month for a year to support Rev. Carlisle Hanna in India; (3) to send \$5 to the superannuation board. Members of the auxiliary volunteered to give waste cans, air freshner and dust pans to the church.

Mrs. Evelyn Dickerson, the program chairman, had charge of the program. Mrs. Rashie Kennedy, Mrs. Chester Fussell and Mrs. Dennis Sutton presented inspirational topics about Africa. Dismissed with a prayer.

Vanceboro, N. C.—The Woman's Auxiliary of Oak Grove Church held its regular monthly meeting on Friday night, November 21, at the home of Mrs. Gladys Smith. The meeting was called to order by the president, Mrs. Lillian Carrow, who welcomed the 12 old members and three new members to the meeting. She gave a very inspiring talk on the recent revival and encouraged more interest in the meetings. This was followed with a song and Scripture reading. Mrs. Dorcas Barrow led in prayer. For the program Mrs. Josh Smith read, "What My Church Expects of Me," and Mrs. Lillian Carrow read, "Do You Just Belong?"

During the business session the roll was called, dues collected and the minutes read and approved. The treasurer's report was given and accepted. Plans were made for the annual Christmas party to be held at the home of Mrs. Inez Jones on December 19. Several other items of business were discussed and settled. Mrs. Josh Smith taught the entire lesson which was, "Go Set a Watchman, Let Him Declare What He Seeth in Our Denomination." Dismissed with prayer.

During the social hour delicious refreshments were served and enjoyed.

Columbia, N. C.—The Woman's Auxiliary of the Gum Neck Church met for its regular monthly meeting at the church November 11. The meeting was opened by the group singing "We're Marching to Zion." Mrs. Clara Pairsher led in prayer, followed with Mrs. Addie Weatherly reading the Scripture taken from Acts 2:41-47. After the business period the lesson followed. Those taking part on the program were: Mrs. Polly Ann Everton, Mrs. Florence Cahoon and Mrs. Mary Cahoon. A chain of prayers followed for the sick and the leaders of the denomination. Mrs. Mae Cahoon dismissed the group with prayer.

Dunn, N. C.—The Woman's Auxiliary of Robert's Grove Church met Thursday night, November 6, at 7:30 in the church sanctuary. There were 15 members and two visitors present. The meeting was opened by singing "We're Marching to Zion." Mrs. James was in charge of the devotions, using Acts 2:41-47 as the Scriptural basis. Mrs. Lela Jackson led the opening prayer.

During the business period, plans were made for the chicken stew supper. It will be held in the Mingo High School Cafeteria on December 5. The plates will be 50c for children and \$1.00 for adults. Mrs. Lela Jackson made a very interesting report on the canvassing tour of Dunn merchants. Mrs. Oscar Tew gave the report from the nominating committee.

In the absence of the program chairman, Mrs. Spell took charge of the program. Those taking part were Mrs. Oscar Tew, Mrs. Demery Naylor, Mrs. Millard Holland, and Mrs. Franklin Parson served as pianist.

The young people of the church will conduct the Thanksgiving week of prayer, November 24-28, with services at 7:30 each evening.

The shortest way is not always right, nor the smoothest the safest, therefore, be not surprised if the Lord choose the farthest and roughest, but be sure of this—He will choose the best.



# MISSIONS

(continued from page eleven)

"I hope this extra doesn't inconvenience anyone. Our ladies auxiliary decided to buy a sign for a farm-to-market road coming into Bowie. Thank you again for getting us the signs.—Bill Jones, Texas.

"This goes to the Billows to help them in their work. May the Lord ever bless them is our prayer."—Mr. and Mrs. Taylor, North Carolina.

"Enclosed you will find a check for \$5 from the Y. P. A. of the Spring Branch Free Will Baptist Church for home missions."—Mrs. R. E. Bagley, North Carolina.

"Enclosed you will find a personal check —\$3 for Billows in Mexico, \$2 for Len Jones, and \$1 for Geniva Armstrong."—Len Jones, North Carolina.

"I am returning the application form which I have filled out for home mission work in Alaska. I also would like for you to mail me the free literature and other helps you mentioned in your letter. The church here is new and still small in membership, but however we will observe one Sunday in November as National Home Mission Day."—Rev. B. D. Walker, Ohio.

We, The Faith, Hope and Charity Sunday School Class of the Harrison Free Will Baptist Church wish to send you this \$5 for the month of October to be used by the home mission team."—Rev. Don Williams, Ohio.

"On the night of July 9, 1958, the Lewisburg Free Will Baptist Church voted to send 2½% of total income to this Christian organization."—Mrs. Bodie Calahan, Tennessee.

"Enclosed you will find one dollar which I am sending for missions. We have pledged to send this each month for twelve months."—Mr. and Mrs. Robert Howell, North Carolina.

"Please find enclosed a money order for \$4 sent in from Pleasant View of Hopewell No. 1 Association for home mission work."—Mrs. Jessie Waggoner, Oklahoma.

## Mission Board Approves Missionary to Brazil

Miss Eula Mae Martin has been approved by the National Foreign Mission Board to go to Brazil as a medical nurse and missionary. Her departure for Brazil will

be shortly after January 1 to enroll in language school. Miss Martin was commissioned at the First Free Will Baptist Church in Florence, South Carolina, on November 30.

Miss Martin did itinerate work in South Carolina during the month of November. The Cape Fear Conference of North Carolina has arranged an itinerary for her during the month of December.

Prior to her departure, Miss Martin will be visiting with her parents, the Rev. and Mrs. W. A. Martin, at Benson, North Carolina. Miss Martin requests the prayers of everyone as she makes preparation to enter this great field of service.

## Financial Statement

### BOARD OF FOREIGN MISSIONS

October, 1958

Cash in Bank, October 1	\$19,117.35
Receipts	12,818.62

Total to Account For	\$31,935.97
Disbursements	11,011.36

Cash in Bank, October 31	\$20,924.61
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### STATE QUOTAS

State	Quota	Paid	Under Quota
Ala.	\$ 4,500	\$ 3,197.49	\$ 1,302.51
Ariz.	300	83.08	216.92
Ark.	4,500	3,074.12	1,425.88
Calif.	4,200	2,585.22	1,614.78
Fla.	3,000	1,922.44	1,077.56
Ga.	5,000	5,950.97	
Ill.	5,500	4,433.92	1,066.08
Ky.	3,500	2,715.42	784.58
Maine	300	147.00	153.00
Mich.	20,000	12,529.75	7,470.25
Miss.	3,000	2,082.04	917.96
Mo.	12,000	8,384.80	3,615.20
New Mex.	300	320.63	
N. C.	30,000	30,221.65	
Ohio	5,100	3,877.04	1,222.96
Okla.	7,800	7,365.59	434.41
S. C.	6,500	6,564.00	
Tenn.	12,000	8,933.30	3,066.70
Texas	5,500	4,138.98	1,361.02
Va.	6,000	5,481.70	518.30
W. Va.	4,500	1,765.59	2,734.41
Misc.	9,715	2,735.75	6,979.25

Totals	\$153,215	\$118,510.48	\$35,961.77
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Into each life some rain must fall, but do not magnify each shower into a cloudburst.

The Heavenly Father often has to knock all our props out before we will settle down upon Him.

## Grateful for Mission Work

Johnsonville, South Carolina  
October 8, 1958

Board of Home Missions  
3801 Richland Avenue  
Nashville, Tennessee  
Dear Brother Willis:

I appreciate the recent report of the home mission work and am deeply grateful for each of our home mission teams and all that is being done for the glory of the Lord. One thing that disturbs me is the lack of funds coming in for this needy work. I trust that no missionary will have to be cut off because of a lack of funds and pledge myself to do all I can to prevent this. I also hope and pray that more can be added.

My church is new and small. Our yearly building note is \$2,300. This plus full-time maintenance presents a continual challenge, but our people have been generous and determined, and the Lord is faithful. At the present we are in the process of raising our annual note. In December the Hannas will be returning to India, and we feel a special responsibility to them as Mr. Hanna is one of our local brothers. Also there is the December 17, 18 challenge to clear the Bible College building debt. However, we are going to try to do something special for home missions before the close of the year. It may not be large, but it will be with a heart of love and a prayer for the Lord to use it. We trust that others too will rally to the challenge and that our budget will be met this year.

We trust that before too long we will be able to do more for the home mission work and all phases of our denomination. May the Lord bless, strengthen, and encourage you as you carry on for Him.

In Him,  
Carroll G. Alexander

### FRIENDSHIP

Rev. W. B. Musselman

The friendship of Jesus is lasting. Other friends may grow old and cold. It is not so with the friendship of our Saviour. Other friends may possibly misunderstand us; Jesus never. His love is the same in youth and old age. The friendship will rather grow stronger in old age. Many hearts, many homes are sad, who if they knew what a Friend they could have in Jesus, would be happy. Dear one, if you have lost what to you seemed everything, if you find yourself friendless and alone, despised and forsaken, seek to get acquainted with this most lovely, dear and precious Friend, "Jesus."—Gospel Herold.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Works Through Disciples

(Lesson for December 14)

Lesson: Mark 6:6-13.

Golden Text: Mark 6:34.

### I. INTRODUCTION

One of Jesus' disciples failed; namely, Judas, and we all know something of his sorrow and the awful way that his life was ended. It is possible for us to fail also, but the saddest failure of all is the failure of him who never tries. Search your heart, pray, read the Scriptures, meditate and talk with faithful servants of the Lord lest you fail to hear and heed His call. Express your willingness to go any place for Him and to do anything He might direct you to do. Place yourself at His disposal by yielding your life and your will to Him. If you do these things, you will know Him and His will for your life. The harvest was white when the twelve went forth for Him, and it is white today.—*The Advanced Quarterly (F.W.B.)*.

### II. HINTS THAT HELP

1. After recording the visit of Jesus to Nazareth, where His ministry was limited by human unbelief, Mark records the sending of the twelve to preach and heal.

2. He exhorted the disciples, as He does us, to pray to the Lord of the harvest to send more laborers into His harvest.

3. Doubtless, the reason so few are being sent into His harvest is due to the failure of the church to pray for more laborers.

4. Here is a ministry that all Christians can take part in, the part of praying to the Lord of the harvest to send more laborers into His harvest.

5. Most Christians are neglectful of their part in the calling of Christian workers. They have the false notion that God does all of it Himself, while Jesus specifically told His disciples that they should pray for workers in the Lord's harvest.

6. It is quite evident that our prayers avail little unless we are willing to make some effort toward the answering of our prayers.

7. The failure of the church is the cause for so few workers in God's harvest.

8. The whole world is suffering today due to this failure of the church.—*The Bible Teacher (F.W.B.)*.

### III. ADDITIONAL TRUTHS

1. Jesus sent out His disciples two by two. Mark alone of the Gospel writers notes this point. Each would help the other, and their witness would be more effective. Further, as six pairs were sent out, this meant that six districts would be covered with the message. Our Lord had been in Nazareth and we know He had received a mixed reception; He had even been rejected. Now He continues in this third preaching tour by reaching several areas.

World evangelization has its beginnings here. How small and seemingly insignificant this incident was! But how far-reaching it has become. Who can measure the missionary work of the centuries? Take one of the many well-documented volumes from your church library or the pastor's library and read the history of Christian missions. Never has a more thrilling story been told. Gradually, the Church, through its agents, has reached out to all lands and to every nation. Let us not imagine that our work is ended because of some war or iron curtain. The commission to go forth has not been rescinded.—*The Gist of the Lesson*.

2. Not long since a religious conference of Christians was held in the district of Swatow in China, where the only daughter of the present writer and her husband labor as missionaries. During the conference the question was started whether the addresses of the missionaries or the conversation of the converts had brought most souls into the church. Those who were converted through addresses of missionaries were first asked to stand up. About one hundred responded. Then those who owed their conversion to the conversation of the previous converts; of these there were about two hundred. Thus it appeared that the converts themselves had trebled the church. Is there not a lesson here for us all? If similar zeal prevailed in all our old churches might there not be similar results—the effect of the labors of the minister more than doubled by those of the office bearers and people?—*W. Garden Blaikie, D. D.*

3. The missionary of the Free Will Baptist church will be successful if the Holy Spirit is permitted to be the general director. (See Acts 13:1-4 and Acts 16:1-10.) We are told in the Epistle of James to ask God for wisdom, and the assurance is given that our request will be granted if we ask in faith. The Spirit assigned Paul a definite

field of labor and He will do as much for every worker.

4. In Romans 10:2, Paul speaks of some who have zeal but lack knowledge. This was true of the Jewish leaders when Jesus and Paul were in this world. It is also true that many professed Christians are similarly afflicted. They think too highly of themselves, and undertake tasks for which they are unfitted, and so dismal failures result. Such persons are out of place when they assume leadership in missionary work.

5. In Philippians 1:14-17, Paul contrasts two kinds of workers. Paul was the leader in missionary work among the Gentiles, but he had been put in prison. Some thought Christianity would die, if Paul were dead, so some of Paul's enemies joined in preaching the gospel, not sincerely, but with the unholy hope that the Roman rulers would deal more severely with the great apostle, and possibly execute him. (Read Philippians 3:13-19.) These shameful people did not die with Paul and even today there may be people who seemingly are enthusiastic missionary workers but whose real aim is to sabotage a missionary program and bring about its failure.

6. Unless we put shoe leather to our prayers and go forth into the highways and byways with a personal witness to the unsaved ones, they will continue to be unreached, unwon, unsaved—lost! A Supreme Court judge, whose wife had recently died, attended a little church where his wife was a member for years. The pastor spoke on "The Non-Going Church." Greeting the pastor at the close of the service, the judge said, "You're on the right track, sir, go ahead! My wife passed away last year. The home has been a very lonesome place for me. The other night, as I was standing on the back porch and looking down into the valley, I saw the light of the little church where my wife was converted, and where we were married. I called the chauffeur, told him to get the car and take me to the prayer meeting. There were nine present. At the conclusion of the service the pastor asked me if I had something to say to the group assembled, and I said, 'I do.' Addressing the group, I said, 'You know me, but you knew my wife better. No one has ever asked me personally to become a Christian. I have decided to wait no longer. I am here to ask you to pray for me!'"—*The Bible Expositor*.

God calls for those who have no might nor power, but yearn to be filled with His power.

Conscience is like a sundial. When the truth of God shines on it, it points the right way.



## N. C. Superannuated Ministers and Ministers' Widows

The following is a list of superannuated ministers and ministers' widows of North Carolina along with address, birthdays and conferences. It would be nice if Sunday school classes, woman's auxiliaries and other groups would remember these at the Christmas season and on their birthday:

### Superannuated Ministers

NAME	ADDRESS	BIRTHDAY	CONFERENCE
Rev. R. C. Alexander	Box 310, Robersonville, N. C.	Sept. 30, 1889	Albemarle
Rev. Thomas F. Davenport	Rt. 1, Creswell, N. C.	Aug. 26, 1879	Albemarle
Rev. J. C. Franks	Rt. 1, Box 341, Black Mountain, N. C.	Oct. 9, 1890	Blue Ridge
Rev. W. B. Nobles	Winterville, N. C.	May 3, 1866	Central
Rev. D. A. Windham	1128 Evans St., Greenville, N. C.	Nov. 7, 1887	Central
Rev. Howard Pipkin	Route 2, Mount Olive, N. C.	Oct. 15, 1881	Eastern
Rev. B. F. Ringold	Rt. 5, Box 97, New Bern, N. C.	Aug. 22, 1898	Eastern
Rev. J. A. Collins	c/o Bill Lockey, Mill Cap Rd., Arden, N. C.	Jan. 6, 1874	French Broad
Rev. J. C. Rogers	107 Bluett Ave., Rockingham, N. C.	Feb. 9, 1890	Pee Dee
Rev. N. H. English	Rt. 2, Hamlet, N. C.	April 12, 1887	Piedmont
Rev. A. A. Bradley	1312 Cedar St., Gastonia, N. C.	Dec. 20, 1877	Piedmont
Rev. C. W. Bennett	Box 29, E. Broad St., St. Pauls, N. C.	March 29, 1886	Rockfish
Rev. W. G. Pike	Rt. 3, Selma, N. C.	Aug. 27, 1887	Western
Rev. W. G. Boykin	State Hospital, Raleigh, N. C.	Oct. 10, 1900	Western
Rev. Barney Griffin	330 Vance Ave., Kannapolis, N. C.	July 30, 1892	Western
Rev. M. L. Cummings	Wake County Home, Raleigh, N. C.	June 2, 1876	Western
Rev. Wiley Ferrell	Route 1, Selma, N. C.	Sept. 27, 1902	Western
Rev. G. C. Joyner	Route 3, Box 50-A, Smithfield, N. C.	June 12, 1893	Western
Rev. W. H. Lancaster	Smithfield, N. C.	Unknown	Cape Fear
Rev. J. W. Alford	Route 1, Morehead City, N. C.	Oct. 3, 1881	Eastern

### Superannuated Ministers' Widows

NAME	ADDRESS	BIRTH	CONFERENCE
Mrs. Nancy Laura Coates	514 W. Peace St., Raleigh, N. C.	May 25, 1869	Cape Fear
Mrs. W. R. Glover	Box 408, Coats, N. C.	Sept. 28, 1884	Cape Fear
Mrs. B. B. Richardson	801 N. Bloodworth St., Raleigh, N. C.	Dec. 15, 1874	Cape Fear
Mrs. Almeda W. Phillips	Route 1, Tarboro, N. C.	Dec. 3, 1880	Central
Mrs. M. A. Woodard	Winterville, N. C.	June 5, 1891	Central
Mrs. W. A. Dail	Winterville, N. C.	May 22, 1885	Central
Mrs. L. C. Garner	Newport, N. C.	Oct. 22, 1880	Eastern
Mrs. Carrie Gray Ringold	Bridgeton, N. C.	Dec. 3, 1895	Eastern
Mrs. May Rouse	Dudley, N. C.	Feb. 12, 1880	Eastern
Mrs. Winifred Williams	c/o T. Cannon, R. 2, Box 340, Ayden, N. C.	May 23, 1892	Eastern
Mrs. L. H. Wetherington	Clark, N. C.	March 22, 1880	Eastern
Mrs. B. W. Wells	532 Contentnea Ave., New Bern, N. C.	Dec. 24, 1880	Eastern
Mrs. J. R. Bennett	Bridgeton, N. C.	May 23, 1908	Eastern
Mrs. R. C. Kennedy	Beulaville, N. C.	Nov. 4, 1887	Eastern
Mrs. Duffey Toler	413 E. Main St., Washington, N. C.	Feb. 8, 1884	Eastern
Mrs. B. E. Guthrie	Walnut, N. C.	Sept. 29, 1885	French Broad
Mrs. A. B. Lowery	209 Hamby Drive, Marietta, Ga.	Jan. 8, 1891	French Broad
Mrs. H. C. Adcox	Box 202, Bladenboro, N. C.	Jan. 9, 1904	Pee Dee
Mrs. Mallie Rice	Rt. 3, Marshall, N. C.	July 15, 1890	French Broad
Mrs. Mary M. Overman	Rt. 2, Fremont, N. C.	Dec. 20, 1875	Western
Mrs. Mary Joyner Parrish	Box 43, Elm City, N. C.	Sept. 23, 1903	Western
Mrs. Ida O. Styron	Pine Level, N. C.	July 31, 1897	Western
Mrs. Ada Walls	Rt. 4, Mount Olive, N. C.	June 26, 1889	Western
Mrs. Smithy Lancaster	Box 193, Fremont, N. C.	Feb. 24, 1891	Western
Mrs. Julia Wilson Snyder	Box 166 (Erlander Sta.) Lexington, N. C.	Aug. 25, 1892	Piedmont
Mrs. Hardie Vaughn	105 Hazelmill Rd., Asheville, N. C.	Nov. 3, 1891	French Broad



# <sup>PS</sup> *the Free Will Baptist*

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AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 10, 1955

## SOUTHSIDE FREE WILL BAPTIST CHURCH DARLINGTON, SOUTH CAROLINA



The Southside Free Will Baptist Church grew out of a mission conducted by the Rev. Clarence Lambert of Darlington, South Carolina. The legal organization of the church became active on April 26, 1953. In the organizational services, 18 united with the church. Mr. Lambert was called to pastor the Southside Church and is still serving the church in this capacity. God has richly blessed this church in its five years of activity. Its membership has increased from 18 to 200 in five years.

Many precious souls have come to know Christ as a result of these five years of activity in the work of the Lord. The original church building consisted of a sanctuary and two Sunday school rooms; however, four other Sunday school rooms have been added. Nevertheless, the church is desperately in need of more educational facilities. The church property is valued at approximately \$25,000. The current indebtedness is \$7,500. The church is on full time and is supporting the pastor without him having to do any secular work.



# EDITORIAL

## THE WORD PREVAILED

C. H. Overman

The Word of God has prevailed against evil! (See Acts 19:20.) At least this is true in Durham, North Carolina, in the battle against liquor. It all started several weeks ago when the pastor of Edgemont Free Will Baptist Church, Rev. Ronald Creech, became concerned about the sale of beer and wine in the larger grocery stores. According to *The Challenger*, Edgemont's weekly church paper, a campaign was begun to raise over three hundred dollars for a one-page spread ad in the local newspapers. The plan was announced over the radio by the pastor, and people responded. One man who was riding through Durham in his car, heard the broadcast, came to the church and made a contribution.

We would like to quote from the November 24 issue of *The Challenger*, in which Brother Creech writes:

"I have before me a copy of our newspaper ad which appeared in both the *Herald* and the *Sun* yesterday. It is 103 inches in size and is captioned 'Strong Drink Is Raging.' It cost us \$324.75. It has 56 Scripture references listed in it and has two written out. All the preacher's names who helped us push this thing appeared at the bottom.

"It has really created quite a sensation. For instance, bright and early Saturday morning my phone rang. Mr. Brown who is the supervisor of all the Colonial Stores around here called and said that he had seen the ad. He commended us for it and then said, 'Our new store in Wellons Village does not sell it.' I said, 'I know that.' I had received a phone call telling me that it was believed that the store did not sell it. I got in the car and went out to the new store. I talked with Mr. Evans, the new manager. He said, 'That is true, we do not nor are we going to sell it.' I talked with Mr. Wellons, one of the two brothers who developed the Wellons Village project. He said, 'God is our Partner in this project.' He told me the amount they had given to God the first year. It was tremendous. I said to Mr. Brown who called me, 'I am glad that the new store is not selling it and I hope Colonial stores will get under conviction and take it out of all the stores.' He told me if he had his way it would all be out. He told me that he had opened two stores in East Durham and protested its sale both times. He said that they put it in over his protest in the other store in East Durham. I asked him who his division vice-president was. He had told me that they were no longer in the Atlanta division, but the Norfolk division. I wrote to Mr. Wood who is the vice-president of the entire Norfolk division, which includes all these stores in North Carolina. I sent him a copy of the newspaper ad, also the 75 Scripture references which we compiled. I commended him on the fact that the new store in Wellons Village is not selling it and also expressed my hope and prayer that they would soon take it out of all their stores here. I am anxious to hear his reply. Help me pray for the key, important man. . . .

"Just after I came to Durham I had traded some at the Red and White on Angier Avenue. One day I saw beer sitting on the floor over in one corner of the store. I went to the cash register and paid my bill and went to Mr. Nelson and told him that he would not be seeing me anymore. He didn't. I did not

buy another item of groceries from him. The other day Mr. Watson, the co-owner with Mr. Nelson, told one of the men to tell me to come around. He wanted to talk to me. I went. He said, 'Preacher, I told a man the other day that all you had said about beer and wine was true. We had sold it but my conscience had hurt me all the time.' He told me that they did not make any money off beer—only \$120.00 a year—but they did make money off wine. They made over \$5,000 on that. But he said, 'Preacher, we took wine out and we are taking this beer out.' I said, 'God bless you, Bob.' I went back later and sure enough, it was out, so I bought some groceries. God bless Nelson and Watson in that Red and White. . . .

"I went to talk with my friend, Mr. O'Bryant, manager of the large and recently expanded Winn-Dixie Store on Roxboro Road. I told him why I stopped trading with him. I drove clear across town to trade with him because he did not sell it. He told me, 'Preacher, if I had my way it would not be in here.' I told him if I had my way the last drop would be in hell-fire. You see, the reason they put it in the grocery stores and drug stores is to take the stigma away from fellows who want to drink it, but do not want to be found at the old common, sloppy beer gardens and ABC stores. Their wives can graciously (?) push it around in the same cart with flour, sugar and meat and have it checked out similarly and there is no stigma. But, you see, when you or I as decent citizens take our little kids with us to the grocery store we parade them before sloppy, damnable, hellish beer and wine. I told Mr. O'Bryant that a grocery store should be a place where a man could and should take his family and not feel guilty of exposing them to beer and wine."

According to Mr. Creech, money is still coming in. His plans are to begin another effort before long to see how many churches will enlist in the battle. Perhaps this is the beginning point for a state-wide referendum in North Carolina, and who knows but what the power of God might so prevail that other Christians in other states will take up the battle. There are no limits as to what could be done if Christian people would rise in protest as is being done in Durham.

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## THE FREE WILL BAPTIST

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# Dare We to Renew the Controversy

**R**ECENTLY there has been much written and discussed among religious leaders relative to fundamentalism in theological thinking, in terms of temperament and ignorance. Some of these religious leaders would dismiss those who are fundamental. The fundamentalist, however, is that person who believes those teachings which are essential to New Testament Christianity. Many ask, "Is it necessary that we hold dear these teachings?" The answer to the question, without a shadow of doubt, is yes! Why should we have them? Without these truths the church would have nothing to proclaim to the world except a social gospel.

Now what are these fundamental foundations upon which we must stand? There are many, but we shall only have space to mention those that somehow or other many would like to do away with.

Since the Bible is the source of these truths it is only right that we accept the Bible as God's inspired Word. Divine inspiration of the Bible is the first truth for us. There are many who deny this truth and in doing so deny and make God a liar. We read in 2 Peter 1:21: "... but holy men of God spake as they were moved by the Holy Ghost." We insist along with evangelical exposition that the divine Logos and speech is addressed in human conceptions and words—the Bible. The Bible says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy 3:16). We, as Free Will Baptists, stand on this truth, for our Treatise says concerning the Holy Scriptures, "These are the Old and New Testaments; they were written by holy men, inspired by the Holy Spirit, and are God's revealed word to man." This means that not only does the Bible contain the Word of God, but that it is the Word of God. To believe otherwise is to walk with the modernist.

We believe that all Christian doctrine must agree with the revelation of the person of Jesus Christ. Any theory or doctrine that does not have its conception or beginning with Christ should not be a part of our thinking.

Along with this thought, one of the

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Rev. Winston Sweeney

Stacy, North Carolina

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*"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3).*

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most important teachings of the Bible is the fact that Jesus Christ is the virgin-born Son of God. We cannot put enough stress upon this particular theme. Modernists and their cohorts have tried, and would like very much, to drag this doctrine to the gutter. They say that such a thing is impossible, but they have forgotten that with God all things are possible. It is my prayer that the Free Will Baptist ministry will never have those among its rank who deny the virgin birth.

There are many who look at the life of the Lord Jesus and try to follow His example. It is true that He was a good example, but His example does not save any individual. In connection with this we hold His sinless life as being a part of fundamental teachings also, in order that He might bear the sins of mankind and pay the price for sin. Many will confess that He lived a good life and that He did a lot of good deeds, but when it comes to recognizing Him to be divine, then they put the brakes on their thinking. Had He not been the Son of God, then we would still be in our sins and on the road to hell.

In connection with His sinless life we have His substitutionary death on the Cross. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit" (1 Peter 3:18). Chapter 53 of Isaiah gives us a good picture of Him as our substitute. If He is not our substitute, we have to die for our own sins and will go to hell. But thanks be unto God who giveth us the victory through the Lord Jesus Christ. There is no salvation for those who will deny this particular teaching of the Bible. There is just one place for them and that is hell, because they have rejected God's sacrifice for sin. It is in the person of a substitute that we can find someone that

can and did pay the price for our sins. We insist that His blood, which was shed on the Cross when He, as our substitute, became sin for us, *that we might be made the righteousness of God in Him*. His blood alone can atone for sins.

The next essential truth is that of His resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:20).

Those who do not believe in the resurrection and are still preaching are wasting their time, according to the apostle, Paul. "And if Christ be not risen, then is our preaching in vain, and your faith is also vain" (1 Corinthians 15:14). He tells us that through Christ there is the resurrection from the dead, and that through Christ we are made alive. Jesus spoke of Himself as the resurrection and the life (John 11:25). Because He lives we shall also live. Because He came out of the grave there will be a resurrection unto life and a resurrection unto damnation.

Christ's ascension back to His Father is another truth which we do not hear much about. John 14 brings this truth to us in a most forceful way. Jesus said that He was going in plain language. The fact that He is there today as our Advocate with the Father, brings new assurance to us. Some think that by culture and refinement they can get to heaven. But not so, for it takes the Lord Jesus in all His work to get us there.

Our last thought on this message has to do with one of the most debated subjects which we know. We aren't concerned about the how of the matter as much as we are with the fact. I am speaking of the second coming of the Lord from heaven. I heard a message recently on this subject that missed the urgency altogether. I have heard others who didn't believe that He was coming at all. Many believe that the world, by a process, will get better and better and then the Lord will come. This is not the teachings of the Scriptures. First, the Bible teaches beyond any doubt that Jesus Himself, is coming again. Second, it teaches that He can come at any moment of time. In reading the Bible and as I study those events relating to the  
(continued on page sixteen)



WITH a basket of groceries and gaily wrapped gifts Tom, Sadie, and their three-year-old daughter Ann, left home to visit their Great Aunt Martha. "We will surely surprise her!" said Tom, as the car sped along. "She won't know I could get off from work for a few days which were still coming to me for vacation."

"She will like my gift!" piped Ann. "She'll kiss me and give me some peppermints."

"I wish she did not live so far," sighed Sadie. "Then we could go more often."

"She says she does not get lonely way up in the mountains by herself," answered Tom. "She loves the place and would be unhappy anywhere else."

"Aunt Martha always says she is never lonely because God is with her always!" said Sadie. "I only wish my faith was as strong as hers."

fidently: "What time I am afraid, I will put my trust in Thee."

Tom nodded intent on his driving. The windshield wiper moved slowly and heavily, making a small circle where the glass was clear enough to see through. The rest of the windshield was covered with heavy, wet snow. The air was like a curtain of gray-white.

Ann turned and sighed in her sleep. Sadie kept praying and saying Bible verses aloud. Tom concentrated on his driving. The car inched along slowly. "Regular blizzard," said Tom. "How that wind howls!"

"Hope Aunt Martha is all right," said Sadie.

"Sure she's snug inside her house. Probably got in plenty wood and water when she saw this coming. As to food, she's got plenty canned," assured Tom. In spite of

No matter how hard he looked, he could see nothing but snow and the blurred, towering rock of the mountain. He could not see a light or smoke. He prayed desperately for help.

Shivering, Tom crawled back into the car. He made his voice cheerful. "Nothing to do but sit here until the blizzard's over."

Sadie tucked the robe more snugly about Ann. "If only she sleeps. We can keep her warmer that way."

"It's dark but not much darker than before it was night," said Tom. "The storm will surely stop soon."

"In the meantime we can pray. Let's sing some hymns to help pass the time and keep our mind off our troubles," suggested Sadie. She could not help shivering a little as the car got colder, but she kept the quaver out of her voice, and sang firmly.

The hands of the car clock seemed to

Esther Miller Payler

# The Power of Example

"She has had sixty more years than you to practice faith and prayer," smiled Tom.

"I like Aunt Martha's big fireplace and kittens!" said Ann. "I like her pretty flowers!"

"The fireplace and cats will be there, but no flowers now!" said Tom. "Ice and snow will be more like it!"

Ann was curled up asleep with her head in her mother's lap before the car was on the mountain roads. "Look at those big flakes of snow, like feathers!" exclaimed Sadie.

"I don't like how fast the snow is falling, or the dropping temperature," Tom frowned.

"This weather will slow us up, so we won't get to Auntie's before dark," said Sadie.

"God can take care of us in the dark as well," said Tom.

"We haven't met a car for a long time. It is certainly lonely here," remarked Sadie. "Just a few scattered cabins between here and Aunt Martha's."

"Wish I had some chains for the tires, but I never thought this late in the season there would be any need for them," said Tom. "Keep praying, Sadie, I need help here."

Sadie's dark eyes shadowed for a moment with fear, then she said clearly and con-

fidently: "What time I am afraid, I will put my trust in Thee."

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"Where were you going?" asked the man.

"To our great aunt, Martha Dawson," answered Tom. "I'm Tom Dawson."

"I know her well. I'm Seth Barnes. I'll take you to our cabin." He chuckled. "My wife said I was crazy going out this morning, but I just had a feeling I had to."

"God sent you," said Tom.

Seth hunched his shoulders.

Sadie and Ann were soon bundled into the sled. It was cold and they had to inch along. "Ain't far to my place," assured Seth. Sadie said: "God sent you as the answer to our prayers."

Ann snuggled close to her mother: "Pretty snow!" she kept saying. "We going to Aunt Martha's now?"

"Not for a little while, dear. We're going to stop with Mr. Barnes," explained Tom. "God sent him to find us."

"He's a nice man to do that," answered Ann, smiling at him.

At last they were inside the cabin. Mrs. Barnes was a thin, whisp of a woman, with a pale face and very black hair. Her husband was sandy haired, and very large. Tall Tom came up only to his ears. "Howdy," said Mrs. Barnes. "Take off your wraps and come to the fire. Oh, the poor baby!" she clucked.

"Didn't I tell you it wasn't crazy to go out this morning?" said Seth. "These people needed help."

Tom said: "We prayed all night for help. God answered our prayer through you."

Seth grunted. His wife turned to the range and put on another frying pan. She filled the coffee pot. The room was very quiet. Sadie helped Mrs. Barnes set the table and prepare the food. She tried to make conversation but got no answers except grunts or yes and no. Tom tried to talk to Seth, but he sat with his big hands on his knees, staring blankly into the fire.

"Breakfast's ready," said Mrs. Barnes. All moved to the table. Tom, Sadie and Ann bowed their heads. There was no sound. Tom looked up to see Seth and his wife staring at him. "Shall I say grace?" said Tom.

There was only a grunt, so Tom said grace, thanking God for food, for saving them and asking for blessings on the house.

All day they were in the cabin. Seth and his wife talked a little, but there was an air of strain. Mrs. Barnes held Ann on her lap and made her a little doll. Seth carved her a whistle. When Tom took out a Testament from his pocket and read, Seth looked but said nothing. "Shall I read aloud?" said Tom, seeing his eyes upon him and the Book.

"No, thank you," said Seth.

While they washed dishes, Sadie sang

softly her favorite hymn, "My faith looks up to Thee, Thou Lamb of Calvary."

Mrs. Barnes said: "Sing some more, please."

Sadie smiled and sang on.

When it was time to go to bed, Tom said: "Would you like to join us in our devotions?"

"No," snapped Seth, frowning. "We don't consider God. He don't care for us. I work hard for all I get. We get along all right without Him. Ain't so, wife?"

"I reckon so," she nodded.

Tom and Sadie looked at each other. Both prayed God would lead them to say the right thing. Tom gave out the text as John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life."

All the time Tom talked, Sadie prayed. Then they took turns praying aloud. Even Ann said her prayer. Sadie, as she arose from her knees, saw Mrs. Barnes' eyes on the child. There were tears, for she wiped her eyes quickly with her apron. "God had a purpose in sending us here, other than just taking care of us," whispered Tom to Sadie, when they were alone.

"I feel it. Pray that we can help them."

Ann wakened Tom and Sadie in the morning. "I smell bacon!" she smacked her lips.

At breakfast when they said grace, Seth frowned. "Why thank God for what a person sweated for himself?"

"God gave you the strength to work. You did not make the sunshine and rain or the soil, that gave it life," said Tom.

"If I hadn't planted the corn and tended and harvested it, there wouldn't have been any, though," insisted Seth.

"You worked with God," said Tom.

"I worked alone!" Seth spoke more harshly. "When we were young, 'fore we were married, Nell and I went to church. After we were married, we were so busy with the babies and church was so far, we sort of drifted away. Then the two babies, twin girls came. We had them two years and lost them. How can you say God is good? He just forgot us, so we forgot Him."

"You mean you tried to forget Him," Tom said kindly. "God belongs in the center of all life. The very first verse in the Bible says, 'In the beginning God created the heaven and the earth.' When people try to keep God away from them, they are trying something which is contrary to the laws of God, and can't be done successfully."

"We've done it!" countered Seth.

"You have tried to only," repeated Tom. "God hasn't forgotten you. He loves you. Remember the verse I read last night? God

worked through you to help us. 'God works in a mysterious way his wonders to perform.' Not only did He bring you to us, but He brought us to you to tell you about Him and remind you again that you have a Saviour."

It was so quiet in the cabin you could hear the clock tick. Ann, sitting on Mrs. Barnes' lap, started to sing softly, "Jesus loves me." She stroked Mrs. Barnes' cheek: "Sing with me, too!" she begged.

Mrs. Barnes' eyes were sad. A tear started down her cheek. She tried to speak and then in a quavering voice, she sang with the child. Tears ran down her cheeks but her mouth curved in a sweet smile. Seth stared at her and his frown lifted. He stood, then sat.

When the song was over, he said brokenly: "You're right, Tom. I've been fighting God for years. I could feel lots of times He was trying to get me back, but it made me mad and I just wouldn't acknowledge Him. It made me mad to see you say grace, pray and read the Bible, and be on such friendly terms with God."

"Let's pray together now and ask the Saviour to save both of you," said Tom.

All knelt together. Ann had her hand in Mrs. Barnes', as they knelt close together.

When they got up from their knees, Tom gripped Seth's hand. Seth mumbled: "Thank you."

Sadie and Mrs. Barnes hugged each other tearfully, Ann clinging between them. "I've never been so happy since I was a girl," sobbed Mrs. Barnes. She reached into a cupboard and brought out a dust-covered Bible. "This won't get dust on it from now on," she smiled, wiping her eyes with her apron.

"It was your example did this," said Seth.

"No, God's grace working in you!" exclaimed Sadie.

"The sun's out bright!" shouted Ann from the window.

"I'll break the way through with the team, so you reach Aunt Martha's!" exclaimed Seth. He looked like a different man, for the heavy black frown was gone. "You broke the way through to God for me. It was more clogged with things of the world than the road is with snow!"

Ann clung to Mrs. Barnes. "I'm coming again soon!"

"I want you to. I'll never forget you led me to Jesus."

"A little child shall lead them," quoted Sadie, as she said good-by. "We can't thank you enough for your kindness."

Tom added: "God used a little child as well as a blizzard to make His love known to you."

"Amen," smiled Seth. "Don't forget the power of example!"—*Gospel Herald*.



# NEWS NOTES

## Children's Home Report for November, 1958

The Free Will Baptist Children's Home, Middlesex, North Carolina, reports the following receipts for November, 1958. Receipts have been mailed to each individual, auxiliary or organization contributing, but totals are shown here only from each conference for the period covered. The books and files are open at the home for inspection or checking for any particular receipt:

Albemarle Conference	\$ 179.69
Blue Ridge Association	159.76
Cape Fear Conference	781.47
Central Conference	4,415.17
Eastern Conference	2,610.87
French Broad Association	306.37
Jack's Creek Association	71.68
Mount Mitchell Association	11.00
Pee Dee Association	150.20
Piedmont Association	240.34
Rockfish Association	18.00
Toe River Association	50.00
Western Conference	2,335.75
Yadkin Valley Association	206.00
Miscellaneous	9,435.85
Clothing	120.00
Central Conference Building	169.28
Total	\$21,261.43

## Youth Rally At Snow Hill Church

There will be a Youth for Christ Rally at the Snow Hill Free Will Baptist Church, Beulaville, North Carolina, on Saturday, December 6, 1958, at 7:00 p. m. Everyone is invited to attend—the old as well as the young.

## Pocahontas, Arkansas, Church Experiences Revival

The First Free Will Baptist Church of Pocahontas, Arkansas, recently concluded a two-week revival with the Rev. Bobby Jackson as the evangelist. On a Sunday morning service, 72 of the members stood in dedication of their lives. There were 28 public confessions of faith in Christ and of this number 12 were men and their wives. The church reports that the members had been praying for one of these couples more than five years. It is also reported that a son and a daughter of one of the couples were saved, making the entire family Christian; the mother of this home was over 30 years of age and had never been in Sunday school. The church received 27 new members.

On the last Sunday of the revival, the Sunday school had set an attendance goal of 300 and exceeded this goal by registering 356. The Free Will Baptist leagues set a goal for 125 on Sunday evening and went over the top with 170 in attendance. An overflow crowd was present for the Sunday services.

The church installed new furniture in the sanctuary during the month of July of this year.

## N. C. Superannuation Report for November

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of Free Will Baptists, for the month of November, 1958:

Receipts	
Albemarle Conference	\$ 97.00
Blue Ridge Association	18.89
Cape Fear Conference	165.36
Central Conference	178.00
Eastern Conference	237.01
Piedmont Association	5.00
Rockfish Association	10.00
Western Conference	256.70
Retirement Fund	17.40
Total Receipts	967.96
Total to Account For	\$5,644.18

Disbursements	
Ministers' Monthly Checks	\$207.50
Operating Expenses	83.25
Paid to National Board	86.73
Total Disbursements	377.48
Balance on Hand, December 1	\$5,266.70

## Student Fellowship to Meet At Greenville Church

The second annual meeting of the North Carolina College Student Fellowship will meet at the Greenville Free Will Baptist Church on Thursday, December 30, at 10:00 a. m.

The fellowship is composed of all college students who are Free Will Baptists or are from Free Will Baptist homes in the state. No prior membership or registration is

## Coming Events

December 25—Christmas Day.

necessary to attend the meeting. It is a meeting of fellowship and inspiration for college students from our denomination.

The program will consist of messages by a minister and a layman, with a student forum. The minister who will bring the message is Rev. Floyd B. Cherry who will speak on "Our Denominational Heritage." The lay speaker has not been named yet. Rev. Henry Melvin will lead the forum in which students will have the opportunity to express themselves.

Lunch will be *Dutch* at a local cafe. The Fellowship of the East Carolina College will act as host for the meeting.

## Rev. and Mrs. J. E. Wooten Resign As Cragmont Manager and Hostess

The Rev. J. E. Wooten, who has served as manager of Cragmont Assembly Inc., Black Mountain, North Carolina, for several years, has resigned the position to become effective December 15, 1958.

During these years, Mrs. J. E. Wooten, wife of the manager, has served as hostess at the assembly. Her tenure will end with that of her husband.

Cragmont Assembly is owned jointly by the North Carolina State Convention of Churches, the State Sunday School Convention, the State League Convention and the State Woman's Auxiliary Convention. A board of directors elected by representatives of the four sponsoring bodies administers the affairs of the assembly. The assembly sponsors conferences throughout each summer and serves as host to individuals and groups wishing room and board throughout the year.

The Rev. James A. Evans, president of the corporation and chairman of the board of directors, says, "Mr. and Mrs. Wooten have rendered excellent service at the assembly, and it was with regret that the board accepted their resignation. In his letter of resignation, Mr. Wooten stated that, due to their age and health condition, they did not feel they could accept the challenge of the expanded program adopted by the board."

It is our information that Mr. and Mrs. Wooten will return to Ayden, North Carolina, to make their home. We are also informed that their successors will possibly be named in the near future.

As in the past, all remittances and correspondence should be sent to Cragmont Assembly, Black Mountain, North Carolina.

Those who see God's hand in everything, can best leave everything in God's hands.

He who makes God first will find God with him at the last.



# Victory Celebration at Bible College



Free Will Baptists over the denomination are invited to bring an offering from their church to the Bible College, Nashville, Tennessee, December 17-18 for a Victory Celebration in paying off the \$60,000 indebtedness on the new student lounge-dining hall building.

President L. C. Johnson has announced that an old-fashioned barbecue supper will be served free to all guests on December 17 and the college will furnish sleeping accommodations overnight and breakfast on December 18. A service of praise and thanksgiving will be held in Memorial Auditorium December 18 at which time all gifts made to the Improvement Program since July, 1956, will be recognized. Representatives from the various churches with gifts for this service will present their gifts.

Many churches have written that they will have a gift for this service and a repre-

sentative present from their church. Dr. Johnson urges each pastor to bring a carload of people from his church to join the Victory Celebration.

In addition to cash offerings, churches are encouraged to make a pledge to be paid within one year. The pledge will count toward the \$60,000 goal to be raised December 18. Churches are challenged to give as much as \$1 per member or more than this if possible.

Some churches have already held their Victory Day service. Cofer's Chapel, Nashville, responded with all offerings on November 30 going to the Bible College in the amount of \$1,000. East Nashville Church also has a goal to raise \$1,000, and most of this has been realized. Other churches have already contributed this fall or plan to hold special services. With a denomination-wide response of this type Free Will

Baptists can clear the \$60,000 indebtedness in one co-operative effort.

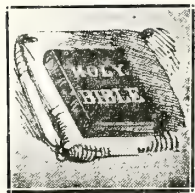
The college president said that a letter had been mailed to more than 13,000 Free Will Baptists so that individual gifts may be made by sending a gift in a special envelope sent them.

The student lounge-dining hall building, erected last year and opened for use last March, cost \$70,000 and furnishings cost \$10,000. During the past year \$20,000 has been received, leaving \$60,000 yet to be raised.

Free Will Baptist Bible College is in its 17th year of offering Christ-centered training to Christian youth of the denomination. Representative in its student body each year are approximately 200 Free Will Baptist young people from approximately 22 states and usually a foreign country.



# Questions and Answers



## ON THE B I B L E

Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**QUESTION:** Did Moses have two wives, the first a daughter of Reuel, who is also called Jethro and the priest of Midian and later an Ethiopian woman? Or were these one and the same woman?—*B. Ferguson, Texas.*

**ANSWER:** This part of the story of the children of Israel is somewhat shrouded in mystery. Some commentators think that the person mentioned here was Zipporah. "And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman" (Numbers 12:1). Compare this verse with "And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter" (Exodus 2: 21). The reason they give for thinking this is that the word translated "Ethiopian" is the Hebrew word "cush," and in "I saw the tents of Cushan in affliction: and the curtains of the land of Midian did tremble" (Habakkuk 3:7) we are told that the "tents of Cushan" or "Cush" are coupled with the "curtains of Midian." Some say that this means that this suggests an Asiatic division of the Ethiopians who had a significant relation to Midian. N. J. Stone, a Christian Jew who was affiliated with the Moody Bible Institute for over a quarter of a century, thinks this was a second wife that Moses took just prior to the rebellion of Aaron and Miriam at which time Miriam was stricken with leprosy, and that Zipporah was now dead. Mr. Stone points out the fact that at this time the Hebrews were only prohibited from the Canaanites. He also thinks that this woman could have been one among the mixed multitude that came out of Egypt with the Hebrews whom Moses led or possibly one of these Cushites that lived in Arabia near Mount Sinai.

Regardless to whether or not this is the explanation, Moses was vindicated and upheld by God in what he did. Whatever may be the correct explanation, Mr. Stone does not think that Moses had two wives living at one time.

Ellicott's *Commentary on the Whole Bible* has the following to say in Volume 1, Page 515: "Because of the Ethiopian woman whom he had married.—Some suppose that the reference is to Zipporah, who may have been included amongst the

Asiatic division of the Ethiopians, or Cushites (comp. Hab. iii. 7, where the tents of Cushan, or Cush, are coupled with the curtains of Midian), and that the occasion of the opposition to Moses was the undue influence which he is supposed to have allowed Hobab and other members of Zipporah's family to exercise over him. This supposition, however, seems improbable on many accounts. The words, 'for he had married an Ethiopian (or Cushite) woman,' naturally point to some recent occurrence, not to one which had taken place more than forty years previously, and which is, therefore, very unlikely to have given occasion to the murmuring of Miriam and Aaron at this time. Moreover, the murmuring is expressly connected with the Cushite herself, not with any of the subsequent or incidental results of the marriage. It seems, therefore, much more probable that Zipporah was dead, and that Moses had married one of the African Cushites who had accompanied the Israelites in their march out of Egypt, or one of the Cushites who dwelt in Arabia, and who were found at this time in the neighbourhood of Sinai. A similar marriage had been contracted by Joseph and such marriages were not forbidden by the Law, which prohibited marriage with the Canaanites (Exod. xxxiv. 16)."

**QUESTION:** Please explain, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thessalonians 2:1-3). Does this passage of Scripture teach that the church is to pass through the terrible period known as the great tribulation?—*S. M.*

**ANSWER:** No! I do not think that is what it teaches, but rather that it has the opposite meaning. These words of Paul evidently came as a reply to those who thought that the church had already passed through that awful period of testing. He

indicates that the second coming of Christ in the event we call the rapture, that is, the event at which He comes to the air for His own, will take place before that time. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). When thinking in harmony with the whole teaching of this passage, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand" (2 Thessalonians 2:1, 2), the term "day of Christ" is probably better rendered "day of the Lord." What is said in these two verses indicates that Christ's "coming" for His own precedes that "day of the Lord," which is a day of judgment for both Israel and the whole world of unsaved people.

"Alas for the day! for the day of the LORD is at hand, and as a destruction from the Almighty shall it come" (Joel 1:15); "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them" (Joel 2:1-3); "Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light" (Amos 5:18); "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10). It seems rather





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### CHRIST, THE WAY, THE TRUTH, THE LIFE

(Continued from Last Week)

As we continue our meditations on John 14:6, I want us to think of Christ as *the truth*. Christ is the truth! Here is the perfect answer to Pilate's question, "What is truth?" (John 18:38), given before it was asked: "Jesus saith unto him, (Thomas) I am . . . the truth."

Truth is a correct representation of things. Such a representation Jesus Christ is well qualified to make; for we find Him to be the only true source of truth. In Him alone are all the treasures of wisdom and knowledge. He alone knows all things, and whatever He reveals is in perfect accordance with truth, because He is truth, and His words are the words of truth. He is the great Prophet who has made known the truth to the world. All the truth we have in relation to divine things, has been given through Him. Truth as it is in Jesus differs from truth as it is in philosophers, or even in Moses and the prophets. Truth now appears in new relations. It is invested with new glories. Truth, always a precious jewel, is much more precious since the great Teacher came down from heaven and revealed the Living Truth.

The cause of Christ is the cause of truth. It scorns the use of all means for its pro-

clear from Revelation 3:10 quoted above that it applies to those days and to days that are yet future, that the true Church, the body of Christ, is definitely to be raptured and thereby saved from such a tribulation. Some say that such a claim is a weak, cowardly attitude, that only the cowards wish to be delivered from this time of tribulation. To such the only logical answer we know is that it is not a question of desire or expectation but rather what we understand to be the plain and unmistakable teaching of Scripture. Beside this the history of the true Church furnishes an eloquent and an adequate response. It has at no time failed nor feared while passing through trials of tribulation, neither will it ever falter before being taken away; for are we not to understand that *the gates of hell shall not prevail against it*?

motion which are not sanctioned by truth. With great energy of indignation it repudiates the maxim: "The end sanctifies the means." All Christ's disciples are the friends and allies of truth. With these things in mind, can we imagine the efforts put forth by some would-be bosses to try to carry out, and sometimes succeed, their schemes in the name of the cause of Christ, but which have no semblance of truth in them. Jesus said, ". . . Every one that is of the truth heareth my voice" (John 18:37).

Christ came the truth, the substance, in contradistinction from the shadows of the Mosaic Law. The Bible says, "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). The Old Testament economy was an economy of types and shadows; Christ was the antitype in whom the types received their accomplishment. All shadows were lost in Him as the substance, the reality. The law had only a shadow of good things to come. Its sacrifices were destitute of substantial value, and destined to be superceded in the "fullness of time," by the one great Sacrifice. When Jesus bowed His head in death, the whole Old Testament sacrificial system was abolished. His sacrifice, being the substance of all patriarchal and Mosaic sacrifices, forever obviates the necessity of their farther observance.

All the predictions of the prophets in reference to the coming and word of the Messiah, have been fulfilled in Christ. No one can look on those predictions as mere conjectures; for in their accomplishment in Jesus of Nazareth they assume a substantial form. In Christ we have the reality pointed to by the shadows of the law; and in Him we have the substance of the predictions of the prophets. We read, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

Someone has aptly observed, "Out of

Christ as the truth men must err. There is no preservation from error unless Christ be received as the truth. Nor can the substance of religion be received without a reception of Christ."

(Continued Next Week)

## SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan*: Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan*: This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations*: In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department  
The Free Will Baptist Press  
Post Office Box 507  
Ayden, North Carolina**

## SUBSCRIPTION BLANK

(Clip this coupon, fill in the blanks and mail to the *Editorial Department, The Free Will Baptist Press, Post Office Box 507, Ayden, North Carolina*. Be sure to enclose your check or money order in the amount of \$2 as payment for your one-year subscription to *The Free Will Baptist*, or indicate that you wish us to charge the amount to your account. Please print or type.)

Name \_\_\_\_\_

Street or Route \_\_\_\_\_

City and State \_\_\_\_\_

Amount Enclosed \_\_\_\_\_ Charge \_\_\_\_\_



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS and DAILY VACATION BIBLE SCHOOLS  
**W. BURKETTE RAPER, President**  
 Mount Olive Junior College  
 Mount Olive, North Carolina

•

**L. C. JOHNSON, President**  
 Free Will Baptist Bible College  
 Nashville, Tennessee

Mississippi	7
Georgia	6
South Carolina	5
Virginia	4
Florida	2
Kentucky	2
Illinois	1
New Mexico	1
Pennsylvania	1
Rhode Island	1
Canada	1
Cuba	1

## Loyalty Fund Report

### MOUNT OLIVE JUNIOR COLLEGE

November 18 - November 24

The following is a report of Loyalty Fund Gifts to Mount Olive Junior College for the week of November 18 through November 24, 1958. The total amount received to date is as follows:

Total Previously Reported	\$28,559.48
Received This Week From:	
Free Will Baptists	\$1,185.11
Friends	385.00

Total for the Week 1,570.11

Total to Date \$30,129.59

#### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated.

Mr. and Mrs. Robie Strickland	\$100
A Friend	\$100
Rain's Cross Roads Auxiliary	\$125
Henry Weil and Brothers	\$100

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Campaign Director

## Hampton Joins Faculty

Added to the Bible College faculty this year is Ralph Hampton Jr., honor student from last year's graduating class. Mr. Hampton is from Modesto, California, where his father, Rev. R. C. Hampton Sr., is a Free Will Baptist minister.

The new faculty member will teach Institute courses, head the Practical Work Department, conduct physical education courses for the men, and serve as a dormitory supervisor.

Included in the faculty this year, in addition to Mr. Hampton, are the following with courses taught:

L. C. Johnson	President
Charles A. Thigpen	Dean and Instructor in Bible, Homiletics, Psychology

J. P. Barrow	Bible
Ross Dowden	Music (Voice and Music Theory)
Leroy Forlines	Dean of Men; Bible, Evangelism, Theology
Robert Picirilli	Greek, Bible
Geraldine Hall	English, Child Evangelism, Science
Mary Wischart	English and Speech
Laura Thigpen	Speech, Dramatics
Sarah Nicholas	Music (Piano and Organ)
E. B. McDonald	Treasurer; Grammar, Journalism

## 185 Register for Fall Semester

Included in the Free Will Baptist Bible College's fall semester's record-high student body of 185 is the first of second generation students in the person of Duane Scott, son of Rev. Adam Scott of Saratoga, North Carolina, who graduated as a member of the first B. A. class in 1951.

The enrollment this year should go well over the 200 mark by including summer school students and new students to register the second semester. Last year's total registration was 197, also a new record.

The term began with upperclassmen registering September 3. New students registered September 4, and classes began September 5. The school formally welcomed all students at a lawn reception Friday night, September 5.

The student body includes 94 returning students and 91 freshmen and transfer students. A further breakdown shows 124 men and 61 women, with a ratio of two to one. Outside students number 77 while 108 are housed in college dormitories. There are 98 ministerial students. Students training under the G. I. Bill total 22.

The students come from 19 states and two foreign countries. The number registered from each state follows:

North Carolina	50
Tennessee	22
Oklahoma	18
Michigan	15
Missouri	11
Texas	11
Alabama	10
Arkansas	9
California	7

## In Appreciation

The many friends and supporters of Mount Olive Junior College rejoice in the news that the college is now formally accredited by the North Carolina College Conference and the State Department of Education.

Accreditation means that Mount Olive Junior College is approved by every college and university in the state. It means that our students can readily transfer their credits to the four-year college of their choice. Accreditation means that our graduates will find their credits honored in any state in the nation.

The fact that Mount Olive Junior College has progressed so far in such a short period of time is because you and others have prayed and given that Free Will Baptists might have a recognized educational program. Free Will Baptists can well be proud of what they have in Mount Olive Junior College. It is a Christian college dedicated to the task of providing quality education for our sons and daughters. We thank God for what He has given us.

Many friends of Mount Olive Junior College have expressed a desire to do something special to express their appreciation for the progress that has been made. Several have already given to a special fund which is being listed as "Appreciation Gifts."

We are inviting you and our other friends to make an appreciation gift to the college in the amount of \$10. These gifts will help us to maintain the standards already reached. These appreciation gifts will also enable us to continue our improvement and growth in educational service to our denomination.

All appreciation gifts received between now and January 20 will be listed in a special bulletin we plan to publish at the close of our Loyalty Fund Campaign. When sending your contribution, be sure to indicate it is an "appreciation gift." Through these gifts, you can assure us that you appreciate the fact that Mount Olive Junior College is accredited.

W. B. Raper, President  
 M. L. Johnson, Business Manager



# NOTES — AND — QUOTES

By J. C. Griffin



## THANKSGIVING AT THE CHILDREN'S HOME

It was our happy privilege to attend the annual Thanksgiving services at the Free Will Baptist Children's Home at Middlesex, North Carolina, on Thanksgiving Day. It was glorious to meet up with old friends and meet new friends.

It made our hearts rejoice to see the wonderful accomplishments in which the good Lord has blessed the work. The new buildings well furnished and well kept certainly ought to make every lover of children rejoice. But the most beautiful sight at the home was the seventy-seven well dressed and healthy children as they marched in and took their places to sing with such melody that an "Amen" burst forth from the heart of those who felt the real Thanksgiving spirit.

When this writer reflects back in mind to a half century ago, he hears the voices of those who said it couldn't be done. Then as we look at what has been done in the physical realm in taking care of the boys and girls and see that they live not for self but for others, we feel like shouting from the housetops that we have a God who will bless every honest effort that is made to help others. God will especially bless when we share our blessings with little children who stand in need of the help of others.

Mr. Manly Mallard, chairman of the Board of Directors of the home, was on hand to serve as master of ceremonies. The Rev. Wilbert Everton gave the address of welcome. The Rev. S. A. Smith, the outgoing superintendent of the home, made his report in which he thanked the Lord for His wonderful blessings during his management of the home. Mr. Smith presented Mr. Everton as his successor. Mr. Phillip Smith, a friend of the home and a long-time friend of the Rev. S. A. Smith, delivered the main address in which he set forth many useful and appreciated facts. Mr. Smith used his Bible sayings very effectively.

There was no lack of food when it was spread on a long table prepared for the occasion. People from near and far loaded the table with meats, vegetables of almost every kind, cakes, pies and almost everything edible. So there was no need for anyone to go away hungry.

## THE FIFTH EASTERN UNION MEETING

Saturday of last week was a good day for the people of the Fifth Eastern Union Meeting District as the ministers and delegates assembled at Croatan Free Will Baptist Church, Craven County, North Carolina, just a few miles east of New Bern. The representation was good. The different speakers presented the theme as arranged by the committee in a very efficient manner. The theme was "Responsibilities," and was divided into three parts. The Rev. E. E. Edwards spoke on "The Responsibility of the Officers of the Church to the Whole Church." It certainly would have been good if all the deacons and other officers could have been present to hear that wonderful message. "The Layman's Responsibility" was discussed by the Rev. Graham Lane. He beautifully proclaimed the responsibilities of the layman and gave instructions as to how the layman could help in a co-operative manner to further the cause of Christ. The third part of the theme was discussed by the Rev. Cecil Campbell and was entitled "Pastoral Responsibilities." Three verses of 1 Peter, Chapter 5, were used as follows: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock."

Mr. Campbell said, "God did not intend that the pastor should be an errand boy to run hither and yon, often doing things which should be done by the laymen and officers. The pastor's work is to meditate, pray and study to be able to feed the flock on the Word of God." He further stated, "Often the pastor has been so busy attending to matters that belong to others that he comes to Sunday morning without a well-arranged message only to be criticised for his poor preaching. The pastor's responsibility is to feed the sheep on the Word of God; and it takes meditation, prayer and study to fill the place."

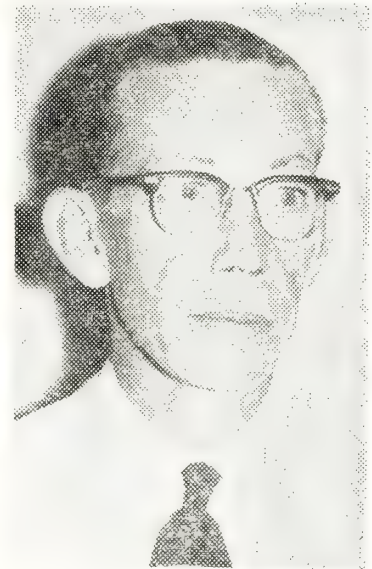
In the absence of Brother Lee Purifoy, the Rev. George Ludwig conducted the devotions after the lunch hour. The people at Croatan Church carried out the long-time custom of North Carolina in spreading lunch picnic style with a plenty for everyone. The host church did a splendid job of serving lunch.

The next union meeting is scheduled to go to Juniper Chapel Church where the Rev. Henry Armstrong is pastor.

Although being new at the task, the Rev. Henry Armstrong did a grand job in keeping the best of order in the expediting

of the business and devotions. He did it in a very commendable manner. It makes this writer's heart rejoice to see one of our young men take over a responsible position and carry it out in such a commendable manner. We realize that these young men are to take our places, and we hope that they will be much better prepared to carry on the work of their predecessors.

## Church Grows Rapidly In Five-Year Period



REV. CLARENCE LAMBERT

The Southside Free Will Baptist Church of Darlington, South Carolina, was first organized as a mission by the Rev. Clarence Lambert in 1953. Mr. Lambert was called as pastor and is still serving the church in this capacity. In the five-year period of existence of the church, its membership has grown from 18 to 200 members.

The original church building consisted of a sanctuary and two Sunday school rooms; however, four other Sunday school rooms have been added. It is reported that the church is desperately in need of more educational facilities. The church is on full time and is supporting the pastor without him having to do any secular work.

Mr. Lambert, pastor, states: "We have a very thriving Sunday school, league, woman's auxiliary, Y. P. A., Master's Men and Boy Scouts. Our hearts are full of praise and thanksgiving unto our God for His many wonderful blessings bestowed on us. We covet the prayers of all of God's people everywhere that God might continue to bless and that many precious souls might yet come to know Christ and we shall go forward in His name for the glory of God and to the salvation of the world."

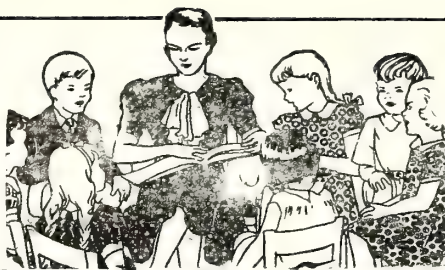
(The Southside Church is pictured on the front cover of this issue.)



# STORIES

FOR OUR

## BOYS and GIRLS



### He Could Say No

Harry M. Savacool

**Y**OUR boys were walking along the river bank on their way to the Brick Pond to skate.

"Look, fellows," said Steve Knight, "why should we walk a mile more to the Brick Pond? Look at that beautiful ice on the cove. Why don't we put on our skates and skate right here? The Brick Pond is small and always crowded with little kids anyway."

"Oh, no, Jack," said Ray Milton. "We have all been warned never to skate on the river. It is dangerous. There is open water out there right now."

"I am sure it's safe," persisted Steve. "I have seen men fishing through the ice out there on the cove all the past week."

"So have I," chimed Jack Shafer.

"I'm in favor of skating here," echoed Skip Moore.

"You can skate here if you want to but I can't," said Ray quietly. "My father has told me never to skate on the river and I believe in honoring my father."

"There he goes again with more of that Sunday school stuff," sneered Steve. "I am sure glad that I don't go to church all of the time and get ideas that take away all of my freedom to have some fun."

"I think he's just a sissy anyway," sneered Jack.

"Sunday school is all right on Sunday," chimed in Skip. "I go once on Sunday myself, but I don't expect to let it spoil my fun."

"Ray is a pretty good guy except when he gets off on religion," said Steve. "But Ray you can't expect us to do only what your Sunday school teacher says."

"I'm proud that I go to church and that I am a Christian," replied Ray. "I'll wait for you here on shore. I won't disobey my father and skate on the river with you."

Quickly the three boys put on their skates and were soon gliding happily about the cove. Ray stood quietly waiting on shore. As he shivered with cold and watched his pals zip back and forth he was almost persuaded to join them.

"O God, help me," he prayed. "Help me to do what I know is right."

Suddenly he heard a shout. He saw to his horror that Steve had broken through the ice and was floundering in the water.

Jack and Skip skated to where Ray stood their faces white with fear.

"Get those skates off and follow me!" shouted Ray.

Quickly he grasped a limb of a tree lying on the shore and dragged it out on the ice. He hung on to one end and shoved the other out to Steve. Steve grabbed hold of it.

"Hang on to it and climb out on the ice," commanded Ray.

Steve tried again and again but the ice kept breaking off and he couldn't make it.

"I can't hold on much longer," grasped Steve. "My hands are too cold."

"You two hold on to this end of the limb and I'll help him," said Ray.

Grasping the limb he dropped into the icy water. His teeth chattered with the cold but he hung on with one hand and grasped Steve's collar with the other. Again and again he tried to push Steve up on the ice but the boy was too cold and weak to help himself. Ray was beginning to get numb with the cold.

"O God, help me to hang on until help comes," he prayed.

Just then there was an encouraging shout and down the bank came the firemen with a ladder. A woman had seen the accident from her kitchen window and had phoned the firemen for help. In a few minutes Steve and Ray were dragged out of the water and wrapped in blankets.

That evening the fire chief, accompanied by Jack and Skip, called on Ray who was in bed watched over by his mother.

"Ray," said the fire chief, "you are the hero of town. These two boys have told everyone how you risked your life to save Steve."

"Yes, and Ray," said Skip, "Jack and I want you to know that we are glad we had a Sunday school boy with us today. We know now that you are no sissy. We want to go to church and Sunday school with you Sunday."—*My Pleasure.*

Christ sends none away empty but those who are full of themselves.

Sometimes a man with a clear conscience only has a poor memory.

### Caught!

Alice M. Brawand

"Bobby, where are you?" called Aunt Clara.

There was no answer. Aunt Clara had looked nearly all over the house for Bobby, but could find him no place. Slowly she opened the door to the big closet in the bedroom of Bobby's mother.

"Oh, there you are! I've been looking all over for you. I thought something had happened to you," said Aunt Clara sternly.

Slowly Bobby walked out of the closet with his head hanging down in shame. Behind him were many open boxes which he had pulled down from the shelf.

Bobby began to cry. "Aunt Clara, I've looked at all these Christmas presents. I just couldn't wait until Christmas day. Now I feel so sick inside, because I have disobeyed Mommy. She told me not to even open this door."

That night Aunt Clara prayed with Bobby before he went to sleep. After Bobby prayed Aunt Clara asked, "Bobby, didn't you forget something?"

"Yes, guess I did," Bobby said quietly.

Then Bobby prayed and asked his heavenly Father to forgive him for peeking at those gifts. When he finished he looked up at Aunt Clara and said: "I still don't feel right inside. Do I have to ask Mommy and Daddy to forgive me too?"

"Yes, dear, Jesus has forgiven you, but you must ask your parents to forgive you too," answered Aunt Clara.

After Bobby had asked Jesus and his parents to forgive him, he felt good inside and wore a smile on his face.—*My Pleasure.*

### "Now!"

A junior boy heard the Bible verse, "My son, give Me thine heart." Satan whispered, "Time enough yet." He put it off.

Ten years passed by. The boy was now a college student. Again, he heard the verse, "My son, give Me thine heart." Again, the tempter whispered, "Time enough yet."

Twenty more years passed by. The boy was now a great statesman. He heard from the lips of an aged minister the Bible text, "My son, give Me thine heart." Again the tempter said, "Time enough yet," and he put it off! The statesman went to visit foreign countries. In Paris he became very sick. As he lay dying, his last words were, "Too late!" How sad it was that the junior boy did not decide for Jesus.

"Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2).—*Selected.*



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to MRS. BRUCE BARROW  
NEW BERN, N. C. The Free Will Baptist Press, Ayden, N. C.) LUCAMA, N. C.  
Editor Assistant Editor

## North Carolina Woman's Auxiliary Convention

Report for August 23, 1958—November 26, 1958.

Balance Brought Forward	\$ 680.08
<b>Receipts</b>	
Co-Laborer Band	\$159.63
Cragmont Assembly	62.82
Cragmont Woman's Conference	4.26
Mount Olive College	92.20
Mount Olive College Reception Room	125.00
Mount Olive College Room Furnishing	13.00
College Kitchen Mixer	12.00
National Bible College	58.94
Superannuation	234.17
Home Missions	131.78
Alaskan Missions	133.27
General Foreign Missions	58.91
Special Foreign Missions (For Willeys Jr., Herseys, Stevens, Sparks, Hannas, Eagletons, Barker)	271.19
Bicycles for Missionaries	6.00
Children's Home	8.00
Promotional Work	26.00
Church Finance Association	13.00
National Auxiliary Project (Missions in Japan)	188.57
<b>Total Receipts</b>	<b>1,598.74</b>
<b>Total Receipts and Balance</b>	<b>\$2,278.82</b>

<b>Disbursements</b>	
Disbursed by Departments:	
Co-Laborer Band	\$159.63
Cragmont Assembly	62.82
Cragmont Woman's Conference	4.26
Mount Olive College	92.20
Mount Olive College Reception Room (Five Life Memberships)	125.00
Mount Olive College Room Furnishings	13.00
Mixer for Mount Olive College Kitchen	12.00
National Bible College	58.94
Superannuation	234.17
Alaskan Missions	133.27
General Foreign Missions	58.91

Special Foreign Missions (Willeys Jr., Herseys, Stevens, Sparks, Hannas, Eagletons, Barker, Africa and India)	271.19
Bicycles for Missionaries	6.00
National Auxiliary Project for Japan	188.57
Children's Home	8.00
Promotional Work	26.00
Church Finance Association	13.00

Disbursed by Departments	\$1,466.96
Disbursed for Expenses:	
F.W.B. Press for Anna Phillips Loan Fund (Supplies for Secretary)	\$ 39.00
F.W.B. Press for 1958 Minutes	135.16
Mrs. Lillie M. Sasser (Phone Call and Postage)	4.50
Mrs. Carl Dudley (Travel, Phone Call)	13.10
Binder, Index Set for Loan Fund Secretary	5.55
Treasurer for 3 Months	45.00
<b>Total Expenses for Quarter</b>	<b>\$242.31</b>
<b>Total Disbursed During Quarter</b>	<b>\$1,709.27</b>
<b>Balance in Treasury, November 26, 1958</b>	<b>\$ 569.55</b>
Mrs. M. A. Woodard, Treasurer Winterville, North Carolina	

## New Auxiliary Organized

The Fellowship Free Will Baptist Church of Durham, North Carolina, organized a woman's auxiliary with 12 charter members on October 28, 1958. Mrs. Norman Adams, secretary for the Western District Auxiliary Convention, met with the ladies of the church and gave a very informative talk concerning the purpose and work of a woman's auxiliary. She also gave a description of the duties of each officer. Rev. Lonnie Graves, pastor of the church, prayed the prayer of dedication.

Officers elected at the meeting were as follows:

President, Mrs. Betty Hill; enlistment

chairman, Mrs. Lula Parrish; study course chairman, Mrs. Goldie Graves; program-prayer chairman, Mrs. Edna Corn; personal service chairman, Mrs. Ruby Thompson; recording secretary, Mrs. Pauline Hampton; corresponding secretary, Mrs. Louise Perry; treasurer, Mrs. Patricia Glasgow; youth chairman, Mrs. Margaret Eubanks.

The auxiliary held its first meeting on November 10, at the home of Mrs. Lonnie Graves. Eleven of the charter members were present and six new members were enlisted, making a total of 18 members on roll.

Mrs. Edna Corn conducted the installation of officers which was a very inspiring service for all present.

The members praise God for His guidance in organizing the auxiliary and request the prayers of all Christians that it might continue to grow in Christ.

Beaufort, N. C.—The Welcome Home Woman's Auxiliary met Monday night, December 1, at the home of Mrs. Louise Lawrence. The meeting was called to order by the president, Emily Gillikin. "Silent Night" was sung by the group, followed with prayer by Kathleen Mason. Viola Gillikin read the Scripture taken from Matthew 10:1-8. Mary A. Gillikin introduced the program. The topics were discussed by Etta Gillikin, Emily Needs, Viola Gillikin and Lela Golden. An interesting talk on medical care and saving of souls in India and Africa was given. Pictures were passed among the group to show the living conditions in these places.

The roll was called with 14 members present and the following visitors: David Salter, Deborah Gillikin, Lane Needs, Minnie Williams, Theresa Lawrence, Wesley Lawrence and Jane Styron. Old and new business was discussed. The members had read 220 chapters in the Bible during the month, had made 9 sick visits, had sent 5 flowers, 1 tray and 7 cards.

The dismissal prayer was by Mary A. Gillikin. A social hour was then enjoyed by all present. Gifts were exchanged and the hostess served refreshments. The auxiliary wishes a merry Christmas to all Christians everywhere.

Greenville, N. C.—The G. T. A. of the Gum Swamp Church in the Belvoir community was recently reorganized. Mrs. W. K. Clark and Mrs. J. E. Warren were chosen as leaders of the group. Officers elected for the coming year were as follows: President, Steve Little; vice-president, Glenn Harris; secretary, Carolyn Hathaway; treasurer, James Simpkins; program chairman, Audrey Harris; music director, Tom—  
(continued on page sixteen)



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## God and the Islands

Roy Wolfe

With the Oriental curve to its roof, the Makiki Christian Church in Honolulu looked much the same as many churches in Japan this Sunday afternoon. I could hear organ music as I neared the door. It was a very special day for the churches of Honolulu and many proud people were there.

This was the ordination service for a young man of the islands, Mr. Theodore T. Ogoshi. On the platform sat Christian leaders of Japanese, Chinese, Hawaiian and Caucasian ancestry. In the front pew sat a young man. He sat very straight. This was Mr. Ogoshi.

The young man was ordained in an impressive ceremony as each speaker challenged both him and the audience. Organist Cornelius Kerr and a combined choir provided reverent music. Then Mr. Ogoshi stepped to the platform to pronounce the benediction, his first as an ordained minister.

This was an important event for the Christian growth of the islands and for the young minister already assigned to the pastorate of Kaimuki Evangelical Church. Here he succeeded Rev. Robert Loveless, who would now be able to give full time to his duties as president of Honolulu Christian College.

"Hawaii is a place often overlooked as a Christian mission field," said Loveless. "Hawaii is so well known as a tourist resort that many times it becomes just a rest stop for Christian leaders. The challenge and needs of the Islands are little known in comparison to other fields of labor and it is often passed by."

Religion, however, is not a new thing to Hawaii. Because of the many nationalities forming its population, many different groups have come.

Polynesians who first came to the islands had a background of nature worship. The first missionaries to arrive in 1820 were Congregationalists from New England. Of the total population (551,537 in 1957) 184,500 are Japanese and 32,000 are Chinese. With their coming, Buddhist and Confucianist temples sprang up as did Shin-to Shrines.

Seldom will one find a warmer welcome or more friendly and receptive people than in the Christian churches of Hawaii. Several told me how their missionary outlook

had been enlarged because of the broadcasts on Christian radio station KAIM. I saw the beginning of a missionary church library at Kali Union Church where the few books they have are enthusiastically circulated.

A man of Portuguese descent in the congregation came up to me. His hands were used to heavy work. Being a Christian was a new and thrilling thing to him. "I used to have a quick temper," he said. "Two weeks ago another man ran into the side of my car. It was his fault. Instead of cursing or hitting him, I said, 'Oh, that's all right. Forget it!'"

"Yesterday I ran my car into the side of another car much in the same manner. It was my fault. The man got out of the car and said, 'Oh that's all right. Forget it.' The Lord is wonderful! He plans my every day!"

The outside world hears little of the Christian side of these islands which are often passed by. But God has not passed them by—and I felt like I wanted to hear more.

## The Billows Write

Sr. Arturo Villalobos  
Casas Grandes 123 Altos  
Colonia Mitras  
Monterrey N. L. Mexico

Dear Christian Friends:

We greet each one from Old Mexico in the lovely name of Christ our precious Lord. May His love be with each one.

As you can see, we have reached the place which the Lord designed for us. The trip was very hard and dangerous, and for a while it seemed as if we would not be permitted to cross with our personal belonging which we had in our Volkswagen. But the Lord took over, and the boys at the border had to move to one side. Thank the Lord for the way He went before us in our trip.

Many of the Mexican people were very glad to see us, as they greeted us, some cried, others shouted, and some hugged our necks. It was a sight to see, our hearts were thrilled and very humbled. How we do thank God for the vision that He has given and the thrill our hearts feel as we answer the call of the Master. With a new vision burning, we strive all the more to invade this republic with a message of new hope.

La Nueva Esperanza—There two words

have been so greatly impressed on our hearts we feel that it is a glorious privilege to have part in bringing a new hope to a lost and dying nation.

How grateful we are to each one of you who have so faithfully ministered to our needs in the past and remembered this work in your prayers. With the beginning of our work, there will be a great increasing of responsibilities. Our needs will be much greater also, so we ask that you pray for us and with us that every need will be met for the glory of God and the deliverance of Mexico.

We are asking the Spirit of God to renew your compassion for the lost and cause you to realize anew that the help they so desperately need is in your hands today. May He paint a picture for you that you will see as you rise in the morning and go to bed at night—one that will speak louder than words and will stir and challenge you, one that will cause you to open your heart to the cries of the lost in Mexico.

Our Prayer List—Pray for the Spirit to lead us to the right location as we buy. Pray for the native workers which we are starting to train. Pray for Sister Billows as she studies the Mexican language. Pray for both of us as we work and lead these people to Christ.

Your missionaries in the land where Christ is not known,

Arturo and Jenell Villalobos

## THE MAIL BOX

### NEW CHURCH REQUESTS HELP

"I have spent most of my time for the past fifteen years in organizing and building Free Will Baptist churches. I have just left the Wasco Free Will Baptist Church which I organized five years ago. Now I am trying to establish a church in Bakersfield, California. This church will be called the Greenfield Free Will Baptist Church.

"Since I am in need of \$800 by February 1, 1959, I am writing this plea for help. I pray that everyone who reads this will understand that this \$800 will make a difference as to whether we have a new Free Will Baptist church in Bakersfield or not. Is it worth it? May I say thanks to you for your offering whether it be small or great. All will be appreciated and used for a good cause. In return you will receive a receipt for your offering. All offerings may be sent to the following address." — Rev. Orvil Thurman, 4513 Mesa Drive, Bakersfield, California.

### BIRTH ANNOUNCEMENT

"We would like to announce the birth of a baby girl, Bertha Catherine, on Thursday, November 20, 1958. We are members of the Swannanoa Free Will Baptist Church, with the Rev. Wayne Smith as pastor.

"We would also like to announce that I am available for pastoral work if any church should be interested." — Rev. and Mrs. James LeRoy Smith Sr., P. O. Box 145, Swannanoa, North Carolina.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## The Significance of the Saviour's Birth

(Lesson for December 21)

Lesson: Luke 1:46-55; 2:46, 47.

Golden Text: Luke 1:46, 47.

### I. INTRODUCTION

Another Christmas season is here. Again we find ourselves singing the beloved Christmas carols and hymns of long ago. For weeks we have been making decisions as to what we will give our relatives and friends this year. Amid the rush of the busy season we are subject to forget the joy and happiness which it should bring to our hearts.

This joy began almost two thousand years ago in the hearts of just two or three people who loved and feared God. From their hearts and souls it gradually spread into all the world; and regardless of how many times we hear the story of our Saviour's birth, we never grow tired of it. How wonderful it would be to know that all nations would worship with us this season! We should remember the thousands who know nothing of this joy and peace which came when Jesus was born in Bethlehem of Judaea.—*The Bible Student* (F.W.B.).

### II. HINTS THAT HELP

1. Our soul and spirit can perform no greater act of worship than to magnify the Lord our Saviour (Luke 1:46, 47).

2. All generations that have experienced God's salvation have reason to call Mary "blessed," but not to worship her (Vs. 48).

3. The name of God serves to express His nature, and Mary knew His name to be holy (Vs. 49).

4. The fact that one generation succeeds another here on earth is proof of the mercy of our holy God (Vs. 50).

5. The actions of God are sometimes puzzling to us, for He debases the proud and exalts the humble (Vv. 51, 52).

6. It is because of God's mercy that He accomplishes for our benefit that of which His power makes Him capable (Vv. 53, 54).

7. When God has spoken we can expect Him to perform all that He has promised, even to succeeding generations (Vs. 55).

8. God's revelation, that Christ should be born of Mary, did not keep Joseph from

being obedient to the government (2:4, 5).

9. God is a God of order, and even the birth of Christ took place at the specified time (Vs. 6).—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. The most significant event in history was the birth of Jesus. History's dates are recorded in relation to His birth. All of the faithful people of God looked toward His birth, while those who live after His birth look back to His coming to bear the sins of man. As a child, angels sang His praises, and wise men traveled hazardous journeys to pay Him homage. The poor and lowly rejoiced at His birth while Herod, the king, was filled with murderous rage.

2. It is significant that God directed a Roman Caesar to levy a taxation that would bring Joseph and Mary from Nazareth to Bethlehem just at the right time so that the Christ Child would be born there where all the prophets said He would be born.—*The Bible Teacher* (F.W.B.).

3. We desire to call attention to the many truths found in *The Bible Teacher*, and also to the comment on Verses 6 and 7 in the *Advanced Quarterly*. Perhaps none of us have ever stopped to realize what the birth of Jesus means to the human family.

4. The rays of prophecy

Converge on Christmas morn:  
The yearning hearts of saints of old  
Looked forward to this day, foretold  
By holy men inspired.

One should be born, they said,  
Destined a brighter day to bring,  
The perfect Prophet, Priest, and King.

God gave a star of hope  
To the sad, fallen pair,  
First in that galaxy so bright  
Of promise, lighting man's dark night  
Of sin and woe and death.

"The woman's seed shall bruise  
The serpent's head. In helpless spite,  
The serpent shall the Victor's heel smite."

Thus Abraham rejoiced,  
To see Christ's promised day;  
Jacob and David saw His birth,  
Isaiah, Micah saw the earth  
From all its sin and tears  
Redeemed at Bethlehem,  
Where heaven would to earth draw nigh,  
When Christ should in His manger lie.

Thus all through the dark night  
Of sin and cruelty,  
When right and hope were dead it seemed,  
A star of promise softly gleamed;  
And often in the dark  
A seer's eyes saw the star,  
A pointing finger helped men see  
The Bethlehem that was to be.

And so for saddened men  
Across the centuries  
The light of promise gleamed afar;  
The hope of Christ shone like a star.  
But now the day has dawned;  
Rejoice, ye sons of men!  
The long-awaited Child is born!  
At long last it is Christmas morn!

5. One day a Christian Scientist was talking to me. She told me that Christian Science was a wonderful religion and had done a great deal for her. I replied, "There is one thing that would keep me from ever becoming a Christian Scientist."

She said, "What is that?"

I answered, "Christian Science offers no Saviour."

She said, "We think just as much of Christ as any other religion does."

I said, "You may think of Christ as a very great and good person, but Christian Science does not recognize Him as Saviour."

"Yes, we do," she replied.

I asked, "Then from what has Christ saved you?"

She did not answer, so I went on: "The Lord Jesus has saved me from sin and death and hell. Christian Science says there is no sin or death or hell; then why call the Lord Jesus Christ Saviour?"

She did not answer, so I pointed unobtrusively to a man across the aisle, and said to her, "Supposing I said to you, 'That man saved me,' what would you naturally ask?"

As she still made no reply, I said: "You would probably ask, 'Did he save you from drowning, or from a fire, or what?' What would you think if I answered, 'Oh, I was never in any danger, I just say he saved me because I admire him so much?'"

She said, "I never heard it put that way before."

I said: "Well, Christ really is my Saviour! Hell is real. I would have had to go there if Christ had not died to save me. I do not care how good a religion sounds, if it presents no Saviour it cannot meet our need."—*The Sunday School Times*.

6. From henceforth all generations shall call me blessed. How signally honored was Mary, the mother of Jesus! She was the human vehicle whom God used to bring into the world the Infant, Jesus! Centuries prior to Jesus' birth, the wondrous event was foretold: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). Of His birth Paul wrote, "But when the fulness of the time was come, God sent forth his Son, made of a woman" (Galatians 4:4). We honor Mary, but we do not place her on a pedestal above other true mothers of Bible fame, nor does the Bible which says of her, "Blessed art thou among women," not above women (Luke 1:28).—*Selected*.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in THE FREE WILL BAPTIST.

### Mr. John S. Hardison

On September 14, 1958, the death angel visited the home of Mr. John S. Hardison in Ayden, North Carolina, and took him from this earthly home to a home of eternal rest.

Mr. Hardison was born in Craven County, August 11, 1875, making his stay on earth 83 years. He accepted Christ as his Saviour at an early age and lived a full Christian life. He moved into the Hugo community in 1930 and began attending the Hugo Free Will Baptist Church. He helped the young people organize a Sunday school. He taught the Men's Bible Class for a number of years and then the Adult Class as long as his health would permit. He served the church as deacon for 20 years, then was made a deacon for life.

He leaves behind to mourn his passing a wife, two sisters, nieces, nephews and a host of friends at Hugo who will always remember him for his love and labor toward making it a better church and community.

Sleep on, Brother John  
And take your rest.  
We loved you, but  
God loved you best.

We know you have gone  
to that home above  
Where there is nothing  
but peace and love.  
There's Someone to meet us  
on the other shore  
Where friends will be together  
forevermore.

Mrs. Howard Holt

### Dare We Renew the Controversy?

(continued from page three)

end time, I cannot find anything that has not already been fulfilled, so that He could come at any moment. The Scriptures teach that He could come at any moment, but

it is disregarded by many and in the place of readiness and preparation we have spiritual laziness. It is the truth of His eminent return which moves the Church on in the salvation of the lost. Spiritual preparation is the most important thing today. We may differ as to one general judgment or prerapture of the Church, but the important thing is that we never quit preaching that the Lord is coming.

This sin-crazy world would like for us to stop reminding them of this truth that He is coming someday to take vengeance on those who know not God. Friends, this matter of the coming of the Lord is vital to our spiritual well-being.

Space will not permit me to say much about many other things that we need to always stand for. Things like separation should not be cast aside for co-existence with the unfruitful works of darkness. Satan would have us to take up with all forms and fashions. But we cannot do so and please God. It may at times cost us prestige to stand as we should. After all, it isn't prestige with man that counts, but the fact that we are responsible to God for our conviction.

A definite stand now on these fundamental truths will pay off in years to come. If we are slack now we shall reap the results in the years ahead. It is only right that we preserve the heritage and pass it on to our children. Being a believer in the fundamentals of the Bible means that you are a Bible believer and standing for God!

### Woman's Auxiliary

(continued from page thirteen)

my Harris; personal service chairman, Ann Brewer; membership chairman, Louise Kite; orphanage chairman, J. E. Warren Jr.; reporter, Dianne Clark.

Boys and girls of the church, Ages 9-13, are urged to join this fine group which will meet monthly on Tuesday after third Sunday at 7:00 p. m. at the home of Mrs. W. K. Clark.

The group recently enjoyed a weiner roast with 26 present. At 7:30, following the weiner roast, the group met at the church and presented a Thanksgiving program with Tommy Harris singing "Saviour, Like a Shepherd Lead Us." Audrey Harris led the group in prayer. Psalm 103 was read by Becky Sue Harris and Patsy Jo Teel. Comments on the psalm were given by Judy Wilson. Topics on the program and

those participating were as follows: "What Are We Exalted to Do?" Anne Brewer; "Who Is Exalted?" Carolyn Hathaway; "How to Praise Him," Dianne Clark; "Why Praise Him?" Glenn Harris; "Forgiveness," Steve Little; "Healing," J. E. Warren Jr.; "Redemption," James Simpkins; "Blessings," J. P. Brewer; "Satisfaction," Tommy Harris; "Renewal," Janie Keel; "Protection and Mercy," Audrey Harris; "Grace," Judy Zurfice; "Compassion," Wayland Whitley; "Power," William Harris.

The program was ended with a song, followed with prayer.

Kenly, N. C.—The Piney Grove Ladies' Auxiliary held its November meeting in the home of Mrs. Winston Crumpler with 14 members present. The meeting was called to order, Scripture was read, and Mrs. Frank Waddell led in prayer. The president, Mrs. Lucy Jones, presided over the business session. Plans were made to adopt one of the children of the Children's Home at Middlesex. It was also decided to send \$10 to the home for a Thanksgiving offering. Plans were made to have prayer services with Mrs. Ettie Rose on fifth Sunday night.

Mrs. Ruby Hooks had charge of the program. She was assisted by Mrs. Roy Stanford, Mrs. Dora Cuddington and Mrs. Joe Sasser.

The December meeting will be held with Mrs. Lucy Jones and Mrs. Joe Sasser at which time new officers will be installed. All members are urged to attend and visitors are always welcome. Mrs. Roy Stanford dismissed the group with prayer. The hostesses then served refreshments.

### BE READY TO RECEIVE

Many a ship passes in the night, touching at our wharf with the precious freight which we have been praying for; but we are not there to receive it. Many a dove comes to our window from the weltering waste of waters; but we are too immersed in other things to notice its light tap. We pray, but we do not wait; we ask, but we do not expect to receive; we knock, but we are gone before the door is opened.—F. B. Meyer.

God can work wonders when He can get a surrendered man to work through.



# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 17, 1955

DUKE UNIVERSITY LIBRARY

DEC 19 1958

OUR MISSIONARIES TO THE LAND OF THE ESKIMO



The Rev. and Mrs. D. L. Whaley, pictured above with their two sons, Rodney and Vernon, are our missionaries to Alaska. This missionary family has been on this field a little over six months. The Whaleys established our first and only Free Will Baptist church in Alaska shortly after they arrived. On November 23 there were 44 in Sunday school and 42 in the worship service following. The church has an auxiliary, a Master's Men and a league.

Alaska is our forty-ninth and newest state. Many entire villages have no church of any kind—many villages have never heard the message of salvation. Please pray for the Whaleys as they witness for us to these people in Alaska. (See the missions section in this issue for more news concerning our missionaries in Alaska.)



# EDITORIAL

## CHRISTMAS 1958

C. H. Overman

Christmastime is a part of America's way of life. Young and old alike look forward to the occasion each year. There is a mystery about its newness each year, for it does offer a new experience for all who approach it in the right spirit. But in our day, there are many problems which quench the true spirit of this holy season. Peter Marshall once said, "The world has always missed Christ because it seeks Him in the wrong places." There are many seeking joy and satisfaction which they can never receive due to the prominence of other things.

It is not our intentions to become pessimistic—to think that the true purpose has been entirely missed; however, there are always dangers which we must face. By so doing, we can often avoid any serious harm. May we consider some of the characteristics of Christmas in our day:

(1) For many people, there exists an unreal spirit of festivity and merrymaking. To those who do not know the One who was born on that blessed day many hundreds of years ago, any attempt to celebrate it properly is false and unreal. Celebration yes! but not in the sense which some seek it. Christmastime is a time of reunion among families, which certainly affords a means of celebration; but let us be careful not to think in such terms only. Some will celebrate, turning from one thing to another, and the blessed day will pass with the same unreal and empty purpose existing as before.

(2) Pagan commercialism has been given a lofty position in our nation. This means that Christmastime is a time of personal gain for many businessmen. Advertising is stepped up as Christmas approaches. Parades, in some instances, are set to the tune of commercialization. There is a clamor for external things, and amid the clamor the real Object becomes lost.

Due to the high pitch of commercialization, many become the victims of Christmas shopping fatigue. It is practically impossible to retain the true spirit of Christmas when being pushed around by mobs of Christmas shoppers.

(3) Drunken orgies take the place of proper conduct and celebration. Watch any ABC store on Christmas Eve, and you will see a host of people who turn to alcohol as a medium of celebration, simply because it is Christmas; and their idea of celebration is indulgence in it. Money will be spent for it when it should be spent for clothes or food. Many children will thus suffer because of such indulgences.

(4) Christ has been replaced by Santa Claus. The spirit which Santa Claus represents is good, but even this spirit should not dominate the season. The child, when old enough, should know that it is Christ's birthday, and not just an occasion for Santa's visit.

(5) For many there is a selfish exchange of gifts, thus eclipsing the great Gift. We become more concerned with the value of the gift than we do the purpose behind it. Suppose that everyone would give the equal amount spent for gifts to the cause of Christ or to some needy family? What a glorious Christmas it would be.

In contrast to the present-day Christmas, what was the first Christmas Day like? How did it effect those who heard about the Saviour's birth? May we note:

(1) There was a spirit of reverence and awe. To the natural mind, the circumstances surrounding Christ's birth were not unusual; but to the one who knows Christ as Redeemer, every event was planned of God. As the star of Bethlehem shone brightly to the shepherds and angels spoke unto them, it meant one thing—Christ, the Messiah had come. There was nothing unreal and unnatural to them, for prophecy had been fulfilled and the long years of expectancy were past. They did not use the occasion as a time for merrymaking and festivity, but for adoration and praise; and the angels set the song into motion with their "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

(2) No one profited materially from His birth. The occasion was not so abused. Spiritual profit, yes! For hundreds, in years to come, it meant, and will mean, eternal life; and such consists not in material things.

(3) No one celebrated in drunkenness. This is not to say, however, there were no drunkards at that time; but there wasn't anyone who ran to purchase wine simply because the Messiah had come, as many who profess to know Him do today.

(4) Santa Claus was unheard of. It is said that the old Dutch settlers of New York kept a San Claus holiday, and that the nearness of his feast to Christmas Day led to a confounding of the two. Actually, Saint Nicolas was a patron saint of Russia about the eleventh century. After his death, the Russians made the anniversary of his death a festival day, and he became a patron of children. Santa Claus is a corruption of the name *Sankt Klaus*. Santa Claus, therefore, originated with man; Christ's birth originated in the mind of God.

(5) There were no gifts exchanged, but gifts of gold, frankincense and myrrh were brought to the Christ Child by the wise men from the east.

During recent years, there has been an effort to give Christ His rightful place at Christmas. Much good has been accomplished, but the real accomplishments depends upon each Christian's determination to establish the real purpose in his heart. May God help us to remember Him first of all, as we celebrate His birthday.

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## THE FREE WILL BAPTIST

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**I** WISH in our mind's eye we could take our souls and spirits and sit awhile on the top of that skull-shaped little rocky mountain outside the north wall of the city of Jerusalem; and I wish we could see with vividness and clearness what actually took place there over 1900 years ago when God offered his Son as a sin offering for your sins and mine.

Many wonderful sermons have been preached on the "Three Crosses of Calvary." They have been depicted as the cross of the Sinner, the cross of the Saviour, and the cross of the Saint. Others have called them the cross of Reception, the cross of Redemption, and the cross of Rejection. Instead of speaking of all three crosses today, I want you to look with me at the cross of the thief who accepted the Lord Jesus Christ in his dying moments.

Like everyone else who has ever been

*"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left." (Luke 23: 33). Read Luke 23:32-49.*

God's mercy. Don't you know that you have to be baptized, that you have to live a good life, that you have to join the church before you can be saved?"

But listen to him. He says to me, "Preacher, see my hands nailed to this cross bar. See my feet nailed to this tree. I cannot live a good life, I cannot be baptized, nor can I unite with a church." Thank God, the Bible teaches that salvation is by the unmerited favor of God. It is not of works, lest any man should boast.

as He shakes the fruit from the tree, I'm glad I am going to be with the Lord Jesus who is coming to this earth to deliver his children from tribulation.

#### HE BELIEVED IN THE DEPRIVITY OF THE HUMAN HEART

That man believed in something else, he believed in the depravity of the human heart. He said to his companion, "... we receive the due reward of our deeds." Let me tell you, it is just as important to believe that a man is lost without Christ as it is to believe that he can only be saved by Christ. You can't win people until you first preach them to be lost as the Bible says. "For all have sinned and come short of the glory of God. Let every mouth be stopped and the whole world become guilty before Him."

# The Dying Thief Believed

Floyd Cherry

saved, the penitent thief believed in the Lord Jesus. What did he believe about Jesus that brought him in contact with God's saving grace? Let us study for a bit the belief of this thief.

#### HE BELIEVED IN THE DEITY OF CHRIST

Hanging on the cross, about to die, lifted up on that hill of shame just a few minutes out of eternity, this thief looks over and sees the bleeding, dying Lamb. He hears the drip, drip, drip, and the spatter of the blood down beneath the Cross, and he turns to Jesus and says, "Lord remember me when thou comest into Thy kingdom." That man believed in the deity of Christ. He said, "Lord remember me." No man calls Him Lord except by the Holy Spirit. Don't let anyone tell you that it doesn't make any difference whether or not you believe that Jesus Christ was the virgin born Son of God. I believe that in the body of a Jewish maiden, as the prophet of old had predicted, the Holy Ghost conceived the Lord Jesus and that He who created the world confined His deity within the body of a little baby, I believe Jesus is the Son of God.

#### HE BELIEVED IN SALVATION BY GRACE

This thief not only believed in the deity of Christ, but he also believed in salvation by grace. I say to that thief, "Now wait a minute. You want to be saved; you want

Good works come after salvation, not before.

#### HE BELIEVED IN THE RESURRECTION OF JESUS

The thief said, "Lord remember me." Now wait a minute. "Jesus, You are nailed to the Cross. You have no garment but a robe of blood." Yet here was a man who said, "Remember me." This thief knew that Jesus was dying; but he believed that Jesus would be resurrected.

Some people say, "Don't you understand that the resurrection was a spiritual thing, that it is not bodily, not literal, and it is not real?" No, I don't understand that. Like the dying thief, I believe not in a dead Christ, but a resurrected Christ who is alive evermore.

#### HE BELIEVED IN THE SECOND COMING

This thief believed in something else. He believed in the Second Coming of Christ. He said, "Lord, remember me when Thou comest into Thy kingdom." He believed that Jesus was going to come back to this world and set up His Kingdom.

There are those who either deny or minimize the doctrine of the second coming of Christ. I am glad I believe in the coming of Christ back to this world. When the stars begin to fall, when the moon turns to blood, and the sun is black as sackcloth and hair, when God shakes the heavens

#### HE BELIEVED IN JUDGMENT

In the last place, that thief believed in judgment, and so do I. I believe the same God who loved you and me so much that He sent Jesus to die for us is going to raise the dead, both small and great, to stand before Him.

Dr. H. C. Morrison once, when preaching on the Cross, told this story. He said that he lay down and whether he was awake or asleep he was not sure. He said he had a dream. He said, "I dreamed that I got on an elevator, and I pushed a button and it started down. It went down, down, down, down into the bowels of the earth. I got off the elevator; and, in my dream, I realized that I was in hell. Such miserable characters I had never seen in all my life. I saw one bending over a stream of hot cinders, washing his hands as if to cleanse them from something, and I said to him, 'You must be Judas.'"

"'Oh, no,' he said, 'I'm not Judas.'"

"'Then, I know who you are. You must be Pilate, that crooked, vacillating, politician who sold his soul for popularity.'"

"'Oh, no,' he said, 'I am neither Judas nor Pilate. I'm the dying thief who was almost saved but lost. I heard the dripping of the blood. I could see the pity, love, mercy and grace in His wonderful face.'"

(continued on page eight)



# Cragmont Assembly, Inc.

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## Your 1958 Watch-Night Meeting



HAVING a watch-night meeting again this year?"

"Oh, yes! We always have a watch-night meeting at our church."

"What kind are you going to have?"

"What kind? Oh, you know—the regular thing. Fellowship, and a good time for all!"

But it will take more than that to advance a work of the Spirit of God. The watch-night meeting that God honors is more like one of those meetings Christ had with His disciples when He appeared among them in His resurrection body. Fellowship is hardly a substitute for such a season of prayer as the apostles held, as mentioned in Ephesians 6:18.

Real prayer works against the wicked interests of Satan. Nothing disturbs him like Christians in touch with heaven. To accomplish his defeat, God must be brought into the spiritual battle.

On this watch-night meeting of 1958, ministers must face up to this prayer-reviving duty. For if their people will not seek the face of God for themselves, their children and Christ's cause, the church will never edify the saints nor convert the sinners. Saints who cannot prevail with God will never succeed with people.

But you ask, "Will the people come just for spiritual fellowship and prayer?" The answer is this: "The godly remnant will come." These are your best people. These are the people God loves to bless. His "... eyes ... are over the righteous, and his ears are open unto their prayers: ..." (1 Peter 3:12).

It will do a minister a great deal of good to see just how many of his officers, workers, and members have a real interest in the Lord and revival. This could be the start of revival. Gideon's reduced number was not a bad sign. A minister is best able to appraise the spiritual state of his people by seeing how much interest they have in spiritual things.

Take heart, brethren. There are more members interested in real prayer meetings than we are likely to think. Officers and members who have concern for the salvation of members of their households are more numerous than even a minister supposes. Sunday school teachers exercised in soul for the conversion of their scholars, and young people's workers who know the slips and stains of teen-agers, have more of a

all mail for the assembly directly to that address.

Rev. and Mrs. J. E. Wooten.

## 1958 ANNUAL REPORT

It is our purpose in preparing this news to present to our readers some facts which will be informative and inspirational. We wish to place emphasis, through the report and statements we make, upon the value of the institution and its immediate needs. The needs are urgent if the assembly is to maintain its present status as a Christian institution for the correct training and spiritual development of our youth, and adults as well.

We give below, very briefly, some figures and statements which are intended to show something of the financial condition of Cragmont Assembly, with respect to its operation and maintenance during the year, 1958, up to December 1.

Let us note first that there were 469 registered conferees during the conference months; and, in addition, there were 768 registered guests and visitors during the year. Among the guests were representatives from ten states and two foreign lands.

### Receipts

Cragmont Conferences	\$5,438.25
Guests and Visitors	1,407.71
Auxiliaries, Churches, Sunday Schools, and All Other	2,484.24
Total	\$9,330.20

### Expenditures

Salaries and Labor	\$2,845.75
Groceries	2,556.78
Two \$1,000 Notes with Interest	2,055.00
Utilities	830.76
Laundry	300.08
All Other Expenditures	1,376.74
Total	\$9,965.10

The figures given here are not fully explanatory. They would indicate a deficit of more than \$600. But in consideration of the fact that two \$1,000 notes on a previous loan were paid, it is easily seen that finances did well during the year. The institution is now clear of financial liabilities. It should be remembered that a balance of more than \$2,500 was brought forward from 1957. Of this amount \$1,500 was earmarked *building fund*. It has been on savings account and has drawn interest,

and is still available for building purposes. It is to be remembered also that when the December account is added, the figures given above for the year will be slightly changed.

We, J. E. and Mrs. Wooten, will be leaving Cragmont Assembly very soon. The four years we have spent here have meant much to us. We have met and added many persons to our list of friends, in North Carolina and out of the state. We highly esteem every one, and count it a blessed privilege to have served, in a small and limited way, and fellowshiped with so many fine and courteous Christian friends. But the responsibilities have so greatly increased that younger and more capable persons are needed to handle the job and perform the tasks.

Cragmont Assembly is now, as it were, balanced on a pivot with pressure being brought against it which could cause it to topple. It is ready to expand and its true supporters are standing by, waiting and ready for the opportunity to support a building program, which will provide more and better accommodations. These are necessities.

In leaving this work and worthy cause, one essential to the spiritual life and growth of our youth, and adults as well, we plead with you on the field to pray and work for Cragmont Assembly. Those of you who have been here and know what it has meant to you, will you witness to others of its usefulness in Christian experiences and inspiration? Urge your pastors to state the cause to his people! Young people do not be satisfied with the help and blessings you have already received at Cragmont; urge and insist that the work be continued and enlarged! Do you love the assembly? then push and work for it with all your might!

Our mailing address will be 615 South Lee Street, Ayden, North Carolina, after December 15. Our interest in and love for Cragmont will remain as it is. We will not be officially connected with the institution after we move home, but we shall be happy to work for it and use our influence for its success and development in any way we can.

Please make all checks for Cragmont payable to Cragmont Assembly, Inc., Route 1, Black Mountain, North Carolina. Send



real concern for their salvation than is generally realized.

Now, is not the main work of the minister to get souls to turn to God from Satan? Unless Satan is dethroned and Christ enthroned as rightful monarch, ministers have labored in vain. Their main work is to turn men "... from darkness to light, and from the power of Satan unto God, that they may receive ... inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

Their second best work is the sanctification of the justified. If a minister cannot get his people to live the Word, take keener interest in prayer and witness for Christ, and bring up their children in the fear of God, he is a failure.

Spiritual gains give a minister not only commendation from God, but blessing from a happy, useful people. Brethren, take seriously the great spiritual opportunity of watch night for reviving the work of God. Otherwise, we shall never reach that happy, blessed experience of revival which is the best thing that can ever happen to any church.

How can a minister have a watch-night meeting that will definitely promote revival in the church? The pattern appeared in the infant church during the forty days the risen Saviour went out and in among those first disciples. All connected with that period give ministers the clue as to how they can promote revival in their congregations. Here are the facts briefly stated:

1. The disciples had lost the actual presence of Christ in their assemblies.
2. They realized more than ever that the world about them was more wicked and hateful than they had ever thought.
3. They all mourned and wept over their sad situation, and most of all over losing Christ from their assemblies.
4. They, therefore, met frequently for consolation and counsel.
5. They experienced a few rising hopes but had grave, persistent fears.
6. They were graciously and suddenly surprised by the astounding presence of Christ among them.
7. They were immediately united in faith, hope and love.
8. They all had burning hearts, and their lips touched with fire from above.
9. They received Christ's rebukes and counsel humbly.
10. They obeyed His commands immediately, and were astoundingly blessed.

Only as ministers pursue the same course to revival as that followed by original believers will they have a visit from the glorious Saviour in awakening, renewing and quickening souls.

Ministers have a grave duty. They must be "... warning every man, and teaching every man in all wisdom; that we may pre-

# Christmas Thoughts for All at This Christmastide

**T**HIS is the time of the year when we cast aside our worries and have the feeling of hope in our hearts as we sing, "Oh Come All Ye Faithful," and other beloved Christmas carols.

Peace on earth, good will toward men! What are we doing to bring peace on earth?

We talk easily and listen well, but when we try to put our Christian faith into action we are unskillful and slow. Throughout the pages of the New Testament we are reminded that if our faith is to mean anything to us, it must be put to work. Ours is a faith for living.

Let us never lose sight of the very heart of Christmas. Material things do not bring happiness and are of little use in making men and women creative and powerful. God gave love to the world—let us practice and live it. During this season, Christians will find many ways to enrich their personal lives in service for others. We would not give much for anyone's religion unless it can be seen. Lamps do not talk; they shine. A lighthouse sounds no gongs; it beats no drums; but far out over the waters its friendly spark is seen by the mariner. So let our actions shine out for our religion. Let the theme of our life be illustrated by our conduct and it shall not fail to be illustrious.

During this magical season when we turn our thoughts to the illuminated evergreen tree, the tree is decorated in honor

sent every man perfect in Christ Jesus: Whereunto I also labour, striving according to his working, which worketh in me mightily" (Colossians 1:28, 29).

We have only One to please. Suit not the whims of the flesh. The devil watches to see which way you lean. If you incline to the Spirit, he will oppose you; if to the flesh, he will give great encouragement. You may choose your way as to whom you will please.

This watch night be sure that the angels of God are present, that the Book of God records your meeting together, and that the Spirit of God may have joy and not grief. Your church will not be awakened from her slumbers with a sedative, but a divinely-prescribed tonic.—*Great Commission Prayer League, Inc., 808 N. LaSalle Street, Chicago 10, Illinois.*

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Mrs. Felton Watson, Kenly, North Carolina

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of the Christ Child. The evergreen tree, manifests life and is symbolic of eternal life. We know the star placed atop the Christmas tree is a symbol of hope, and illuminated the way of the wise men to Bethlehem.

Figurines of angels are God's messengers symbolizing the heavenly choir, "Glory to God in the highest and on earth peace, good will toward men."

Bells are emblems of joy, for on Christmas morn they peal forth from church towers the glad tidings of the birth of the Redeemer. All the other things that make up the decorations on our tree symbolize something of the glory of the stars that shone on the nativity scene that first Christmas Eve.

The Christmas story according to the Gospel of Saint Luke is read over and over. There is a different dignity to the church bells and chimes. Our churches seem to (or should) take an even dearer meaning to us.

Under that starlit roof of a cattle stall, love was there; faith, loyalty and truth were there. The birth of the Christ Child was history's focal point. From it was to emerge the rarest life that ever walked among men. From that birth came our hope, our faith and all the basic concepts of the Kingdom of God!

Peace on earth, good will to men is the entire Christmas message. May God give our hearts peace (which the world cannot give), throughout the Christmas season, and help us carry forth the glad tidings of great joy which is for all people.

## • O FAIREST LOVE!

Psalm 45:2-8

Eva Gray

Thou fairer than the sons of men,  
And blest forever, Thou;  
To Thee I come, O Fairest Love,  
To Thee I come e'en now.

O, truly Thou in palaces  
Of ivory doth dwell;  
Of myrrh and aloes, cassia,  
Thy garments ever small.

—Selected.



# NEWS NOTES

## White River Quarterly Conference Convenes at Pine Hill Church

The White River Quarterly Conference of Free Will Baptists in Northeast Arkansas convened with the Pine Hill Church of Route 2, Batesville, Saturday, November 29. Although the roads were icy and very dangerous, there was a fair delegation. The Saturday night services were not held on account of severe weather conditions. Twelve of the fifteen churches belonging were represented by letter and/or delegates.

Present were five ministers, seven deacons, two church clerks, two attendance committee members, the associational clerks and program director, total voting body being 35.

One young man, Donald Erwin, of Oak Grove Church, of Powhatan, was licensed to preach. Motions passed were: That Ballew's Chapel Church entertain the next state association. This church is located on Route 2, Newport, Arkansas, and the Rev. Clarence Barton of Grubbs is pastor; that this meeting endorse the move made by the state association to put a field man in service next year.

Three deaths were reported this quarter: Mr. Jess Long from Allen Chapel, Mrs. Envil Neyhouse from Allen Chapel, and Sister Locky Young from Oakland Church. Next meeting will be with Poole Chapel, Route 2, Batesville, March 27, 28, 1959, with Elder Lonnie Clark as introductory speaker.

## Davis, N. C., Church Observes Home-Coming

The Davis, North Carolina, Free Will Baptist Church observed its home-coming on Sunday, November 23, with a large crowd in attendance. At the 11:00 o'clock hour, the Rev. L. R. Ennis of Goldsboro, North Carolina, a former pastor, brought the message in which he noted that the church had made rapid progress under the leadership of its most recent pastors.

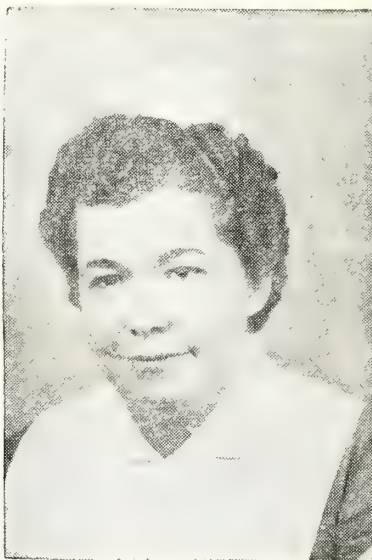
Dinner was served on the church grounds picnic style, with the Rev. D. W. Alexander pronouncing grace. Everyone enjoyed the fellowship during the noon hour.

In the afternoon a special program entitled "The Threefold Triumph," was presented by the local choir under the direction of the pastor, the Rev. Henry Van-Kluyve.

The evening service was conducted by the pastor with Mr. Ennis again bringing the message.

The pastor and the members of Davis Church wish to express their gratitude to all who had a part in making their home-coming day a great success. They also extend an invitation to everyone to visit the church and worship with them whenever possible.

## Miss Eula Mae Martin to Serve As Missionary to Brazil



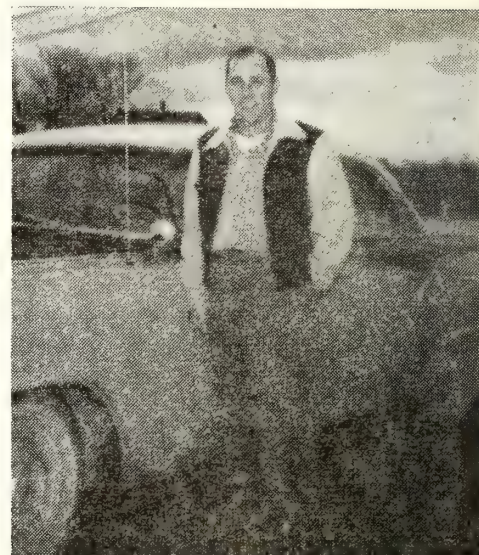
Miss Eula Mae Martin is now engaged in a foreign missionary itinerary in the Western and Cape Fear Conferences of North Carolina. Miss Martin is a graduate nurse, and she hopes to go to Brazil the first part of January where she will be engaged in mission work on the new station there. She was commissioned on November 30 in the First Church of Florence, South Carolina. She is from the Cape Fear Conference of North Carolina.

It is hoped that the churches of North Carolina will respond to the support of this very fine, Christian lady who is giving her all to the cause of world-wide evangelism. It is necessary for her to have passage money to the field as well as equipment and approximately \$75.00 per month in regular support. Churches are urged to receive an offering during December to be applied to Miss Martin's account.

## Coming Events

December 25—Christmas Day.  
January 1—New Year's Day.  
January 28 — Second Semester Begins at Mount Olive Junior College, Mount Olive, North Carolina.

## Report from Church In Flint, Michigan



MR. ANDY CHANCELLOR

The Rev. Stanford Trigg, pastor of the Burton Free Will Baptist Church, Flint 5, Michigan, reports the following:

"I am the pastor of a small church in Flint, Michigan, and I would like to report to our friends that the church is growing. There are three Free Will Baptist churches in Flint. We have had a Sunday school contest at our church to see who could get the most people to come to Sunday school. Our song leader, Andy Chancellor, pictured above, and formerly of Arkansas, won."

## National Superannuation Report for November

The following is the financial report of the National Superannuation Board of Free Will Baptists as submitted by Mrs. K. V. Shutes, secretary-treasurer, for the month of November, 1958:

Cash on Hand, November 1 \$2,243.34

### Receipts

#### From Co-Operative Plan:

Alabama	\$ 1.79
Arkansas	12.52
California	8.86
Florida	.10
Georgia	22.51
Illinois	9.36
Kentucky	1.71
Missouri	23.74
New Mexico	4.37
Oklahoma	27.86
Tennessee	6.36
Texas	39.83

North Carolina  
(Designated) 13.00

#### From States:

Alabama	53.55
Florida	67.92
Georgia	1.00



North Carolina	119.31	<i>Disbursements</i>	
South Carolina	28.59	Premiums on Insurees'	
Other Sources:		Policies	\$309.36
From Insurees on		Secretarial Service	60.00
Premiums	154.69		
W. N. A. C.	.55	Total Disbursements	369.36
Total Receipts	597.62		
Total to Account For	\$2,840.96	Balance in Treasury,	
		November 30	\$2,471.60

## Free Union Church Dedicates New Building



On Sunday, December 7, 1958, the Free Union Free Will Baptist Church, Greene County, North Carolina, held the dedication service of its new sanctuary which was completed some time ago. The services consisted of morning worship, dinner at the church, and an afternoon service.

The new building is of brick with a spacious auditorium, choir loft and auxiliary rooms. The building is newly furnished and is most attractive.

The services consisted of the following:

As a part of the regular morning worship, the pastor, the Rev. C. L. Patrick, delivered the dedicatory message. The Rev. D. W. Alexander of Bethel, North Carolina, a former pastor of the church, directed the responsive reading and offered the dedicatory prayer.

The afternoon service was begun by the congregation's singing "Holy, Holy, Holy." Miss Linda Worthington of Ayden, North Carolina, rendered two messages in song: "If You Know the Lord" and "God Leads His Dear Children Along."

Mrs. J. C. Moye Sr. of Snow Hill, North Carolina, sang "I'll Walk with God."

The pastor presented the Rev. D. W. Alexander who spoke briefly from the text, "The Lord Is My Shepherd."

The church choir sang "Hallelujah! What a Saviour" and "The Awakening Chorus."

The pastor announced a special service for 7:00 p. m. in which the Mount Olive

Junior College Choir would present a Christmas program in song.

The service closed with the congregation singing "God Be with You."

### Bible College Granted Accreditation

Free Will Baptist Bible College was accepted into the membership of the Accrediting Association of Bible Colleges at the annual meeting of the association in Chicago, October 30-31, according to an announcement by President L. C. Johnson.

The action by the association followed a self-evaluation study by the college begun in the spring of 1957 and an inspection by the association in May of 1958.

The Accrediting Association of Bible Colleges is made up of more than thirty Bible institutes and Bible colleges which have as a requirement in their curriculum a major in Bible and theology. The association bears its authority from the U. S. Office of Education in Washington.

Dr. Johnson stated that the college has been thinking in terms of applying for accreditation since 1949 when the Board of Trustees approved such a recommendation by the president. One of the largest problems in seeking accreditation, the college official explained, has been a larger portion of non-high school students in the student body than the accrediting association permits. This problem was solved last year by forming a two-year institute program for these students separate from the Bible Col-

lege operation, thus continuing the training of many worthy students in this classification and, at the same time, being able to meet standards for the entrance requirements of students in the regular college course.

Accreditation means that the Bible College will maintain the standards set by the association in the school's operation, both as to its teaching program and business operation. On the student level, accreditation means that students from the Bible College will be accepted by member schools in the association upon transferring. Schools outside the association will consider a transfer student from the Bible College on the basis of its own policies.

### One Thousand Volumes Needed This Year

"The Accrediting Association has recommended that we increase our library to 8,000 volumes as soon as possible," announced Mrs. Anna Barrow, librarian. The library at present has more than 7,000 books, she said.

The fact that the library has added approximately 500 volumes each year for the past several years was noted by the committee on accreditation and was a strong point of the library's recent approval. This continuous improvement each year could not have been possible without the special gifts from denominational friends during the past several years, according to Mrs. Barrow.

"We must keep adding books each year to keep abreast of current literature and to raise our number of volumes in keeping with accreditation standards," she said.

Churches and individuals are encouraged to send all the books that are usable in a college library, but credit will be given only for books that are of acceptable subject matter and in good enough condition to be catalogued.

Cash gifts are most helpful, since this permits the librarian to order books that are on the required list, thus helping in the most-needed area. A bookplate with donor's name will be put in each new book purchased from donations.

The Tennessee women's auxiliaries have a goal of giving \$1 each month to the library. Other church auxiliaries may want to take the library as a project.

"Thy will be done" is the keynote to which every prayer should be tuned.

Our business is to do the will of God. He will take care of the business.

Faith is the subtle chain that binds us to the Infinite.

None live so pleasantly as those who live by faith.



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** When I first grew up, we heard a great deal said about this Christian nation of ours, but of late I hear a lot said about its not being a Christian nation. What are the deciding factors that determine whether or not a nation is Christian? Is there such a thing as a Christian nation in this day?—*Issie Waters, Elizabeth City, North Carolina.*

**Answer:** I do not think this or any other nation has ever been a Christian nation in the strictest sense of the word; however, at times many of its leaders have been Christian and have exerted a strong influence, and thereby Christian principles have dominated a great deal of the legislation. This means that its constitution with other controlling documents and decrees have been Christian in principle. Therefore, much of the legislating has been kept in line with Christian principle, which is in keeping with what the Bible teaches. Of late, however, and especially since World War I, we seem to let other influences come in gradually; therefore, instead of Bible controlled Protestantism many other ideologies are pushing their way on up toward a position of recognition and notability. This has been so severely felt of late that some are predicting that unless we have a general revival that in ten years our way of life here will be so changed that Bible controlled Protestantism will be far in the minority and probably so suppressed that a genuine soul winner will be persecuted and possibly martyred as were the disciples of Christ in the first century of this era.

There is quite a distinction to be observed between what we know as Christendom and Christianity. Christendom includes that realm of nations or peoples wherein the gospel has been preached with a sufficient number having believed so as to influence the governmental setup on an ethical basis that will provide security to business and moral standards that oppose anarchy which provides personal safety and property protection. Such has been the condition of most European nations, Australia, Canada, South Africa and the United States. The nations of Europe have been on a distinct decline from such standards since the first world war, and even though

Canada, Australia and the U. S. A. have not had their standards deteriorated as much, they are not without having been affected quite similarly. This being true, it behooves you, me and all Christians to be so concerned that we cease not to pray day and night until God stays the hand of the evil one who is taking advantage of every unconcerned heart. Most of the rural people that I knew fifty years ago attended church and talked about things pertaining to eternity throughout the week; whereas, the offspring of those are spending most of their time talking about and showing an interest in things either of no religious value or those that are detrimental to holy Christian living. The simplicity of Christian living from which we have either drifted or deliberately departed has neither been the stepping stone to, or means of, merging into a more lofty plan of scholarly or intelligent Christian society nor way of life. Neither modernism, cultism, catholicism nor communism has done all this alone, but together they shall soon have conditions in which to strike the death blow if we do not awake out of our moral and spiritual lethargy.

Nathan J. Stone has the following to say on a similar subject in his book, *Answering Your Questions*, Page 117: "With vice and crime so rampant, and corruption in high places and low, we cannot be called a Christian nation. God is not dealing in this age with whole nations, as far as salvation is concerned. His method and purpose in this age are described in Acts 15:13-18. God is now taking out from among the nations a people for His name. This is the Church, His body; and when He has completed this purpose He will return and restore Israel that the rest of mankind may seek the Lord, and all the nations as such may come to know Him and acknowledge Him.

"A pertinent comment on this matter may be found in *Lectures on the Apocalypse* by Seiss (Vol 2, P. 260), as follows: 'Not yet has the sovereignty of this world become the Lord's. All earthly governments, principalities and powers, from the beginning until now, are uniformly represented in the Scriptures as wild beasts, having no lawful owner, and full of destructive savagery and offensive uncleanness. A lion with

eagle's wings; a bear crunching bones and flesh; a four-winged and four-headed leopard; a nondescript with many horns, dreadful and terrible and strong exceedingly, having great iron teeth to devour and break in pieces, these are the prophetic symbols of the greatest and most lauded of them. Even the premiership of Daniel himself in one of them does not alter its general character.

"It is but folly and fanaticism for men to talk of Christian states and governments in this world. Christian and good men may be concerned in their administration, and Christian ideas may sometimes temper their enactments, but earthly states and governments themselves are not Christian, and in the nature of things cannot be. They are all the products of devastated nature's wilds, and full of savage nature's passions and ungodliness. Fix it as we may, such is the result. The best-planned institutions and the wisest laws are ever disappointing their framers. . . .

"To this hour there is nothing so great a desideratum among men as good and just government, nor another department in which the native evilness and God-antagonizing passions of men are so potent and defiant. True, the kingdom is by right the Lord's."

## The Dying Thief Believed

(continued from page three)

He died for me. I was so near saved but lost."

"Old Dr. Morrison said, 'Enough of this.' He pushed the button and got on that elevator and it went up and up and up. It went to the sky and to the third heaven and stopped. He said he got off and realized that he was in the glory. He said, 'I saw some beautiful faces. I said to a man, 'You must be an angel.'

"'Oh, no,' he said, 'I'm not an angel. I'm a man.'

"'Then you must be Moses. None could have such a shining face but Moses.'

"'No, I'm not Moses.'

"'Then you must be Abraham.'

"'No I'm not Abraham.'

"'Then you must be Daniel.'

"'No, I'm not Daniel. I am the dying thief who was almost lost, but in my dying moments I turned to One nailed to the old rugged cross. I was almost lost; I was almost in hell, but now I am saved. I believed in Jesus.'"

Unselfishness is love in action.





## The Lighted Pathway

Thy word is a lamp unto my feet, and a light unto my path  
(PSALM 119:105).

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### CHRIST, THE WAY, THE TRUTH, THE LIFE

(Continued from last week)

From the text, John 14:6, which we have been using for the past two weeks, we are to, this week, consider Christ, the Life. Earlier in the Gospel recorded by John we read, "In him was life; and the life was the light of men" (John 1:4).

Christ is the source of spiritual life to all who believe in Him. When man sinned, the principle of spiritual life was extinguished in him. It is now characteristic of all mankind, that they are dead in sin—dead to divine things. The death of Christ irresistibly implies that this was their condition; for Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Corinthians 5:14, 15). Now before any of our lost race can be restored to spiritual life, they must be brought into a union with Christ. He is the source of this life. Christ is the Head, and from Him flows life to all the members of His mystic body. His followers derive life from Him, as the branch derives life from the vine. The lively stones, in the spiritual temple, receive their life from the Living Stone, which is the foundation of that temple. An apostle of Christ has given us many assurances of Christ as the source of all spiritual life in such sayings as, *Christ, who is our life, Christ liveth in me, and we shall be saved by his life.* And as if to make this even more clear to us, Paul continues, "... and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). It is not more evident that the sun is the source of natural light, than that Christ is the source of spiritual life.

Not only does Christ give spiritual life, but He gives eternal life to all who believe in Him and live for Him and serve Him. He says, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; ..." (John 10:27, 28). The great promise is eternal

life. Therefore, John says, "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). Eternal life does not merely mean an eternal existence, but eternal well-being, eternal happiness, eternal joy—all the blessings which Christ is preparing for His redeemed people. It includes all that can render existence desirable. It embraces all that is meant by the bliss and the glory of heaven. Life! Eternal life! It means being advanced to a state in which there is no disappointments, sorrow or death, and no apprehension of any of these!

Jesus gives eternal life to all who accept Him as Saviour and Lord. He said to His disciples, "... because I live, ye shall live also" (John 14:19). Who could wish for any other reason?—*Because I live, ye shall live also.* No more satisfactory reason can be given. The demands of celestial logic require no other, and no other will ever be given. Tens of thousands of ages hence it will still be delightfully true that because Jesus lives those redeemed by His blood will live also, because He said, "I am ... the life."

How truly has a saint of old observed, "Out of Christ as the life men are spiritually dead, and must die eternally. The pulse of divine life will never throb in their dead souls until they are in Christ. There is no life for them out of Christ. Alas, there is present spiritual death, and this is the precursor of death eternal."

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

#### A FEW HOLDS

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are just ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to your temper when you are excited or angry, or others are angry with you.

### SUBSCRIPTION PLANS

Because we desire to see *The Free Will Baptist* going each week into every home in the denomination, we have adopted three plans whereby subscriptions are solicited for us on the field:

1. *The Every Family Plan:* Under this arrangement the local church votes to place *The Free Will Baptist* in each home in its membership. The church clerk sends us the names and correct mailing addresses of the families in the church. Upon receipt of the list of names and addresses, we send *The Free Will Baptist* to these people and bill the church quarterly for the entire subscription price for the quarter less 10 per cent. If any families in the church are already subscribers, we subtract the amount of their credit from the quarterly bill. Names can be added to or subtracted from the church list at any time, upon notification from the church clerk. Bills are sent by us to the churches on this plan according to the calendar quarter.

2. *The Church Group Plan:* This arrangement is designed for organizations in churches which do not adopt the Every Family Plan. If any church group such as a Sunday school class, the woman's auxiliary, a league or other group wishes to solicit subscriptions for us, we ask that they send us five subscriptions in the first lot, deducting ten per cent from their total subscription collection at the individual subscription price (\$2 per year), keep the ten per cent for their treasury and send us the remainder of their collection together with the names and correct mailing addresses of the subscriptions solicited. For instance: if a church group solicits five subscriptions to *The Free Will Baptist* in its first lot, its total collection for these subscriptions will be \$10. The group keeps \$1 for its treasury and sends us \$9, together with the names and addresses of the people to whom *The Free Will Baptist* is to be sent for one year. The plan starts anew at the beginning of each fiscal year, July 1, and no credits given in any one year may be carried over and credited on the new year.

3. *Individual Solicitations:* In any church which is not following Plan 1 or 2, we offer an individual an avenue of outstanding service to the Lord. Any individual who will solicit five one-year subscriptions to *The Free Will Baptist* and send us the full subscription collection (\$2 per year per subscriber), we shall place his name on our honor roll of solicitors to appear monthly in *The Free Will Baptist*. When he has solicited 10 one-year subscriptions in any fiscal year, we shall allocate a bonus subscription to his credit; he may use this bonus to renew his own subscription for one year or he may send us the name and mailing address of some other person to whom we will send *The Free Will Baptist* for one year without charge.

Any church group or individual interested in soliciting subscriptions under Plan 1 or Plan 2, should contact us and let us send receipt books and subscription blanks for their convenience in administering this service.

**Editorial Department  
The Free Will Baptist Press  
Post Office Box 507  
Ayden, North Carolina**

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(Clip this coupon, fill in the blanks and mail to the Editorial Department, *The Free Will Baptist Press*, Post Office Box 507, Ayden, North Carolina. Be sure to enclose your check or money order in the amount of \$2 as payment for your one-year subscription to *The Free Will Baptist*, or indicate that you wish us to charge the amount to your account. Please print or type.)

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# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS

W. BURKETTE RAPER, President

Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President

Free Will Baptist Bible College  
Nashville, Tennessee

Frances Boyette

\$100.00

Ayden Church

\$150.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

## Loyalty Fund Report

MOUNT OLIVE JUNIOR COLLEGE

November 25—December 8

The following is a report of Loyalty Fund Gifts to Mount Olive Junior College for the period from November 25 through December 8, 1958. The total amount received to date is as follows:

Total previously reported \$30,785.86

Received from:

Free Will Baptists \$3,418.06

Friends 376.00

Total received 3,794.06

Total to date \$33,923.65

## Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this period are listed below and are from North Carolina unless otherwise indicated.

Little Creek Church \$100.00

Bishop F. Jones \$100.00

W. D. Kornegay Jr. \$100.00

Mrs. Rachel H. Underwood \$100.00

Mrs. Fannie T. Swindell \$189.15

Mr. T. W. Swindell \$100.00

Cicero Sumner \$180.00

Woman's Auxiliary Convention

(N. C. State) \$229.20

First Western Union Meeting \$100.00

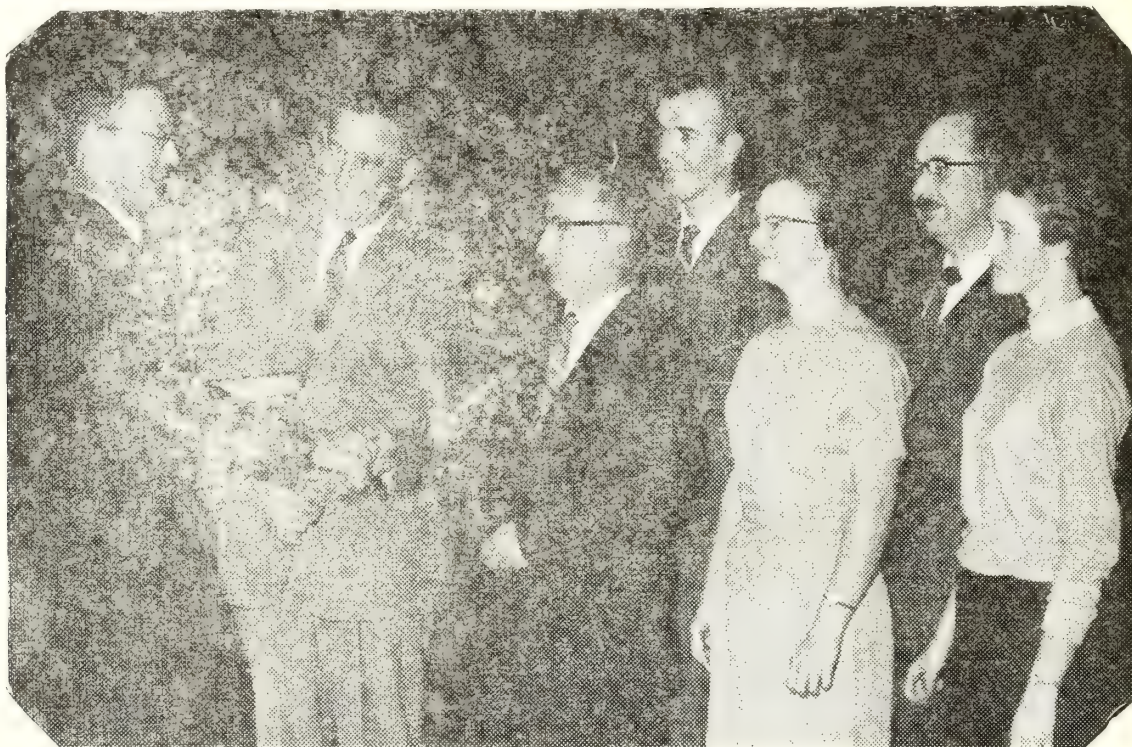
M. L. Johnson, Campaign Director

## THINK IT OVER

God made the sun—it gives.  
God made the moon—it gives.  
God made the stars—they give.  
God made the air—it gives.  
God made the clouds—they give.  
God made the earth—it gives.  
God made the sea—it gives.  
God made the trees—they give.  
God made the flowers—they give.  
God made the fowls—they give.  
God made the beasts—they give.  
God made the plan—He gives.  
God made man—He . . . ?

—The Builder.

## Free Will Baptist Church Organized in Mount Olive, North Carolina



The Reverend Leonard Woodall, representing the Cape Fear Conference, congratulates officers of the Free Will Baptist Church of Mount Olive, which was organized November 23. The officers are, left to right: M. L. Johnson, trustee and assistant treasurer; Leslie Anderson, trustee; Robert W. Moye, deacon and Sunday school superintendent; Miss Leah McGlo-

hon, director of the leagues; Lee R. Miller, deacon; and Miss Judy Foreman, clerk.

All of the above persons are connected with Mount Olive Junior College, except Mr. Anderson, who is a local businessman. Not present when the picture was made are the Reverend R. P. Harris, pastor, and L. M. Hart, treasurer.

Full-time services are held in the college auditorium, and the new church is designed

to serve both college personnel and the Mount Olive community. The Reverend Mr. Harris is employed as a half-time pastor, but students and faculty members conduct services on Sundays when he is away.

The organization of the Mount Olive Free Will Baptist Church was a joint project of the North Carolina State Mission Board and Mount Olive Junior College.



# NOTES — AND — QUOTES

By J. C. Griffin



## MINISTERS' QUARTERLY MEETING

The ministers of the Eastern Conference of North Carolina Free Will Baptists met November 25 at the Beaufort Free Will Baptist Church, with Brother E. E. Edwards, president, presiding. Brother Lemuel Taylor served as secretary. There were not as many ministers present as we have had in other sessions, but I feel that it was a very profitable session. The day was taken up in round table discussions. A special feature of the meeting was a panel discussion on the subject of "Missions," with the question being "What Constitutes Missions?" One feature was emphasized as a "Missionary at Work to Win the Lost to Christ." This is usually done from a location called a *mission*. There were many methods set forth as being necessary in the winning of the lost. It was generally agreed that a group of people who were members of other churches coming together in worshipful services did not constitute a mission, but a real mission may be a group of Free Will Baptists directed by a missionary whose time was given to the winning of the lost to Christ and bringing those who are saved into one organization or assembly. The getting of those who are already members of some church to assemble together for the forming of a new church is not missions. It is taking away from one church or churches to make a new organization. Webster says, "A missionary is one who spreads religious teaching, a propagandist." So getting people who are already taught or who are already Christian to form an organization is not the work of missions.

It was brought out that one person or a family who was already Christian and Free Will Baptist could secure a missionary or religious worker to begin work in the locality and from this location work in the community, getting people acquainted or teaching and getting people saved, constituted missions. But to proselyte members from another church to form a new work is not missions.

## ABSENTEEISM IN CHURCHES

Absenteeism from church services was discussed and many suggestions were presented in the dealing with the delinquent, or members who are continually absent from the church services. One item of advice was to acquaint the members being re-

ceived into the church with the church doctrine and read and explain the church covenant. This was one of the ways that seemed to be accepted by the body as a good way to keep the newly received member active. One suggestion by D. W. Hansley was to have a proper filing system with the name and address of each member; let the church clerk keep these records up to date so that the absentee can be reached by card or letter and be reminded of his obligation as a member. At this point it was emphasized that the church clerk should be qualified to do a first-class job in keeping the records. Several phases of the church work were emphasized and suggestions were offered as to means of bettering the work of the church as a whole.

It was emphasized that, upon the moving of a member of his church, the pastor should recommend the member to the nearest Free Will Baptist church and advise the placing of his membership there. It was also emphasized that the pastor of a church or churches should place his name in the church or in a group in a church that he serves. This is in keeping with the Treatise of Faith and Practices of Free Will Baptists.

The pastor can do a great deal toward solving many of the problems in his church by his example in setting forth the doctrine and practices of the church.

It was voted that the next session of the association be held with the Wintergreen Church, Craven County, on Tuesday before the next fifth Sunday. The invitation was given by the president of the association; he is also pastor at Wintergreen Church.

We think, as we heard others say the same thing, that this session of the association was a very profitable one.

## GIVING THANKS

Did you observe Thanksgiving Day as in the light of its origination? Did you really observe the day with a heart full of thanks for the blessings of the year? Or did you do things that we call a manifestation of thanksgiving, and yet after all it was not in the spirit of real thanksgiving?

As you know, our Pilgrim fathers who had suffered hunger and many other hardships, set apart a day to return thanks to God for the harvest that had been given in return for their labor. In later years, the President of the United States sent out a proclamation declaring the last Thursday in November as a legal holiday and as Thanksgiving Day. Thus the day has come down through generations.

It is fine to have a set day for an annual Thanksgiving. But we should have a thankful attitude toward God the whole year through.

There is a story told in which the Lord gave baskets to two angels with instructions to come to earth. One basket was to be filled with petitions and the other with thanks. The angel who was to collect petitions did not remain on earth but a little while and he returned with a full basket. The angel who was to gather thanks was gone for a long time and finally returned to heaven with only a few thanks. While this is an imaginary story, it carries a true moral. We human beings are so ready to beg God for the things we want, and after we get what we ask for, we forget to thank Him.

The psalmist tells us: "Oh that men would praise the LORD for his goodness, and for his wonderful works to the children of men!" (Psalm 107:15).

## Real Troubles

Somebody tells this story of a lady who went to visit a children's hospital, and was surprised to see how smiling and cheerful they all were.

"That is because they all have real troubles," said the nurse, "and not imaginary ones and little everyday vexations, like the rest of us."

Was she right? The lady still felt puzzled and wondering, and spoke to a boy who sat happily by a table, looking at a big book full of pictures, his crutches leaning against his crooked knee.

"It's hard for you, poor boy," she began; but he cut her short with a sharp look and a nonchalant:

"Humph! There's lots of sitting down things to have fun about if you can't run and jump like other fellows!"—*The Little Christian*.

## Because I Am Happy

In the North of Bonnie Scotland a fisher lad who had recently turned to the Lord and found peace, was singing a hymn heartily while at work.

Another boy said to him, "Why are you singing?"

"Because I am so happy," he replied.

"Why are you happy?" was the next question.

"Because I am converted," came the ready answer.

"I wish I could be converted, too," said his questioner now.

And why should he not be? The saving grace of God is for all. None need stay without the Saviour. And so the fisher lad found Him, and soon he could join the singing and rejoice that his sins were forgiven and that Christ was his Saviour and Lord.

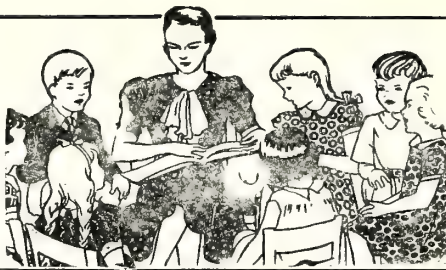
Can you?—*Publisher Unknown*.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### Tommy's Prayer

Mont Hurst

**T**OMMY lived with his father and mother in a lonely part of the country. His poor father couldn't find a job in the city. So he had used the last of his money to buy a small piece of poor land in the hills. He thought he could at least make a living off the land, poor as it was. The land round about was hilly, rocky and there were just a few bare, flat spots on it where things would grow.

It was summer and Tommy's father had built a small two-room cabin on the side of a steep hill. Then he had worked hard, with Tommy's help, to make a garden, plant some corn and other things he could sell for a little money to buy clothes. They had a cow and some chickens, but that was all. Tommy had to walk over a mile to the little schoolhouse. And they had to walk two miles to church. But they didn't mind because they were all Christians and they loved Jesus very dearly. They trusted Him and knew He would help them.

In the fall of the year, when the small crop of corn was nearly ready to harvest, Tommy's father was very happy. They had picked and canned a lot of wild berries and fruits, and had put away a lot of things in a cave for winter. Lots of wood had been cut. Tommy and his father would soon pluck the corn. Then they would get a neighbor to haul it to the market for them in his truck. It should sell for enough money to buy some shoes and other clothes they needed. And they could gather enough pecans from the trees round about to get some more money.

It had taken much praying by Tommy's father, mother and himself to get started out there in the mountains. And Tommy kept on praying that they would make enough money from their crop for him to buy a bicycle, so that he could get to school easier and quicker. And he needed some new clothes. So he prayed every day and night about it, reminding God that he expected Him to provide him with these things. They certainly were good things and Tommy knew the Lord wanted him to be provided for as they would glorify Him when they came.

But, just before time to start gathering the crop, a great storm arose. Tommy, his

father and mother, fastened the doors and windows of their cabin. They felt the shaking of the ground as great claps of thunder sounded. The lightning flashed and it became dark. The wind blew in a terrific gale. Then the rain came down in torrents. Tommy prayed for God's protection for them during this awful storm. The wind blew and the rain fell all night.

Next morning the storm kept starting over again. Great holes could be seen in the surrounding mountain sides as the soil and rocks had been unloosened, and had slid down the sides into the little field where the corn was growing, and ready to be harvested. Tommy became alarmed. He saw that the damage to the field would be great if the slides didn't stop. But they didn't. Great patches of earth kept sliding down in the muck and water as it became loosened. Tommy cried and prayed. His prayers were fervent. How could God let their little cash crop be destroyed?

Tommy prayed as he had never prayed before. He knew that his father and mother were on their knees in prayer too. But the more Tommy prayed, the worse the slides became. "Oh, God!" cried Tommy, "Please don't let the storm destroy our crop of corn! You answered our prayers in letting it grow, and now, Oh God, in Jesus' name, please don't let us lose this crop. You know what it means to us!"

But the rocks and mud, and dirt, soon destroyed the crop as they came sliding down the sides of the mountains. Tommy just couldn't understand why God allowed such a terrible thing to happen.

That afternoon, after the sun had come out from the clouds and the storm had ceased, Tommy and his father went out to look at the destroyed field. They walked around the rim of one of the mountains. Tommy's father suddenly stopped and pointed at something black in the sides of the mountain. Tommy looked.

"Looks like coal!" Tommy's father exclaimed. He ran over and rubbed his hand over a piece of black substance that stuck out of the rocks. Tommy pulled a piece of slate out. They looked at it.

"It is coal, Dad!" Tommy exclaimed. They got busy and pulled out more. Then

they hurried back to the cabin and got a pick and hatchet. They came back and started digging out the pieces of coal. They saw that there must be a lot of it embedded in the sides of the mountains on their farm.

That night Tommy's father walked into the village and took some of the lumps of coal with him. He showed them to Mr. Parker, the banker who also owned some mines in a near-by county. After he got Mr. Parker's report he hurried back home.

"Our troubles along the money line are over!" exclaimed Tommy's father. "There are deposits of coal on this place. But we would not have known about them if it hadn't been for the storm. Now, we can lease the land to some mining company. And we will have enough money to build us a nice home. Isn't it wonderful?"

"Oh, it is marvelous!" exclaimed Tommy's mother. "And to think we prayed for the storm to stop!"

Tommy suddenly realized that God knew best as to how He was going to help them. And he was glad God hadn't answered his prayer by stopping the storm for they wouldn't have known about the coal.

"Dad," said Tommy, "God sometimes helps us a lot more by not giving us the answers to prayers that we ask for, doesn't He?"

"Yes, that's right," replied his father. "God knows our needs before we ask Him, but if we do His will and trust in Him through Jesus, our Saviour, we know that He will help us. And we learn that His ways are not ours, and that He oftentimes answers our prayers in a better way by not giving us things we ask for, or granting certain requests. He is a good, kind heavenly Father and I thank Him."

"We'll tithe, won't we?" asked Tommy.

"Yes, and we will also give to Him," his father replied.—*My Pleasure.*

### BARKING AND CHAINED

Years ago Hamburg was nearly half of it burned down, and among the incidents that happened was this one. A large house had connected with it a yard in which there was a great black dog, and this black dog in the middle of the night barked and howled most furiously. It was only by his barking that the family were awakened just in time to escape from the flames and their lives were spared; but the poor dog was chained to his kennel, and though he barked and thus saved the lives of others, he was burned himself. Oh! do not you who work for God in His Church perish in this fashion. Do not permit your sins to enchain you, so that while you warn others you suffer loss. Do see that you have the Godliness which has the promise of the life to come.—*C. H. Spurgeon.*



Chester Shuler

When you hear a Bible place mentioned, can you picture its true location? Try out your knowledge of geography by answering these questions. Allow 10 points for each correct answer.

1. In what country did Job live?
2. On what island was Barnabas born?
3. If you were traveling from Jerusalem to Bethlehem, in which direction would you journey?
4. In what land did Cain dwell?
5. When Jesus walked from Jerusalem to Emmaus with two disciples, in which direction did they travel?
6. Where was John when he wrote the Revelation?
7. In which direction would you go if you wanted to travel from the Dead Sea to the Sea of Galilee?
8. When Paul and Silas sang and prayed at midnight in a prison cell, in what city and country were they?
9. To what city was Saul traveling the day he was converted?
10. In the story of the Good Samaritan, the man who was robbed was traveling from Jerusalem to Jericho. In what direction was he going?

ANSWERS

10. Northeast
9. Damascus
8. Philippi in Macedonia
7. South
6. Parnos
5. West
4. Land of Nod (Genesis 4:16)
3. South
2. Cyprus (Acts 4:36)
1. Uz

THE WATCHING ONE

Here in the midst of life's trials and struggles, is a comforting picture of our Saviour's watching care over us. What a wonderful comfort it is to us, when we are buffeted and well nigh overwhelmed by the contrary winds of this life, to have the assurance that our blessed Lord and Saviour is watching us; praying to the Father for us. He sees it all, and understands. And if we will but cry out as the disciples did, He will come to us.—Selected.

they had said! "So at last I am going home to Heaven," she said to herself. "I have looked forward to it for so many years, so now I am going there! What a wonderful place it must be!"—*Gospel Herald*.

# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to MRS. BRUCE BARROW  
NEW BERN, N. C. The Free Will Baptist Press, Ayden, N. C.) LUCAMA, N. C.  
Editor Assistant Editor

Columbia, N. C.—The Woman's Auxiliary of the Sound Side Free Will Baptist Church met in the home of Mrs. Neva Brickhouse on December 4 at 7:30 p. m. Mrs. Brickhouse presided over the meeting in the absence of the president. The meeting opened with singing. After the Scripture reading, Mrs. Bernice Maitland offered the opening prayer.

Those participating in the program were Miss Mozella Brickhouse, Mrs. Bernice Maitland, Mrs. Essie Edwards, Mrs. Bettie Brickhouse and Kathleen Swain. The minutes were read and approved. The roll was called by the secretary, Mrs. Madge VanHorn. The offering amounted to \$11.75. There were seven members present.

There was a motion made and carried to give the president, Mrs. Winfred Brickhouse, \$10 when she returned from the hospital in Winston-Salem.

The meeting was adjourned with prayer. After the meeting, the hostess served delicious refreshments.

Nashville, Tenn.—The Woman's Auxiliary of the Bible College held an impressive

candlelight service Friday night, November 7, in Memorial Auditorium, for the purpose of installing new officers for the year 1958-59. New officers are Miss Mary Wisheart, president; Barbara McGahey, vice-president; Hildred Dew, recording secretary; Mary F. Johnson, corresponding secretary.

Cramerton, N. C.—The Woman's Auxiliary of the Cramerton Free Will Baptist Church elected the following officers for 1959:

Mrs. Roy Rikard, president; Mrs. Frances Allen, vice-president; Mrs. Lula Bryson, youth auxiliary chairman; Mrs. Billie Gheen, study course chairman; English Human, program-prayer chairman; Vivian Human, personal service chairman; Mrs. Pendleton, recording secretary; Mrs. John Whitmore, Frances Allen, song leader; Robert Parris, treasurer; Mrs. Vivian Human, pianist; Mrs. Frances Allen, song leader; rs. Robert Parris, Mrs. Gaskins and Mrs. Dennis Riley, finance committee; Mrs. Edith Smith, Mrs. Inez Smith and Mrs. Fannie Rikard, social committee.

## NO LIARS IN HEAVEN!

C. D. Carter

"Now what is your age, please?" asked the pretty nurse, as she filled in Mrs. Tarrant's case history on the hospital chart.

"You can just leave it blank," responded the sick woman. "You do not have to know my age, I am sure."

"Why not?" asked the nurse in surprise. "What difference does it make? It is necessary for me to get your age down on this chart."

"I don't see why," she said as she turned appealingly to the young interne who was taking her blood pressure at that moment.

"Oh, come now," he said with a laugh. "You don't mind us knowing your age, do you; young as you look!"

"I'm over eighty, young men," she said quickly.

"Eighty!" he exclaimed. "Why, you don't look a day over seventy. You are certainly the youngest looking old woman I ever saw."

"What shall I put down on the chart?" asked the waiting nurse.

"You can put down eighty-one," she said finally.

Mrs. Tarrant had a serious heart ailment, and day by day she grew rapidly worse. Her condition became so serious it was necessary to put her in an oxygen tent. Her many friends came and went with sad faces, speaking to each other in quiet whispers outside her door; for the doctors did not hold out any hope for her recovery.

"She is very low tonight," said one nurse to another standing at the door. "I understand they do not expect her to live through the night."

"Oh! I'm sorry," she replied. "I hadn't been in because I thought she was asleep."

"Probably in a coma," said the first nurse. "It certainly is a shame, for she really is a sweet person, isn't she?"

"Indeed she is. We will certainly miss her around here."

But the patient was not asleep. Neither was she in a coma. She was wide awake at that moment and understood every word



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Mission News from Alaska

Alaska Free Will Baptist Missions  
Rev. D. L. Whaley, Director  
P. O. Box 277  
Anchorage, Alaska  
November 24, 1958

Dear Co-Laborers:

Sunday, November 23, marked the beginning of the second six months of the operation of your first church here in Alaska. As I look back at the way the Lord has led, I can truly say at this Thanksgiving season, "Praise ye the Lord."

As I share the following report of progress with you, it is for your information only, and may I say with Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." In our first service in Alaska on May 18, we had sixteen persons present, four of these being our own family. On November 23 we had 44 in Sunday school and 42 in worship service. We have an auxiliary with nine members, a Master's Men with seven members, and a league with 26 members. We have witnessed nine decisions for Christ and many rededications. We are making plans for our first baptismal service to be performed very soon.

Without a plane and pilot, very little can be accomplished in way of missions in Alaska. God has marvelously led in the life of one of our own boys in the church, and is supplying our need of a pilot. Bill Snyder is taking flying lessons, and by spring will have his license so he can serve the Lord in this capacity. He is taking this training only for the Lord and Alaska Free Will Baptist Missions.

The weatherman says that nineteen inches of snow has already fallen this year, which will remain on the ground until next spring. The temperature has been as low as 15 degrees below zero. As I look with an invisible eye out across the snow and ice, my heart is moved with compassion for the isolated villages that have never heard the gospel of our wonderful Saviour—villages that have existed for years with very little change or development—villages without a missionary—villages we must take the message to before it is everlastingly too late.

In a few days, you and I will celebrate another Christmas, the birthday of One who came to save us from our sins; but as

we do so, I can again look far north of the Arctic Circle and there see a group of Nomadic Eskimos, only recently known to the white man. To them, Christmas will be just another day of heathenism.

All over Alaska are sourdoughs and trappers who proudly curse God and man as they live a hermit's life in desolate cabins miles and miles from anyone.

Now I would like for you to take a look with me at one of our most difficult areas in Alaska. Close on the Aleutian Chain lies more than fifteen villages where there is no missionary. These are Aleut Natives—not Eskimos or Indians, but Aleuts, a separate race—without God and without hope. Their only regular contact with the outside is through the U. S. mail which makes one trip a month through these dangerous seas. Travel is costly and dangerous, and missionary work is almost impossible. As we look at these areas which are truly a challenge, are we going to squeeze our work in our hands in selfish pride like a child with an ice cream cone, or are we going to share it with those starving souls? I believe the great commission means every creature.

By the help of God and your prayerful support, we can reach some of these villages. As we make plans to push forward, we covet your prayers and support for the tremendous responsibility facing us in 1959. This is a faith work, and without your co-operation the Alaska Missions could not exist.

Following are two of the many letters we receive weekly. They make us bow our heads in humility and rededicate our lives anew to God and the task that lies before us:

"Please accept the enclosed \$50 as a property fund addition. It is given in memory of our brother, John B. Slocum, whose birthday is November 14. John, who passed away in 1954, was Dad to Richard Slocum who is in your congregation."—*Edwin H. and Vinton D. Slocum, Van Nuys, California.*

"Just a few lines to explain the \$10 money order from our little church. New Macedonia Church at Rolly Hill voted to send our Sunday school offering to you and your family for a year. We only have 25 active members and it doesn't amount to very much, but we hope it will help you in your work there, and we will be praying for you. Sometimes we can't even pay our pastor all we owe him, but he is willing to make the sacrifice to help missions. Our

pastor is Brother Bill Smitty."—*Mrs. W. A. Davis, Columbia, Tennessee.*

Yours for souls in Alaska,  
D. L. Whaley

## Alaska Free Will Baptist Missions

Financial Statement for November

Balance Brought Over	
from October	\$ 4.11
Receipts for Month	669.09
Total to Account For	\$673.20

### Disbursements

Salary (Week)	\$100.00
Art Graph Printers	100.00
Janet Heath (For Work)	50.00
Rent on Parsonage	75.00
Payment on Deep Freeze	22.00
Salary (Week)	100.00
Fuel Oil	63.57
Salary (Week)	100.00
Salary (½ Week)	50.00

Total Disbursements 660.57

Balance, December 1 \$ 12.63

## Alaska, Northern Treasureland

Alaska, our 49th and newest state, is a land of contrasts. It is made up of frozen wilderness and green valleys. It was purchased from Russia in 1867 and given a name derived from the Aleut word, meaning "The Great Land." It is separated from Russia by about 40 miles. Its width is 2,300 miles from east to west and its length is 1,400 miles from north to south.

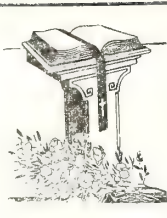
In the upper Yukon Valley there are short, warm summers and long, cold winters. The temperature may range from -60 degrees in January to 90 degrees in July. At Point Barrow, the growing season is only 17 days. For all Alaska, the average summer temperature is 54 degrees and the average winter temperature is 10 degrees.

The population has increased more than 80 per cent in the past ten years. The Indian population is nearly all native to Alaska and their number has remained fairly stationary since 1900. There are several thousand Eskimos and hundreds of Aleuts, a related people. They live along the northern coasts where they exist by fishing and hunting. Thirty-five deaths out of each one hundred among these people is caused by tuberculosis. Dog sleds, pioneer transportation of Alaska, are still the principle (continued on page sixteen)



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Is Christ the Lord

(Lesson for December 28)

Lesson: Mark 8:27-35.

Golden Text: Matthew 16:16.

### I. INTRODUCTION

What Jesus means to an individual determines his eternal destiny. It is one thing to think of Him as a great prophet, a great teacher or a great physician, and it is another thing to think of Him as personal Saviour. It is true that He was all the great things that people ascribed to Him, but His primary mission to the world was to seek and to save that which was lost, to save sinners. His miracles of healing mercy and His great teaching were incidental to His very nature; His great purpose was to save souls. He who places emphasis upon His miracles or His greatness as a teacher to the neglect of His mission of salvation of the soul mistakes the primary purpose of the Lord Jesus.—*The Bible Teacher* (F. W. B.).

### II. HINTS THAT HELP

1. No one can ask such soul-searching, personal questions as the Lord Jesus (Mark 8:27).

2. Mere human opinion is always certain to be wrong in matters pertaining to the Lord Jesus Christ (Vs. 28).

3. Without divine revelation, no man is able to recognize the Lord Jesus as the Christ of God (Vs. 29).

4. The confession from the mouth, which comes from the heart that believes, determines the eternal destiny of the soul (Vs. 29).

5. The Lord Jesus is not and never has been anxious to receive cheap publicity from any source (Vs. 30).

6. The Lord Jesus proved Himself to be the Christ of God by not merely suffering death on the Cross, but by rising from the dead (Vs. 31).

7. A correct confession of faith in Christ does not insure that all our opinions concerning Him are correct (Vs. 32).

8. The Lord will not be slow to condemn the expressions of flesh and blood even in true believers (Vs. 33).

9. To be a true believer in and follower of Jesus Christ requires the bearing of the Cross (Vs. 34).

10. The worth of a human soul is best computed by the price paid for its redemption (Vs. 35).

11. We find the heart of this lesson in three great questions: (1) "Whom do men say that I am?" (2) "Whom say ye that I am?" (3) "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"—*The Bible Expositor*.

### III. ADDITIONAL TRUTHS

1. Peter and the rest believed that Jesus was the Messiah, but they did not understand what Messiahship meant. They were expecting a Messiah who would lead the nation to victory over their Roman overlords, and in whose cabinet they would have places of honor. Jesus clearly tells them the truth. He had given earlier hints of his tragic end, but now in the plainest language he says that the Son of Man must suffer and be killed and rise again. By *must* he did not mean that his enemies would take his life under circumstances which he could not avoid. Look up John 10:18. Rather, he meant that it was necessary for him to die in order to accomplish his work as Messiah. This conception of a suffering Messiah was clearly set forth by Isaiah, but it was foreign to the ideas of the Jews and is yet. It so shocked Peter that he undertook to rebuke his Lord. But later, after the eyes of his understanding were enlightened, Christ's death for our sins became the great, central doctrine which Peter preached.—*Selected*.

2. Said Mrs. Mary Baker Eddy, founder of the Christian Science cult, "One sacrifice, however great, is insufficient to pay the debt of sin. The atonement for sin requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son is divinely unnatural. Such a theory is man-made!"

The eternal Word of God says in reference to Christ's death, "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Hebrews 9:26). "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10:12). Which will you believe: the Bible or Mrs. Eddy?—*Selected*.

3. "And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross,

and follow me" (Vs. 34). Jesus wished to impress on His disciples and on all men that their lot in this world would not be an easy one, if they followed Him. His life was, and would be, one of self-denial and one of cross bearing, and He wished to stress the fact on their minds that those who followed Him would have the same type of life. Peter and the other disciples saw in Him, as their Messiah, a life of glory and ease. This was not to be the case, and He sought to correct their false thinking on the matter. He was literally saying to them, "My life is one of hardships, self-denials and death, and you must be willing to bear the same type of things if you are to be My disciples." The Christian's cross might be many things, but since the idea of a cross is sharp and suggestive of suffering, it is likely to be composed of persecutions, self-denials, sorrows, losses and severe trials of faith. Whatever it might chance to be, it should be borne faithfully and courageously for Christ's sake. When this is done the bearer's life is purified, strengthened, and his reward is magnified.—*Advanced Quarterly* (F.W.B.).

4. When the Light Dawned—It was in November, 1948, that a vivacious young Japanese, Mary Shiotsuki, living in Sao Paulo, Brazil, first talked with a missionary friend of ours, Miss Lucile Damon, as she was working in her yard. The young woman, who was a Buddhist, earnestly remarked, "I don't know very much about the Christian religion, but I want to learn." And her eyes filled with tears. She began attending Sunday school regularly, and one evening she came to Miss Damon's home for a private conversation.

As they read passages from the Bible, her face lighted up as the Holy Spirit revealed to her the truth. Then in a sudden burst of light she excitedly exclaimed, "Oh, I see. All religions have God, but they don't have a Saviour." Miss Damon says that heaven seemed strangely near as they prayed together and as Mary began to open her heart to Christ. But she had much yet to learn. However, some time afterward, while a carnival was in progress in the city, both Mary and a sister of hers came to a young people's prayer meeting. That afternoon the light really broke through, and they both received a satisfying assurance of Christ's presence in their hearts. And since then they have been faithful to their Lord (Vs. 34).—*Selected*.

Faith draws the poison from every grief, takes the sting from every loss.

It is not success that God rewards but always the faithfulness of doing His will.



## OBITUARIES

Obituaries, 150 words long, are inserted free of charge. When they exceed this number, one cent for each additional word should be enclosed in Postage Stamps in the letter with the obituary.

Obituaries and in memoriams of persons who have been dead a year or longer are not wanted for publication in **THE FREE WILL BAPTIST**.

### Mr. Archie L. Coggins

On August 28, 1958, the angel of the Lord called Archie L. Coggins from this earth to his heavenly home.

He was the son of Mrs. Nettie Mae Coggins and the late Mr. Leon Coggins. Since his marriage to Addie Mae Jones in 1932, he had been living in the Walstonburg community and was very active in farming. He was loved by all who knew him. He exhibited a wonderful spirit of love and devotion toward his family, his church and community. He was never too busy or tired to help a friend in need or trouble. He was a friend to everyone who came his way.

Several years ago, he joined Free Union Free Will Baptist Church, Greene County, North Carolina. Prior to that he was active in all church work. He was a member of the Bible Sunday School Class, a charter member of the Master's Men, and had recently served on the planning committee for the new church auditorium. He was always ready to do his share, no matter how heavy the load. He was a leader in raising money for the new church.

Our church and community truly lost a faithful servant and loving friend. We feel that our loss is his reward, for Paul said to be absent from the flesh was to be present with the Lord.

It is hard for us to understand why God saw fit to take him away so young. He was only 45 years old. Besides his wife and mother, he leaves to mourn his passing one daughter, Miss Shirley Ann Coggins of Chapel Hill, and one son, A. L. Coggins of the home; three brothers and three sisters.

The funeral was conducted from Edward's Funeral Home in Snow Hill, North Carolina, by the Rev. C. L. Patrick. Burial followed in the Snow Hill Cemetery. The large crowd in attendance and the floral offerings did much to show the esteem with which he was held.

A friend and neighbor,  
Mrs. Frank L. Walston

## Books That Are Better

from

THE FREE WILL BAPTIST PRESS,  
AYDEN, N. C.

*The Making of a Preacher*, By W. W. Melton, Zondervan, 1953, 150 Pages, \$2.00.

We rate this book as one of the very best for the young person who has just been called into the gospel ministry. It will give the young minister a clear comprehension of the task he is undertaking for the Lord, guidance in preparation for his life's work and extremely valuable assistance in planning for his first sermons. We have given copies of the book to young men who had just announced their call to preach, and these men have told us later that it was just what they needed.

The chapter titles are:

1. You Have Decided to Be a Preacher
2. Your Preparation for the Ministry
3. Developing Your Gifts
5. The Many-Sided Preacher
6. The Preacher Is in Danger
7. The Spirit of Co-Operation
8. Building Sermons
9. Evangelizing the World

Dr. W. R. White, president of Baylor University, Waco, Texas, wrote the introduction to the book. In it, he has the following to say about the author:

"In many ways, Dr. W. W. Melton is the most unusual minister that I have ever known. After having been pastor in the city of Waco for a third of a century, he changed his post of service to take the office of Executive Secretary of the Baptist General Convention of Texas for about four and a half years. Then he was called back to Waco to another Baptist church across the city. He is now well into his seventies, but he is doing probably the greatest work of his life. He has one of the finest combinations of common sense and native talent that I know. He is one of our most ideal pastors and effective preachers."

Sore distress is a blessing in disguise if it drives us to the power of faith and prayer.

Of all the things you wear, your expression is the most important.

## THE MAIL BOX

### CHANGE OF ADDRESS

"This is to inform the public that my address has been changed from Middlesex, North Carolina. Those wishing to contact me in the future, please address all correspondence to Rev. S. A. Smith, P. O. Box 245, Beulaville, North Carolina."—S. A. Smith.

### REQUEST FOR CONTINUED PRAYER

"I'm sure you are interested to know our little son's present condition. This week has been the best week he had had in about eight weeks. He is being treated with X-ray therapy for the enlarged glands in his neck which is proving to be successful in shrinking the glands. These glands were so terribly enlarged before the treatments that they were causing difficulty in breathing, eating and drinking. He is much more comfortable now and seems to be feeling much better in every respect. We appreciate the prayers you have offered in his behalf and ask that you continue to pray. We believe that with God all things are possible."—Rev. and Mrs. K. V. Shutes, 323 East Avenue, Thomaston, Georgia.

### AMERICA'S ASTRONOMICAL DRINK BILL!

Americans spend \$9,885,000,000 a year for liquor, wine and beer! Even the Federal government is becoming a bit embarrassed over this astronomical waste. The Department of Commerce pointed out that \$3,800,000,000 of the \$9,885,000,000 were for federal, state and local taxes. Add to these figures to cost of drink-associated crime, poverty, delinquency, and the human and economic loss to the nation, state, and community, and then weep! — *Gospel Herald*.

### Alaska, Northern Treasureland

(continued from page fourteen)

pal means of transport in some areas. Much of the territory is still unmapped and unknown geologically. About one fourth of the population can read and write, but illiteracy is low among the whites.

Many entire villages have no church of any kind. It is to these people that the Home Missions Department of the national association intends to minister. Pray for Rev. and Mrs. Lee Whaley, our missionaries to "The Great Land," that they may lead many to our "Great God."—Homer E. Willis.



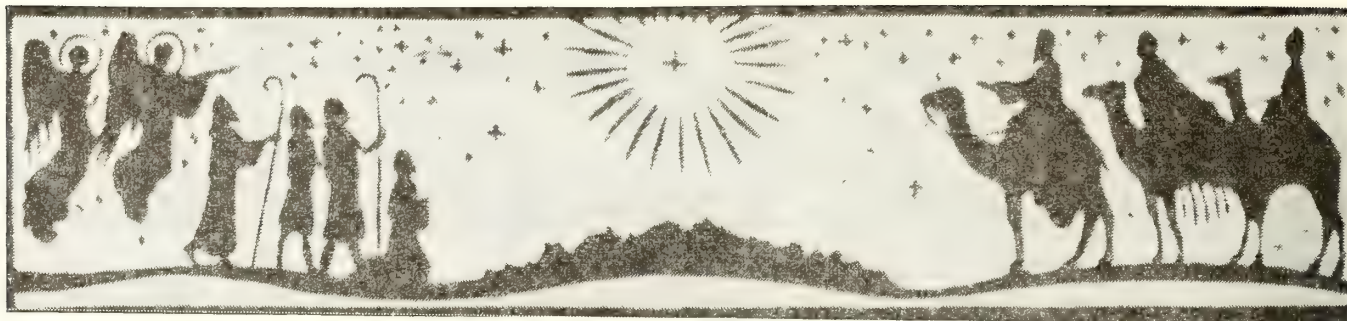
DEC 29 1958

# *the Free Will Baptist*

AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 24, 1958







## GLORY TO GOD IN THE HIGHEST

Cora H. Snyder

Shepherds their flocks thro' the long night were keeping,  
Kindred and nation in darkness were sleeping:  
Suddenly, streaming, a mantle of light,  
Coming from Glory, dispelled gloomy night.

Seized with surprise and with awe at the sight,  
Sorely afraid, lay the shepherds that night;  
But lo, a voice that soon hushed into calm,  
That of an angel, pealed forth into psalm.

Fear not, behold, now I bring unto you,  
Tidings of great joy, the darkened word thro';  
Lo, in the city of David, today,  
Born in a stable, the Kingly Babe lay.

No better shelter, no room at the inn,  
Only a manger, 'mid cattle and din;  
No royal raiment, but swaddling clothes plain,  
This is the Christ Child, and this is the sign.

Sudden, while waiting, the signal was given,  
Stirring a multitude, shaking high Heaven;  
Quaking, vibrating with dazzling light,  
Reaching the shepherds that still sacred night.

Silence made vocal with strains from above,  
Loneliness peopled with beings of love;  
Heralding out at the long-promised time,  
Glory to God in the Highest, blest rhyme!

Gone now the angels, and faded the sky,  
Lone are the shepherds, not daring to ask why;  
Firmly believing, they hasten away,  
Down unto Bethlehem, where the King lay.

Seeing, returning, they glorify God,  
Telling the Good News with gladness abroad;  
Singing it over and over again,  
Glory to God, and good will toward men.

## Editorial--

### THE VIRGIN BIRTH

C. H. Overman

No story is more precious than the story of the annunciation of the birth of Christ. As we ponder over it during this Christmas season, we are made to wonder anew at God's ways. Many deny and disbelieve the miracle of Christ's birth, saying that the virgin birth opposes the natural, and for this reason it becomes unacceptable.

God, however, is not limited by the ordinary; He can do, and does do, the extraordinary things. This was true with the birth of the Redeemer. The virgin, Mary, did not understand it; for when the angel announced that she would bear a son, she asked, "... How shall this be, seeing I know not a man?" (Luke 1:34). The angel answered, "... The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). This miracle was performed through the power of the most high God. The Holy Spirit overshadowed Mary, and produced in her womb the Man-Child. By the same miraculous power, that which was begotten was held from contamination with the son of human nature. He was holy. To deny His virgin birth is to make Him natural—as any other birth.

The narrative of the virgin birth is not difficult to accept. There is an abundance of historical evidence in its favor. We are told that all the manuscripts in all the ancient versions contain the record of it. The traditions of the early church recognize it; also, it was mentioned in the Apostle's Creed. It was necessary to the

belief of Christ's deity; that He was both God and man. This was a must for the salvation of lost mankind, for in it God became united with mankind. For these reasons we have sufficient attestation of its truth.

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# Christ-

## Unwanted and Unnoticed

Charles Noble

Adult Sunday School Teacher  
First Free Will Baptist Church  
East Wenatchee, Washington

**I**T must have been a tiresome journey for Joseph and Mary as they traveled the narrow road from Nazareth to Bethlehem—the distance being approximately 70 miles, and requiring two days or more to make the journey. But finally, tired and weary, Joseph and Mary arrive in Bethlehem and are confronted with a lodging problem. The travelers' inn was overcrowded, and as the Scripture tells us, there was no room for them in the inn. As a last resort, Mary and Joseph made their bed in the old stable. Although Christ's birth in a stable was a result of a crowded inn, yet the place of his birth was to characterize His humility. The inn itself is a type of Christ being rejected. It also signifies the busy world into which Jesus was born.

An artist once painted a scene of the busy life of a city. Some were on their way to their business. There were the common workers seeking merchandise; others were mere window shoppers. In the background of the busy scene the artist placed Christ watching the people as they scrambled along the busy street. But no one noticed Christ—no one except a little handmaid and she looked up and smiled as she hurried on her way. That pretty well illustrates the spirit of our age. We are hustling here and there, too busy to take time for the greater things of life.

The innkeeper of long ago was not aware of the fact that the world's Redeemer was being born near him in a stable. Is it any wonder that the angel did not appear to the innkeeper, or to any of those who occupied the inn? No, it was not a coincidence, for the word tells us "The secret of the LORD is with them that fear him; and he will show them his covenant" (Psalm 25:14). To the shepherds who watched over their flocks by night, the angel said, "... fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. ... And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth

peace, good will toward men" (Luke 2:10-14).

The long-awaited Messiah had come. The King had arrived, but He was not wearing a crown, as many had expected. He was born the poorest of men, but He was to make many rich. He scarcely had a place to lay His head, but He was to make His people inherit all things. He was to become a man of sorrows and acquainted with grief, but in so doing He brought salvation to all

mankind. There seemed to be no other way to bring salvation to man, other than God's giving the only begotten Son of heaven.

The expression of God's love through His Son breaks all previous boundaries. Here we see love as it flows out freely; it is fathomless, unmeasured love. It was, and is, sufficient to bring man to God.

Surely, this is good tidings or good news to all people. It is an old story, but it is ever fresh, ever new. Its light is still burning brightly, and its message of love is warming the hearts of mankind everywhere.

To men who have prayed to gods of wood or stone, and sought relief and release from witch doctors and fortune tellers, it surely must be good news to hear of one who is called Wonderful, Counselor, the Mighty God, the Everlasting Father, and the Prince of Peace. (See Isaiah 9:6.)

During this Christmas season while we are visiting loved ones, eating steaks and turkey dinners, giving and receiving gifts, and enjoying ourselves, there are millions in the world who have not enough food to satisfy their hunger and are dying on the streets from starvation. This is pathetic indeed, but there is nothing so tragic as the tragedy of being lost forever without God.

In closing, we again turn our eyes toward Joseph and Mary as they sought rest and lodging in the travelers' inn. They, no doubt, were disappointed, but the accommodations at the inn were limited and it could not accommodate them. There is a certain benefit and satisfaction derived from most material things, and sometimes one is disappointed because he is unable to lay hold of only a limited amount of that which seems both needful and necessary. But often, it is surprising to find that many people in the world are truly happy, yet they are deprived of much that seemingly is needful. What is the secret? The secret is that they have found the peace giver. They have found one who gives peace when kingdoms are falling and the world is rocking on its foundations.

Another missile or satellite circling the globe will not solve our problems. Christ is the answer to our greatest problem.

### SPECIAL NOTICE

**NO FREE WILL BAPTIST  
DECEMBER 31, 1958**

**According to our established policy of omitting two issues of "The Free Will Baptist" each year, there will be no issue of December 31, 1958. We are allowed to publish only fifty copies per year.**

**Please note that you will not receive a copy of "The Free Will Baptist" for December 31.**

### My Daddy Is King

Little Princess Elizabeth (now Queen of England) is reported to have once remarked when asked who she was, "I'm nobody, but my daddy is the king." The apostle, Paul, whose name means *small* epitomized the diminutive when he wrote "In me, that is in my flesh dwelleth no good thing" (Romans 7:18). Yet he also said, "I can do all things through Christ which strengtheneth me" (Philippians 4:13). A queen mother once told her son as he went out to play, "Remember you are the child of a king!" The born again believer should recognize with gratitude his relationship to his heavenly Father. — A. Reid Jepson, Copyr. E.R.A., 1958.



# How to Make Christmas Meaningful



Florence Duncan Long



IN a discussion group recently someone commented that Christmas should be abolished for everyone over sixteen years of age. You may be sure an interesting discussion followed! What is your reaction to this suggestion? Would we not all miss the beauty, the good will, and even the sacrifice that Christmas brings into our lives?

Mary Lou, a teen-age girl I knew, is a good example of the unselfishness many of us practice at this season. She and her mother lived alone. Their only income was the mother's salary, which was not large. There was sufficient money for food, rent, and clothing, but careful management was required. The mother felt that their small savings should not be broken into, but should be reserved for emergencies that might arise. When holiday time came, there was some money set aside for Christmas gifts, but not as much as in former years.

On Christmas Eve the tree was trimmed and brightly lighted, and it was time to open the gifts. The mother was surprised at the number of gaily wrapped packages she received from Mary Lou. There seemed to be more than she could have purchased from her share of the Christmas fund, or her small allowance.

When she mentioned it, Mary Lou reluctantly admitted that she had gone without candy bars, and had skimped on her school lunches. While the mother regretted this type of sacrifice, she will always remember the self-denial inspired by the spirit of Christmas.

If for only a brief season people plan and sacrifice to make others happy, it is worth while! It is good for us to scrimp a little here and there, to forget our own desires—and ourselves. We can all recall incidents of rare unselfishness of parents, family, and friends, where thoughtfulness prompted by love helps us to remember that “it is more blessed to give than to receive.”

We should all like to see Christmas less commercialized. We can help by making it in our own lives more definitely a Christian celebration. We can place more em-

phasis upon the story of the first Christmas, as found in the second chapter of Luke's Gospel. We can make an earnest effort to bring happiness into the lives of those less fortunate than ourselves, the sad, lonely, and shut-in folks.

There are so many lovely things about Christmas—the festive holiday atmosphere that prevails, colorful decorations, greetings from friends, far and near, family gatherings, and the eager faces of little children.

Best of all is the Christmas music, carols we've heard over and over again, and enjoy more every year, and the services in our churches where we hear again the beautiful story of that starlit night when the angels' song announced the birth of the Saviour.

What makes Christmas meaningful? Love, goodness, unselfishness, service, and gratitude to our Heavenly Father for His great gift to the world.—*Gospel Herald*.







# The Christmas Light

Mrs. S. T. Dunning, Jakin, Georgia



THE majority of the people of the earth have had a chance, by faith, to see and know the *Christmas Light* (Jesus Christ) for almost two thousand years. For in the beginning God created the heaven and the earth, and all that they contain. This *Christmas Light* was in the beginning.

After the earth was created, God created man and his helpmate, woman, and placed them in a beautiful garden, a home with all the things that make a happy home. This first couple, man and wife, were happy here for a period of time, and then something happened to change things. There was another being present, a very subtil beast, more cunning than any of the beasts God had created. He used his cunning way to tempt the woman to disobey and doubt her Maker, God Himself. She, being weak in the flesh, yielded to this temptation of this cunning tempter, and also influenced her husband to yield. For this disobedience, the first sin, man was driven out of his first home by God, the Creator. In the very first book of our Bible, we have the first promise of the *Christmas Light*, a Saviour of sinful man. "And I will put enmity between . . . thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15).

In this promise, this *Christmas Light*, our Saviour, was to be born of a woman, a virgin woman. As time went on, man became so sinful that God became sorry that He had created him. There was one man that found grace in the eyes of God, Noah, the preacher of righteousness. After God looked upon the earth, and behold it was filled with violence, He said, "I will destroy man with the earth." He instructed Noah to build an ark to save himself and his family, and two of every kind of animals, fowls, fishes and creeping things. God planned to destroy all flesh in the earth by a flood of waters.

So Noah and his family was the second great family of the earth, and they too, in time, began to sin and come short of the glory and righteousness of God. There were a few righteous people all along—the pa-

triarchs of old, Abraham, Isaac, Jacob, Joseph, Moses and also David, a man after God's own heart. These were good men, but there was something lacking in the world. The people were still in the dark, so to speak. That promised Light, that *Christmas Light*, had not yet come. In due time God raised up and inspired priests and prophets to warn His people of their wicked ways, also to preach ways of righteousness to them. The major prophet, Isaiah, prophesied, in his book of prophesy, that the *Christmas Light*, the promised Saviour, would come through the lineage of

Abraham. Other inspired prophets tell us in what city He would be born. Micah, one of the minor prophets, gives us this information, saying He would be born in Bethlehem of Judah. These prophets prophesied many truths concerning the *Christmas Light*, our Saviour, Jesus Christ, that have been fulfilled down through the ages. Some of these prophets said He would be a Spirit-filled Saviour, and would suffer. Even His death, resurrection and ascension were foretold.

In the first books of our New Testament, we have the promise of the birth of the *Christmas Light* fulfilled. The Light came in a world of darkness. He was born of the Virgin Mary in the city of Bethlehem. He was and is that Light that was rejected even as a small Babe, as there was no room for Him in the inn, and down through the ages He has been crowded out. His forerunner, John the Baptist, preached repentance, preparing the way for the Light. John the Baptist was sent from God for a witness to bear witness of that Light. John the Baptist said of the Light, "He is mightier than I, whose shoe latchet I am not worthy to unloose." This was the true Light, which lighteth every man that cometh into the world.

This true Light, the *Christmas Light*, came into the world for a purpose. He came to die for the sins of the world. John 3:16 teaches us that ". . . God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." In the short time that Jesus ministered among men here on earth, He said, "I am the Light of the world." He proved this truth then, and He still is that same true Light who is anxious to shine in our hearts. He told His followers, while with them here on earth, to let their lights so shine before men that they may see their good works and glorify their Father in heaven.

So as we celebrate the birth of our Saviour, the *Christmas Light*, let's ask ourselves, do we have this Light? Do we possess the true Light of Christmas?

## The Christmas Story

Carol Boyd, Age 14.

Pinetown, North Carolina

In a lowly stable  
So very long ago  
Where the sheep did rest  
And the cattle low.

Christ, the Saviour,  
To Mary was born;  
She wrapped Him snugly  
Because of winter's dawn.

There were shepherds  
Who saw the bright star.  
Just to see Baby Jesus,  
They traveled afar.

From the far East  
Came wise men three;  
When they saw the star,  
They searched diligently.

To show their love,  
They brought Him gifts.  
And as the years go by  
The sweet story drifts.

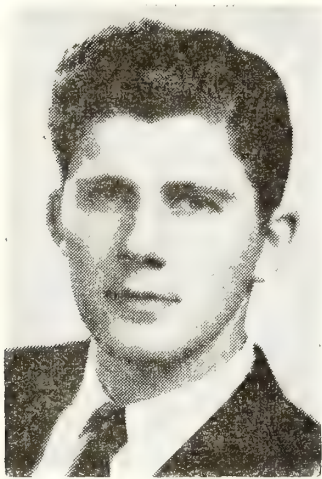
People of all lands  
Still hold this date,  
In remembrance of God's gift  
To a sinful world of hate.

On that night so still  
As the stars shone bright,  
A Saviour was born  
To bring the world light.



# NEWS NOTES

## Grace Church Announces Two-Week Revival



REV. BOBBY JACKSON

The Rev. Bobby Jackson will be the evangelist in a two-week revival at the Grace Free Will Baptist Church in Greenville, North Carolina. The meeting begins Sunday morning, December 28, 1958, and will continue through January 10, 1959. The services are scheduled to be held each night at 7:30.

Everyone is invited to attend and to bring friends along. The church requests that all Christians pray that many souls may be saved.

## Home Missions Financial Report

The following is the November, 1958, financial report of the National Home Missions Board as submitted by the Rev. Homer E. Willis:

Balance Brought Forward,  
November 1                      \$ 5,522.40

	Receipts
Alabama	\$ 38.75
Arizona	10.00
Arkansas	85.83
California	82.52
Florida	153.54
Georgia	103.28
Illinois	43.75
Kansas	4.50
Kentucky	965.21
Michigan	21.46
Mississippi	22.31
Missouri	484.39
New Mexico	27.78
North Carolina	1,087.38
Ohio	94.50
Oklahoma	231.77

South Carolina	309.44
Tennessee	215.07
Texas	276.16
Virginia	119.00
Washington	36.00
Louisiana	2.50
Merchandise	377.33
W.N.A.C.	38.48
Oregon	10.00

Total Receipts                      4,840.95

Total Receipts and Balance      \$10,363.35

## Rev. J. T. Quick Changes Pastorates

The Rev. J. T. Quick recently became the pastor of Cedar Creek Free Will Baptist Church of Route 3, Hartselle, Alabama. Mr. Quick was the former pastor of New Lovewell Free Will Baptist Church of Route 1, Richton, Mississippi.

## Youth for Christ Rally To Be Held at White Oak Hill Church

The Youth for Christ Rally of the Second Western District will meet at White Oak Hill Church near Bailey, North Carolina, on Saturday night, December 27, at 7:30 p. m. The students from the Free Will Baptist Bible College, Nashville, Tennessee, will be in charge of the program.

Everyone is invited, old and young, and especially visitors from other churches that are not located in the district.

“He cometh, He cometh  
great joy to all to bring  
He cometh, He cometh,  
Praise Him creation's King  
He cometh, He cometh,  
down here on earth to dwell  
God's love-gift so holy, Emmanuel.”

## Coming Events

December 25—Christmas Day.  
January 1—New Year's Day.  
January 28 — Second Semester Begins at  
Mount Olive Junior College, Mount  
Olive, North Carolina.

## New Every Morning

Susan Coolidge

Every day is a fresh beginning,  
Every morn is the world made new;  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you—  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed;  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which the  
night has shed.

Yesterday is a part of forever,  
Bound up in a sheaf which God holds  
tight;  
With glad days and sad days, and bad days,  
which never  
Shall visit us more with their bloom and  
their blight,  
Their fullness of sunshine or sorrowful  
night.

Let them go, since we cannot relieve them;  
Cannot undo, and cannot atone;  
God in His mercy, receive, forgive them!  
Only the new days are our own.  
Today is ours and today alone.

Here are the skies all burnished brightly,  
Here is the spent earth all reborn;  
Here are the tried limbs springing lightly  
To face the sun, and to share with the  
morn  
In the chrism of dew and the cool of  
dawn.

Everyday is a fresh beginning;  
Listen, my soul, to the glad refrain,  
And spite of all sorrow and old sinning,  
And puzzle forecasted, and possible pain,  
Take heart with the day, and begin again.

—Youth Challenge.

## GOD'S STRAITS

Affliction makes the beginning sad; patience will make the success glorious. Had the Israelites believed God's promises of deliverance, they had not murmured at the Red Sea. God brought them to the Red Sea, to deliver them from the Egyptians, and made all their fears end in joy and triumph. The more we trust God, the more He is concerned for our welfare; the more we trust ourselves, the more He doth to cross us. God hath always an eye upon “them that fear Him,” not to keep distress and affliction from them, but to quicken them in it, and give them, as it were, a new life from the dead, new fruit from the rod. God brings us into straits that we may have more lively experiments of His tenderness and wisdom.—S. Charnock.



# Best Wishes for the New Year . . .



Willard M. Aldrich

heed His call, "As far as the east is from the west, so far hath he (God) removed our transgressions from us" (Psalm 103: 12). God's love and pardon is wonderful. Have you experienced His forgiveness through Jesus Christ, His Son, of Whom it was written: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29)?

"He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5: 24).

In the New Year, make it a point to learn more about this wonderful Saviour and Friend through Bible reading and church attendance—*American Tract Society*.

## What Is This Coming Year?

It is a door  
By which we reach new fields  
Of service for our God and fellow man:  
A door by which we can  
Explore  
Wide spheres of usefulness  
Our world to bless:  
And reap the sheaves God's Word of  
Witness yields.

It is a task  
Set by the Master of our souls,  
A little part of our life's work below:  
And so we ask  
The holy wisdom, which alone controls  
Our labor, teaching what and where to sow:  
That the year, at its end,  
May sow God's glory and man's profit  
Blend.

It is a book,  
With many pages and as yet all white,  
On which to write  
The history of thought, and deed, and word  
In this new group of days.  
As Thou shalt look  
Upon the book, when written o'er, may all  
Be to Thy praise.  
—Selected.

WE want to take this occasion to wish you a happy New Year.

May health, prosperity, and success be yours. May you be surrounded by friends and cherished by loved ones. May the deepest longings of your heart find satisfaction.

World conditions being what they are, we are beginning to get used to being surprised that we are still here and not blown to atomic bits. Year by year we have been made conscious that this year may be the last—and for many, even in the natural course of events, it will be.

We wish that in some way we could guarantee to each one all the ingredients which go to make up a happy life. But it is not in our power to grant health, success, and prosperity, and only in a limited sense can we supply the heart's need for love and friendship.

But we do know and recommend One who can bring happiness throughout the New Year—the Lord Jesus Christ.

He is able to give health, happiness, and success, and to know His love and His faithful friendship can mean more to you

than anything else in the whole, wide world.

He is able to give more than happiness. He can give satisfaction and joy, even when the things that make for happiness are swept away.

Should health fail, prosperity vanish, and success disappear, should death remove friends and loved ones (and we all face these prospects in the New Year); in short, whatever happens to take away happiness, Jesus Christ can give you peace, joy, and satisfaction in the New Year and through all the years to come.

Let Him be your confidence. Trust Him as your Saviour. Confide in Him as your Friend. Receive forgiveness at His hand. Share the eternal life He freely gives.

With Him as your Saviour, come what may in the New Year, your soul will be safe and your life sheltered in His love.

The past is gone and cannot be reclaimed. Why not forget those things which are behind and reach forth with vigor unto those things which are ahead. Jesus promises forgiveness for the past to all who will



# Questions and Answers ON THE B I B L E



Conducted by J. P. BARROW

3824 RICHLAND AVENUE, NASHVILLE 5, TENNESSEE

**Question:** Did Joseph, and Mary (the mother of Jesus) have children born to them after the birth of Jesus? I know that there are some men in the Bible that are called the brothers of Jesus, but are they sons of Mary and Joseph? If so, where are their names to be found in the Bible?—Mrs. W. L. Carroll, Route 3, Huntsville, Texas.

**Answer:** Yes, I think that Jesus had both half brothers and half sisters that were born to Mary, His mother, and Joseph, His foster father, after He was born. However, the Catholics and some Protestants do not agree with this, which seems to me a plain Scriptural fact.

The Bible nowhere makes an emphatic declaration that Jesus had a certain number of half brothers and half sisters, but it does name them and points to them as being His brothers and sisters just as emphatically as it declares that James and John are brothers. "Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?" (Matthew 13: 55, 56). Jesus' mother, Mary, is referred to here as being His mother, which we know to be a fact beyond any doubt whatsoever, and in like manner are His brothers and sisters here pointed out. G. Campbell Morgan, in his book, *The Gospel According to Matthew*, offers the following comment on Page 182: "But, they said, This wisdom is not of human origin, for we watched Him as a baby, growing into boyhood; we watched Him as a boy growing into youth. He never went away to study in the schools, and yet He has the wisdom. And the power certainly comes from no human source! Look at His people, Mary, and His brothers and sisters, just ordinary people. He is one of the same kith and kin, but He has the power, He has the wisdom." And so the second attitude was one of astonishment."

"And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee" (Mark 3:32); "Then came to him his mother and his brethren, and could not come at him for the press" (Luke 8:19). Godet has the following to say in his *Commentary on Luke's Gospel*, Volume 1, Page 378:

"One thing is certain, that the literal interpretation of the word *brother*, placed, as it is here, by the side of the word *mother*, is the most natural. The answer of Jesus signifies, not that family ties are in His eyes of no value (comp. John xix. 26), but that they are subordinate to a tie of a higher and more durable nature."

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee" (Matthew 12:46, 47). When the whole of this passage is read, it appears that Jesus has been reported to His mother, Mary, by those who do not accept His teachings, and in their rejection of both message and messenger they claim He is beside Himself; therefore, she and His half brothers call for Him from the outer rim of the great crowd. When the summons reaches Him, having traveled from one to another until He hears, He replies as He points to His followers indicating that He claims kin with all who obey His father. This, of course, does not mean that Jesus does not acknowledge His mother and render her due respects. This He gives emphasis to when He leaves her in the watchcare of His beloved disciple and friend, John. (See John 19:25-27.)

Richard Glover, in his book, *The Gospel of Matthew*, on Page 140 says, "The reason for the interference of His mother and brethren is given in St. Mark (3:20, 21): 'They could not so much as eat bread. And when His friends heard of it, they went out to lay hold on Him: for they said, He is beside Himself.' Doubtless Mary made no such remark, and was rather used and put forward by her sons and daughters, some of whom did not believe in Jesus (John 7: 5). Note: (1) Mary, though probably the best woman who ever lived, is not immaculate; for here she errs by presuming to interfere, albeit she does so modestly. (2) Friends are sometimes by their very solicitude hindrances to our work."

Then we also have the members of Jesus' family referred to several times in the epistle. "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Corinthians 9:5); "But other of the

apostles saw I none, save James the Lord's brother" (Galatians 1:19). See also Mark 6:3; John 2:12; 5:3, 5, 10; Acts 1:14. We find the following discussion on Page 103 in Davis' *Dictionary of the Bible*: "Brethren of the Lord. Their names are given in the gospels as James, Joseph or Joses, Simon and Judas (Mat. xiii. 55, R. V.; Mark vi. 3). They appear in company with Mary (Mat. xii. 47-50; Mark iii. 31-35; Luke viii. 19-21), moved to Capernaum with her and Jesus and the latter's disciples at the beginning of Christ's ministry (John ii. 12), but are said not to have believed in Jesus even toward the close of his life (John vii. 4, 5). After the resurrection, however, they are found united with the disciples (Acts i. 14), and are afterwards mentioned as Christian workers (1 Cor. ix. 5). One of them, James (Gal. i. 19), became a distinguished leader of the Jerusalem church (Acts xii. 17; xv. 13; Ga. ii. 9), and was the author of the epistle which goes by his name. In what sense they were Christ's 'brethren' has been much disputed. In very early times they were regarded as the children of Joseph by a former marriage. The disappearance of Joseph from the gospels suggests that he had died, and may have been much older than Mary, and may have been previously married. This view is a possible one, but, in view of Mat. i. 25 and Luke ii. 7, not probable. In the fourth century Jerome proposed another view; viz., that they were Christ's cousins on his mother's side, the children of Alphaeus (or Clopas) and Mary's sister of the same name. This is inferred mainly from a combination of Mark xv. 40 and John xix. 25 (the latter being thought to mention but three women), and from the identity of the names Alphaeus and Clopas. On this view one (James the son of Alphaeus) and perhaps more (Simon and Judas) of the apostles were Christ's brethren. But the apostles are distinguished from his brethren; the latter did not believe in him, and it is unlikely that two sisters had the same name. Another very old view was that they were cousins on Joseph's side, and some have even supposed they were the children of the widow of Joseph's brother (Deut. xxv. 5-10). But all these theories appear to have originated from a wish to maintain the perpetual virginity of Mary. That they were children of Joseph and Mary, born after Jesus, is the natural view, and that Mary had other children is implied in Mat. i. 25; Luke ii. 7. This view explains also the constant association of 'the brethren with Mary.'"

Two of the epistles in our canon of Scripture were written by two of Jesus' half brothers, James and Jude. Tradition says that both were converted after Jesus' death and that both died as martyrs for the faith.





## The Lighted Pathway

*Thy word is a lamp unto my feet, and a light unto my path (PSALM 119:105).*

REV. WILLET L. MORETZ  
SWANNANOA, N. C.

### CHRIST CAME TO GIVE LIFE

*"The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly" (John 10:10).*

Since the last three meditations were on the subject, "Christ, the Way, the Truth, the Life," from the text in John 14:6, I think it is very fitting that we think during this Christmas time about the real purpose of Christ's coming into the world. There is no clearer statement in all the Bible as to that purpose than is set forth in the above verse. That purpose is stated in a twofold manner in that verse, the first of which we give little thought, but its importance is there nonetheless.

In the first part of the verse, Christ gives us the purpose of those who are in opposition to Him and His way of life. In John 10:8 Christ states that, "All that ever came before me are thieves and robbers: . . ." And in the text, *The thief cometh not, but for to steal, and to kill, and to destroy*. There is no mistaking here the purpose of the devil and his followers—that to steal, to kill, and to destroy the lives and usefulness of men, and finally their souls.

Because of the destructive work of Satan and his agents the world was in a state of guilt and condemnation, and utterly incapable of removing these, and of restoring itself to divine favor. But Christ came in order that the whole world might be restored to life. Christ came for the purpose of purchasing life for us, and for the further purpose of imparting it to us. Life was purchased by His blood—it is imparted to us by the Holy Spirit.

There are no sadder words to be found in any language than those contained in John 1:10, 11, which read, "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." Here are hinted several important things about love of His people. We find His presence, His creative work and His redemptive work. We also find that the world lacked knowledge of Him, and it finally rejected Him as Saviour and Lord.

We decry the rejection of lost sinners of Christ as their own personal Saviour,

but we wink at the rejection of Christ on the wholesale by so many of us, and especially at this season. Why is it considered necessary that we substitute a myth for the real Christ? Is not substitution of the unreal rejection of the real? Let's think these things over carefully and prayerfully. As you read these lines will you let the time be a time for real heart searching?

J. C. Ryle says, "We see in these verses, the desperate wickedness of man's natural heart. We have it in the words, Christ . . . was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not."

"Christ was in the world invisibly, long before He was born to Virgin Mary. He was there from the very beginning, ruling, ordering, and governing the whole creation. By Him all things consisted. (Colossians 1:17). He gave to all life and breath, rain from heaven, and fruitful seasons. By Him kings reigned, and nations were increased

or diminished. Yet man knew Him not, and honored Him not. They worshipped and served the creature more than the Creator (Romans 1:25). Well may the natural heart be called wicked!"

"But Christ came visibly into the world when He was born at Bethlehem, and fared no better. He came to the very people whom He had brought out from Egypt, and purchased for His own. He came to the Jews, whom He had separated from other nations, and to whom He had revealed Himself by the prophets. He came to those very Jews who had read of Him in the Old Testament Scriptures, seen Him under types and figures in their temple services, and professed to be waiting for His coming, and yet, when He came, those very Jews received Him not. They even rejected Him, despised Him, and slew Him. Well may the natural heart be called desperately wicked!"

*"In him was life; and the life was the light of men" (John 1:4).*

## FROM THE KING'S VIEWPOINT

Edwin Raymond Anderson

**T**WAS the night before Christmas and now, at long last, not a sound could be heard through the department store. The doors were finally closed for the holiday season, after the frenzy of those final hours, and the crowd of last-minute shoppers had left.

The old janitor stood in the midst of the main floor viewing the scene with sadness. Signs of hurried shopping were everywhere—boxes broken open, papers littering the floor. He moved about slowly, wondering where and how to begin cleaning up.

Then he saw it! For a long moment he could only stare in hurt surprise, hardly believing. He moved closer. Yes, he had been right. As he bent over for a better view, a heavy burden of sorrow was laid upon his heart, for it was a Bethlehem manger scene, skillfully constructed of wood-bits, plastic and colored paper, extremely attractive and life-like. One could tell that care had gone into the making. Once it had rested upon a counter, seeking to attract the passers-by to the greater blessedness of Bethlehem. But now it lay pushed into the corner, crushed almost beyond recognition and almost buried beneath a sea of torn boxes and scattered wrappings.

The old janitor knelt slowly. Tears welled in his eyes. His hands trembled as they touched the pathetic ruin. His voice was choked with emotion, "No room for Jesus when Christmas is past."

Do not say that the old janitor was too simple a man. His broken words should cut through for all of us in this present jun-

gle of vain commercialism and outward religion. His words might well be an echo of the thoughts of the Lord Himself at this very season, which is only a passing holiday for far too many. This is looking at Christmas from the King's viewpoint!

We often think of Christmas solely in relation to our loved ones, our friends, our associates and ourselves—but shouldn't we pause and look at it from His point of view? Have you ever pondered the thoughts of Jesus Christ, who came at this time to be the Saviour from sin?

That is something to seriously consider. What will He receive from you at this season? There may be outward gaiety, but the grief in His heart as He sees you going through the outward motions, without truly having entered by repentance and faith into the full and complete meaning of Bethlehem! "What think ye of Christ?" If the joy of new birth and new creation is not yours at this season, if Christmas is but a day on the calendar and not a mark of divine change in your heart and life, ponder these words: *"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11)*. It is time to make this occasion an inward holy day, rather than an outward holiday, by accepting the Christ of Christmas as your personal Saviour and Lord of your life. *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).*—American Tract Society.



# MISSIONS

NATIONAL FOREIGN, Rev. Raymond Riggs, Secretary  
3801 Richland Avenue, Nashville, Tennessee  
NATIONAL HOME, Rev. Homer E. Willis, Secretary  
3801 Richland Avenue, Nashville, Tennessee

STATE MISSION NEWS INCLUDED AS SUBMITTED FROM THE FIELD

## Prayer and Praise Letter

December 3, 1958

Dear Friend:

When you receive this letter and report you perhaps will be engrossed in the busy rush of Christmas shopping or other activities. You might want to toss this letter aside as just another "box holder," but please don't. At least read it through! The salvation of many souls may depend upon you.

Our receipts this month (November) were \$12,276.35. We praise the Lord for this response, but you may notice also, that in order to meet our quota for this year we must have approximately \$23,000.00 by December 31. In order to do this we are asking everyone to give at least one dollar as a Christmas offering to foreign mission. Of course we would be glad to receive more and eliminate some of the deficit accounts. Please pray and mind the Lord in this matter.

**FACTS AND FIGURES**—A United Nations estimate reports a net gain in the world population of 129,600 during every 24 hour period. *Ethiopia*: According to a report in the *Washington Post*, November 23, 60,000 children were turned away from Ethiopian schools last year for lack of space and teachers. *Latin America*: That 780,000 teachers are needed on the American continent is the conclusion of a study presented in the Interamerican Seminary on the perfection of teaching, which has just ended in Montevideo, Uruguay. According to the same report published by UNESCO, Argentina and Cuba, which occupy an advantageous place in the teaching picture, have a greater scarcity of teachers than some of the more backward countries. Argentina needs 28,000 teachers and Cuba 25,000. *Brazil should have 420,000 teachers but has only 171,822.*

**INDIGENOUS PROGRESS IN JAPAN**—"Greetings in the name of our Saviour who is so wonderful to us day by day. Recently we have seen the Lord working in our midst in various ways. A young man who was a drunk has been converted and is a real witness for the Lord now. On his own time he passes out tracts, brings people to church, plays his violin for services, prays in public and is a living example of what the Lord can do for a man. We praise the Lord. Also, we have been praying for a new meeting place for the Koshimizu Church. The present place is not a place

to which new people find it easy to go. Last night one of the members called and said that they had rented a store building in the center of town. It is a good location and we praise the Lord that in spite of the owner being a person who does not like religion, he has rented it to our church. The renting and all the planning was done by the local members. It's a local thing and not the work of the foreigner. Praise the Lord for evident growth among the members."—Wesley Calvery.

**MARTIN COMMISSIONED FOR BRAZIL**—In a very impressive service, on Sunday afternoon, November 30, in the First Free Will Baptist Church of Florence, South Carolina, Miss Eula Mae Martin, R. N., was commissioned as a missionary to Brazil. There were sixteen local preachers present along with representatives from many of our churches in that area. Rev. Reedy Severance brought a very challenging missionary message, and the charge was given by Rev. Raymond Riggs. Miss Martin will be engaged in itinerate work in the Cape Fear Association of North Carolina during December and plans to leave for Brazil on January 15. Please pray for this new missionary as she goes.

**IDOLS WILL GO WHEN CHRIST COMES IN**—"The blessing of the Lord is rich on our work in Gopalapuram. In just one year's period, the school has made great progress. The first of this month we had to add a new teacher to our staff and rent another room for our kindergarten, numbering 50 children. Until the Lord gives us a chapel in this area this new room will be used for all our gospel services. Last Sunday was the first time communion was observed and there were 20 present to observe this first Lord's Supper—hearts were blessed. And yesterday John Raju came in and gave us a report that filled our hearts with great joy. About three months ago a family of four (father, Raju; mother, Thangammal; son, Rajamanickam; and wife, Rosie) indicated a desire to follow Christ, receiving Him as their personal Saviour. Even though they declared they had accepted Christ, they refused to remove the idols and pictures of idols from their home. Saturday of last week they took all these idols from their home and burned them! The idols and pictures are the last thing to go. When this happens, one can be sure that Christ is real. Praise God for this miracle. There are four others in Gopalapuram who are very near to the kingdom.

We think before long that they'll become believers. Their names are Dhunman and Ponnaswamy, husband and wife, and Kanammal and Munaswamy, husband and wife."

**A NOTE OF INTEREST**—Dan Merkh—"I bought some rabbits and had them in the little side house, next to the room you slept in. During the day, noontime, a snake crawled in a cage I had built and killed a rabbit. He made a hole two to three inches in diameter in the wire. They are deadly poisonous. Naturally we had a little thoughts about these snakes 15 feet from our bedroom door and where the kids play. We hired three men to cut down the brush all round the house for a radius of 50 feet or more. This is the only (not certain) way to discourage the snakes."

Very sincerely yours,

Raymond Riggs

General Director-Treasurer

## Financial Statement

BOARD OF FOREIGN MISSIONS

November, 1958

Cash in Bank	
November 1, 1958	\$20,924.61
Receipts	12,276.35
Total to Account For	\$33,200.96
Disbursements	12,411.87
Cash in Bank	
December 1, 1958	\$20,789.09

### STATE QUOTAS

State	Quota	Paid	Under Quota
Ala.	\$ 4,500	\$ 3,366.08	\$ 1,133.92
Ariz.	300	83.08	216.92
Ark.	4,500	3,285.41	1,214.59
Calif.	4,200	2,723.55	1,476.45
Fla.	3,000	2,362.50	637.50
Ga.	5,000	6,280.66	
Ill.	5,500	4,710.53	789.47
Ky.	3,500	2,835.40	664.60
Me.	300	147.00	153.00
Mich.	20,000	13,957.24	6,042.76
Miss.	3,000	2,199.70	800.30
Mo.	12,000	9,095.55	2,904.45
N. M.	300	341.10	
N. C.	30,000	34,361.18	
Ohio	5,100	4,004.20	1,095.80
Okla.	7,800	7,863.98	
S. C.	6,500	7,867.10	
Tenn.	12,000	9,829.23	2,170.77
Texas	5,500	4,319.07	1,180.93
Va.	6,000	5,909.49	90.51
W. Va.	4,500	2,142.67	2,357.33
Misc.	9,715	2,974.76	6,740.24
Totals	\$153,215	\$130,659.48	\$29,669.54

(More MISSIONS on page fourteen)



# NOTES — AND — QUOTES

By J. C. Griffin



## WHY?

Very often we see where someone has written Xmas for Christmas, and we wonder why? It is much better to say Christmas than to say Xmas. When we say Christmas, we honor the Christ, who we claim was born 1958 years ago. He is the Son of God. Perhaps people use the word Xmas because it is shorter—so many of us want to do our work with as little effort as possible. I may be too old-fashioned for this modern day, but I say we should use Christmas instead of Xmas for Christ's birthday.

## What the Bible Says

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6). Thus Isaiah prophesied that the Christ should come; however, he did not call Him Christ. Christ is God manifest in the flesh. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (1 John 1:14). So the one that Isaiah was describing was the only begotten of the Father, God the Son. This is a mystery; it is so great that we cannot understand its full meaning. But we accept it and believe it with all our mind and heart.

I have heard of people saying, "I cannot accept the thing that I cannot understand." We understand but very few things. Perhaps you have heard of the young college man who said, "I will not accept the Scriptures because I cannot understand them." This same young man was visiting in an old farmer's home, and seeing a nice piece of yellow homemade butter, he said, "Pass the butter, please." Then the old farmer said, "Before you partake of the butter, you must answer this question: Why is it that my old black cow eats green grass and gives white milk that makes yellow butter? Can you explain this?" The young man said, "No."

If I could understand the incarnation of the Lord Jesus, I would not have to have faith. I could base my life on knowledge. To understand all these things, I would have to be as wise as God. So I accept the wonderful truths of the Word of God and believe the following Scripture:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:18-23).

## WHAT I MUST BELIEVE AS A CHRISTIAN

To be a Christian I must believe the prophet and also the angel who appeared unto Joseph. I must believe the virgin birth. I do believe every word of the Scripture that refers to His virgin birth, to His sinless life, to His atoning blood, to His physical death, to His literal resurrection, to His ascension and to the promise of His coming again. If we deny His virgin birth, we had just as well deny His eternal Word. Then we can make His birthday just another day with no significance.

I love to think of His as a little Babe in a manger in the city of Bethlehem. Of all the babies ever presented to the world, I hold Him pre-eminent. Christmas would mean nothing to me if Christ were not the only begotten Son of God. If He were anything less than what the Bible describes Him to be, then He is nothing to me. I believe God's record of the Christ, God's own dear Son. Believing Him to be God's Son, I am saved. If Christ was not the Son of God, born of the Virgin Mary, then He was the greatest imposter that we have any record of in any age of the world. If He was not the virgin-born Son of God, we have no salvation. I believe exactly what is given to us in the accounts given by Matthew and Luke as to His physical birth. Luke tells us the following:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall

be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:8-14).

We ought to live so close to God that we can sing the song the angel sang: "Glory to God in the highest, and on earth peace, good will toward men." If there is so much sin and selfishness, envy, jealousy, hatred, strife and ill will toward any person or nation, regardless of color or rank, then there is something radically wrong in our life. If this is true of your life, then the only thing between you and a devil's hell is the little brittle thread of life, and God can let that slip at any moment. God is merciful, but He will not allow man to go on disbelieving His Word. Ananias and Sapphira did not believe God's Word; they lied to the Holy Ghost, and they met death. God sends judgment on men when they reach the place of disbelieving His Word. So the man who denies the virgin birth of Christ is under the wrath of Almighty God, and sooner or later the end will come.

Yes, I believe God's Word. I want to be able to sing with the angels their song of old: "Glory to God in the highest, and on earth peace, god will toward men." But my heart must be clean and pure before I can sing this song. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." So our heart must be clean and pure before we can observe the day that is called Christmas.

In general, men make a mock of the observance of Christmas Day. Some people get drunk. I heard an old man sing the following when I was a small boy: "Christmas comes but once a year; if I get drunk you need not care." There are many sinful ways that people try to observe Christmas, but we should celebrate Christmas in a spirit of worship in order to honor the Lord's Christ.

"Lighthouses don't ring bells and fire guns to call attention to their light—they just shine!"

Christmas began in the heart of God. It is complete only when it reaches the heart of man.

Nothing can be a greater tragedy than a Christless Christmas.

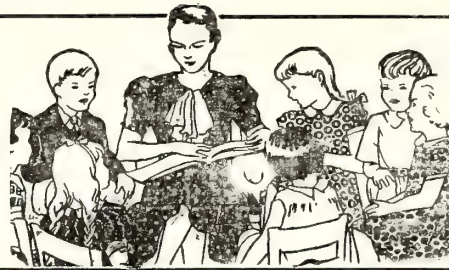
Selfishness makes Christmas a burden; love makes it a delight.



# STORIES

—FOR OUR—

## BOYS and GIRLS



### DANNY'S STAR

Sarah Schuster

DANNY DIEKMAN had a wonderful Christmas with candy, oranges, toys and a Christmas tree. Best of all, his mother had taught him the whole Christmas story, word for word from the second chapter of Luke. It had been very easy to learn by heart and he knew that with a little reviewing he could recite it every Christmas in future years. Mother, too, a month before Christmas had asked Danny's piano teacher to please be so kind as to put "Silent Night, Holy Night," and a few of the old familiar carols among his pieces to be practiced and by the holidays he could play them beautifully while he and father and mother reverently sang together. Father had told him about the wise men and the shepherds and about Simeon and the old prophetess, Anna, in the temple.

Now the time had come to take down the Christmas tree and as Danny watched his father and mother beginning to dismantle the tree he said, "Mother will you please let me hold the Star of Bethlehem until you are ready for it?" Danny always looked sad when the time came to say "Good-by" to the Christmas tree. Father brought the great empty cartons down from the attic and Mother began slowly to wrap every piece of decoration—the great blue balls, the large fiery red ones and the mellow friendly green ones, the little animals, the delicate figurines and the fragile angels. She carefully, affectionately, covered every piece well with tissue paper—to be stored in the large box safely until the next Christmas.

"Please may I hold the star, Mother?" Danny asked again, his Mother not having heard his first question. Father answered, "Yes, Danny, my boy, I'll take down the Star of Bethlehem the first thing and you may hold it until Mother must have it to pack away in the box." The great star is the first thing taken out of the box each year and the last thing put into it. "The star is the most important thing on the tree isn't it, Papa?" asked Danny.

Danny lovingly fondled the big brilliant star turning it round and round so that the electric light shining on it made it dazzle and shine like rubies and diamonds. All too

soon Mother said, "Now Danny I'll have to have the star to pack away in the box."

Danny handed over the star but he said, "O Mother it's so dark and dreary up in the attic. I don't think the Star of Bethlehem ought to be put up there at all. I don't think it likes that gloomy place."

"Yes, it is a dark place, dear, but the star has to be kept safely in order to shine again next Christmas," answered Mother.

"Papa, you told me the star showed the wise men the way to Jesus, didn't you?" Danny continued as he caressed the star, which Mother had unconsciously handed back to him. "Don't you think we need to be shown the way to Jesus every day, not only at Christmas time?"

Father looked at Mother as if he were startled by Danny's thought and he answered, "Why, yes, my son, that is very true. Where would you like to put the star so that you could look at it once in awhile?"

Danny's eyes brightened at the thought that Father was considering letting him keep the star in sight. Mother smiled a broad smile so he knew that she did not object to his suggestion.

"Couldn't I put it in one corner of my bedroom right near the ceiling so that every night before I go to sleep I could look at it and have it remind me of Jesus?"

Mother answered, "Papa, I really think that would be a fine idea. Couldn't you

paint Danny's ceiling and the top border of the walls beautifully blue like the sky?"

Father thought hard for he and Mother often read the Bible to Danny after he was snugly tucked in bed and he felt the reading was bearing precious fruit when Danny wanted to think about the Lord Jesus before he fell asleep.

Finally Father said enthusiastically, "How would this be, Mother, I'll paint the ceiling a lovely blue as you suggest and we'll put the Star of Bethlehem in one of the corners where it can rest naturally. The couldn't we fill the ceiling with many stars—say one for every Bible verse that Danny learns?"

"I know twenty verses from the second chapter of Luke," said Danny clapping his hands. "Papa, give me a big star for every chapter and a smaller one for a few verses which tell about the same subject—like the birth of Jesus and the blessings in the Sermon on the Mount. Twinkling little stars, he went on rapturously, "for single verses I know the Lord's Prayer and the twenty-third Psalm and the one hundredth Psalm and the verses that give the names of the twelve apostles. "I'll learn lots and lots more Papa, I promise." (Reader, how many stars would you have on your ceiling to represent the verses of the Bible that you know?)

In a week Father had the ceiling ready. The Star of Bethlehem shone with calm luster and day after day as Danny recited more Bible verses more stars were put up. Surely every night the Star of Bethlehem was leading Danny's thoughts to the Lord Jesus Christ.

One night Father came home late from work. He hurried for he enjoyed so much being under the stars with his young son.

"Danny stayed awake a long time," said Mother. "He didn't want to sleep until you came, but I urged him not to lie awake for it might be very, very late when you came. I think he is fast asleep by now."

Father looked into the dimly-lighted room, and Danny only half asleep aroused himself and said dreamily, "Papa, there's the star but you are my real star of Bethlehem, you lead—" but he was again in dreamland.

Tears came to Father's eyes as he stood quietly looking at his young son and then at the Star of Bethlehem and at the many little stars. The little fellow was fast asleep now. Father knelt a long while at Danny's bed. As he left the room he said quietly a verse that he had learned as a child from the lips of his own father: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Daniel 12:3).—Gospel Herald.

### SPECIAL NOTICE

**The Anna Phillips Loan Fund Committee will meet at Piney Grove Church, Saturday, December 27, 1958, at 2 o'clock in the afternoon. The church is located on Highway No. 264 and No. 13 about five miles west of Greenville, North Carolina. The highway is the Farmville-Greenville highway. Applicants for loans will be interviewed at this meeting.**

**Mrs. James A. Evans, Chairman  
Telephone, Fremont 4781**



# Woman's Auxiliary Department

MRS. ALICE E. LUPTON (NOTE: Please send all news items direct to MRS. BRUCE BARROW  
NEW BERN, N. C. The Free Will Baptist Press, Ayden, N. C.) LUCAMA, N. C.  
Editor Assistant Editor

Asheville, N. C.—The Woman's Auxiliary of Horney Heights Church met December 4 in the home of the Rev. and Mrs. Grays. There were nine members present. The auxiliary gave the Grays a surprise pounding of food and money.

The meeting was opened with group singing, followed with prayer by Mrs. Lois Rogers. Mrs. Phipps read the Scripture which was taken from the fourteenth chapter of John. The minutes of the previous meeting were read and the roll was called. The treasurer then gave her report. Dues and offerings for the evening amounted to \$79.84. During the business session, the women decided to send five dollars to the Whaleys for Christmas. One of the members added seven dollars, making a total of twelve dollars to send the Whaleys. Mrs. Coleman read a letter from Shirley High at the Free Will Baptist Children's Home, thanking the auxiliary for the clothing sent to her. The group discussed fixing fruit baskets for the sick and elderly people of the church and community. Mrs. Sumner prayed the closing prayer. Then all enjoyed fellowship together and delicious refreshments served by Mrs. Bolden.

Creswell, N. C.—The Woman's Auxiliary of the Mt. Tabor Church held its monthly meeting on Tuesday afternoon, December 9, at the home of Mrs. Iris Jean Ambrose. There were fifteen members and two visitors present. The president, Mrs. Eleanor Moore, presided over the meeting which was opened with the group singing "O Little Town of Bethlehem." The Bible reading was taken from Matthew 10:1-8. Mrs. Mary Furlough and Mrs. Florence Furlough led the group in prayer. Those taking part in the program were Mrs. Mary Furlough, Mrs. Elizabeth Davenport, Mrs. Doris Rae Simmons and Mrs. Ruth Ambrose.

The following officers were elected for the coming year: President, Mrs. Iris Jean Ambrose; vice-president, Mrs. Blanche Furlough; secretary, Mrs. Florence Furlough; treasurer, Mrs. Mary Furlough; enlistment chairman, Mrs. Laura Furlough; youth chairman, Mrs. Elizabeth Furlough; mission chairman, Mrs. Doris Rae Simmons; publicity chairman, Mrs. Eleanor Moore; orphanage chairman, Mrs. Annie Furlough;

personal service chairman, Mrs. Doris Lee Comstark.

The meeting closed with prayer by Mrs. Elizabeth Davenport. The January meeting will be held with Mrs. Annie Furlough. After the exchange of Christmas gifts, the hostess served drinks, potato chips, peanuts, cookies and candies.

Ayden, N. C.—The Woman's Auxiliary of Little Creek Church met Monday night, December 8, at the home of Mrs. Harvey Moore. The meeting was called to order by the president, Mrs. Edward Skinner. The group then sang "O Little Town of Bethlehem," and prayed together the Lord's Prayer. Kay Stocks read the Scripture taken from Matthew 10:1-8.

Kay Stocks introduced the program which was presented by Mrs. Carrie Stocks, Mrs. Lester Dail, Mrs. Lena McLawhorn, Mrs. Ed Humbles and Mrs. Edward Skinner. An interesting talk on medical care and saving of souls in India and Africa was given.

The roll was called with fifteen members present. The minutes were read and approved. Mrs. Edward Skinner dismissed the ladies with prayer. Gifts were exchanged, and the hostess served refreshments. The auxiliary wishes a Merry Christmas to all Christians everywhere.

Merrimon, N. C.—The Woman's Auxiliary of Edward's Chapel Church met Monday night, November 24, at the home of Mrs. Ellen Edwards. The meeting was called to order by the president, Mrs. Una Hardy. Following the opening hymn, the Rev. Elmer Goodwin led the group in prayer. The president read the Scripture taken from Luke 24:23, 24. The minutes of the last meeting were read and approved. The roll was called with eleven present, five absent and one visitor. Old and new business was discussed. The members had read 30 chapters in the Bible, made 12 sick visits, saved 41 coupons for the Children's Home, 1 helped in Y.P.A., 3 gave flowers, and 12 helped in needy homes.

The program chairman, Mrs. Laura Hardy, introduced the speaker. The Rev. Elmer Goodwin brought the message, using Luke 23:23 as his text. Mrs. Lyda Hardy dismissed the group with prayer. A social hour was then enjoyed by all present. The hostess served refreshments.

## What They Do to Me

Oliver G. Wilson

Some give me a lift. In their presence unkind thoughts shrivel up, harsh judgments seem out of place. I seem to be warmed inside by my contacts with some individuals.

Some give me a load. Disaster seems inevitable and righteousness and holiness seem not to have a chance—doomsday will come before another sunrise. We close our doors against the north wind when such individuals leave.

Some seem to loosen my tongue to speak idle, foolish words. Prayer seems out of place, and to name the name of Christ seems not to be fitting, while acts of devotion seem to belong to another life.

Some make me argumentative. It must be impish, but some people say the sky is blue in such a manner, or with such a tone of voice, that I am inclined to debate the question. I seem to lose my sense of judgment and propriety.

Some cause me to clam up. Happy, holy conversation is strangled and generous deeds seem out of place or irrelevant.

Some cause me to clean up. Their company makes me want to shine my shoes, press my clothes, lift my eyes from the gutter. They instill in my soul a desire to be Christlike.

Some powerfully influence me for good while others drag me toward evil. It is all important then that I choose my companions with great care.—Wesleyan Methodist.

## Forget It

Charles Didway

Forget the slander you have heard.  
Forget the hasty, unkind word.  
Forget the whole affair, because  
Forgetting is the kindest way.  
Forget the hurts of yesterday,  
Forget the chap whose doleful face  
Forgets to smile in any place.  
Forget the burdens you have had.  
Forget the weather if it's bad.  
Forget the knocker and his squeak,  
Forget him seven days a week;  
Forget you're not a millionaire,  
Forget the gray streaks in your hair;  
Forget the coffee when it's cold  
Forget to kick, forget to scold,  
Forget the plumber's awful charge,  
Forget the fuel bill's so large.  
Forget the pinch of skimpy days—  
Remember to forget—it pays.

—The Texas Press Messenger.



# CHRISTIAN EDUCATION

ITEMS FROM COLLEGES, SUNDAY SCHOOLS AND DAILY VACATION BIBLE SCHOOLS  
W. BURKETTE RAPER, President  
Mount Olive Junior College  
Mount Olive, North Carolina

L. C. JOHNSON, President  
Free Will Baptist Bible College  
Nashville, Tennessee

## MISSIONS

(continued from page ten)

## Missionary News Bulletin

December, 1958

### Loyalty Fund Report

#### MOUNT OLIVE JUNIOR COLLEGE

December 9—December 15

The following is a report of Loyalty Fund Gifts to Mount Olive Junior College for the week of December 9 through December 15, 1958. The total amount received to date is as follows:

Total Previously Reported	\$33,923.65
Received This Week From:	
Free Will Baptists	\$1,210.94
Friends	375.00

Total for the Week 1,585.94

Total to Date \$35,509.59

#### Honor Roll

All gifts of \$100 or more are listed on an Honor Roll and are published with the report each week. The Honor Roll gifts for this week are listed below and are from North Carolina unless otherwise indicated:

Kenly Church	\$100.00
Johnson Union Church	\$100.00
Wilson Motor Company	\$100.00
Rose's 5-10-25c Stores	\$100.00
A. C. Hatch	\$100.00

Your gift to the Loyalty Fund of Mount Olive Junior College will help keep the door of Christian education open for the youth of the Free Will Baptist denomination. Make an investment that will pay lasting dividends by investing in the future of our youth.

M. L. Johnson, Campaign Director

### Attention Free Will Baptist Students!

Mount Olive, North Carolina  
December 16, 1958

Dear Free Will Baptist Student:

This letter to you announces the forthcoming meeting of Free Will Baptist students from North Carolina who are enrolled in college somewhere in our state or outside the state. The meeting will be held at the First Free Will Baptist Church in Greenville, North Carolina, on Tuesday, December 30, 1958 at 10:00 a. m.

This is the second annual student meeting sponsored by North Carolina Free Will Baptists. It was decided at our first meet-

ing that this should be an annual event. It provides an excellent opportunity to meet other students with similar interests and to gain a better understanding of the relation between our lives as students and our Christian faith and responsibility.

At this meeting we want to emphasize the heritage of the Free Will Baptist denomination. A knowledge of our historical development and the forces that have helped to shape the course of that development will help each of us to appreciate the "faith of our fathers."

Our speakers will be the Rev. F. B. Cherry, pastor of Black Jack Free Will Baptist Church near Greenville, and Mr. Hardy Talton, a layman from Wayne County. Both of these men will bring to us a breadth of experience and a real depth of consecration. Both are likewise well qualified to speak as leaders in higher education among Free Will Baptists.

Another feature of the program will be a forum called "What's Your Question?" conducted by the Rev. Henry Melvin of Winterville. There will be special music on the program brought to us by students from Mount Olive College and from East Carolina College. Everyone will have lunch together at a cost of approximately \$1.00 per person.

We have planned this meeting on a date which we hope will be convenient for you to attend. Please mark it on your calendar and plan to be with us. We believe that you will have a rewarding experience and that it will be one of the highlights of your Christmas vacation.

Will you plan to meet with us on December 30? If so, please fill in the form below and mail it to the pastor of the Greenville Church, the Rev. R. B. Crawford, 303 Meade Street, Greenville, North Carolina.

Sincerely yours,  
Michael Pelt

-----  
I plan to attend the Free Will Baptist student meeting on December 30. You may reserve lunch for me on this date.

Name -----  
-----

LONNIE SPARKS SAYS:

"Just a note to say that everything is moving along. We are rejoicing at that which God is doing here. Yesterday, Sunday, I helped in seven services. Anita taught the children a flannelgraph lesson in French. It was seemingly effective. There are not many Christians here as you know, but some seem to really be growing in the Lord and we are very anxious to reach the unreached. One of the elders in the church was with me in six services yesterday. After the fifth one, when we were going to eat our supper, I asked him if he was tired. He said, 'No.' In the next breath he said, 'We are going to get a lot of people.' I'm sure he meant for Christ. The Lord has taught us to commit our message to faithful men who shall teach others also."

#### OPPORTUNITY FOR RADIO MINISTRY IN EUROPE:

We have a marvelous opportunity through Rev. John Vissar, pastor of the Free Will Baptist Church in Amsterdam, Holland, to reach thousands in Europe by means of radio. Radio station, Monte Carlo, has offered to sell the time and Brother Visser could broadcast in four different languages: German, Dutch, English and French. It would cost of course, but what doesn't. Please pray the Lord to direct in this consideration.

#### MILEY TO RECEIVE M. D.

The Medical Units Division, College of Medicine, of the University of Tennessee, announce the graduation of LaVerne D. Miley, on Monday night, December 15, in the Ellis Auditorium, Memphis, Tennessee. Congratulations Brother Miley.

Count yourself richer the day you find a new fault in yourself.

God's grand truths must often be burned into us by the hot iron of affliction.

When you talk you only repeat what you already know—listen, you may learn something!

Never do anything that you would not do if you knew it was your last hour.



# St. Claire Bible Class

M. B. HUTCHINSON, McArthur, Ohio



## Jesus Calls Forth Faith

(Lesson for January 4)

Lesson: Mark 9:14-29. Read Matthew 17:14-21; Luke 9:37-42.

Golden Text: Mark 9:23.

### I. INTRODUCTION

On the day following the Transfiguration, when Jesus and his disciples had returned to the valley, they were immediately met with the pitiful and inglorious need of humanity. There was the multitude who believed in Jesus but did not understand his true mission as the Messiah. Then there was a desperate man whose son had been made dumb by a demon spirit.

Jesus had called these disciples up on the mountaintop for a vision, so that they might be encouraged and strengthened. While they were up on the mountaintop they saw no great human needs, but they had a vision of Christ's glory. But now they have come down in the valley, the valley of human need, and everywhere there are those who need help. Is it not true that God gives us *mountaintop experiences* today to strengthen and encourage us, but the real place of service is down in the valley of human need?—*The Bible Teacher*, 1953 (F. W. B.).

### II. HINTS THAT HELP

1. Faith in the theological sense contains two elements recognized in the Scriptures. There is an element that is intellectual; also an element, of even deeper importance, that is moral.

2. Faith is not simply the assent of the intellect to reveal truth; it is the practical submission of the entire man to the guidance and control of such truth. "The devils believe and tremble."

3. Indispensable as is the assent of the intellect, that alone does not constitute the faith upon which the Scriptures lay such emphasis.

4. We look at this man, and we find that there is more than a general earnestness about him. We see the tokens of a special and active desire to have the blessings which faith was to secure for him.

5. He seeks forgiveness. Sin is not a light thing in his eyes. He longs for healing of the disease of his soul. To say all in a word, his desire is set upon salvation.

6. He feels his need of grace for the exercise of faith. *Help mine unbelief.* My own resources are not sufficient for it. A true sense of the need of grace to believe is a great step towards the act of believing.

7. The believer is weak in himself. Looking to the *all things* to be done, he laments this with shame and tears. But he is not alone.

8. Allied to Christ he is strong to overcome evil and to do good. He has courage and hope. Nothing in the way of duty is impossible.

9. So with all Christians. In spite of conscious weakness, opposition and failure, *through Christ* they take heart to persevere.—*Defender Magazine*.

### III. ADDITIONAL TRUTHS

Why was it that the disciples were not able to effect a cure? Why had they failed? Had not Jesus conferred upon them *authority over unclean spirits*? (Cf. 6:7). The Twelve we know had seen that authority at work and even *the devils* were *subject to us in thy name*. They had authority from Jesus to act: then why the failure? Was it because they were still in the spell of the mountain glory and had not yet faced the realities of the valley? Had they lost heart and spirit in facing the need? Was it a spiritual condition of unbelief? Does Verse 19 throw light on this—*O faithless generation*? Were the disciples *faithless* like the crowd? The lesson stresses the faith of the father for his son, and there is a strange omission of any faith on the part of the disciples! Verse 29 also mentions that *prayer was lacking*.—*The Gist of the Lesson*.

2. The Scriptures present demon possession as a terrible thing, something that is not to be taken lightly. Nations may suffer greatly when they fall into the clutches of Satan and the demons who serve him.

3. Here are the words of Nicolai Lenin: "The existence of the Soviet Republic side by side with imperialist states for a long time is unthinkable. One or the other must triumph in the end, and before that end supervenes a series of frightful collisions between the Soviet Republic and the bourgeois states will be inevitable.

"We must be able to withstand all this, to agree to all and every sacrifice, and even—if need be—to resort to various stratagems, artifices, illegal methods, to evasions and subterfuges."

You and I may agree that this Communist force is unsound and unworkable, and we abhor it, like the overwhelming majority which it enslaves, but nevertheless today, just fifty odd years from its inception by Lenin, this force, called communism, controls one-third of the population of the world.—Hon. Francis E. Walter.

4. Here are the words of William Z. Foster, who is now the leader of the Communist Party of the United States:

"When a Communist heads the government of the United States—and that day will come just as surely as the sun rises—the Government will not be a capitalist government, but a Soviet government, and behind this government will stand the Red army to enforce the dictatorship of the proletariat."

5. The Bible emphatically teaches that there will be a great increase in Satanic and demonic power in the closing days of this age. Just as the nine disciples were powerless, because they had neglected prayer and fasting, so the Church as a whole is powerless for the same reason.

If the Church today was as much alive spiritually as it was seventy years ago, Communism could not even gain a foothold in the United States. But when large Protestant denominations deny the virgin birth of Christ, His second coming and the inspiration of the Holy Scriptures, they are not simply faithless, like the nine apostles, but they are in a class with Judas Iscariot, the betrayer of our Saviour. And the devil will try to destroy the witness of the Free Will Baptist denomination for the Lord Jesus Christ, unless it looks to Him for victory over demonic power.

## THE MAIL BOX

### NOTE OF THANKS

"Please allow me to say, 'Thank you so much,' to everyone who has sent us mail for these almost four months. My wife and I could not keep up with all the correspondence from friends over the states.

"We also want to thank all those who have divided their means to help us in this, the greatest experience of our 25 years of married life. May the Lord reward you fourfold.

"At this writing, December 11, our boy is having the best week he had had in several weeks. Doctors cannot cure his disease, but the One who said, 'All power is given unto Me in heaven and in earth,' is able to cope with it. We are so grateful for the hundreds who have written saying, 'We are praying for Terry and the family.'"—Rev. and Mrs. K. V. Shutes, 323 East Street, Thomaston, Georgia.

Men are willing to pay a high price for damnation when salvation is free.



# Throughout this Happy Season

We wish you  
Christmas cheer,  
And pray unmeasured  
Joy and peace  
Be yours  
In the coming year!



The entire personnel of the Free Will Baptist Press desire to wish everyone a blessed Christmas and a New Year filled with happiness. May the joy of His salvation be yours this Christmas, and the peace of His abiding presence remain with you always.

We extend our sincere thanks for your loyalty and co-operation in making it possible for us to serve you throughout the year.

J. O. Fort  
L. A. Dunn  
C. H. Overman  
Ralph A. Bowen  
Joan Hooks  
Carolyn B. Elliot  
Mattie E. Perkins

Sybil Forbes  
Hazel Holland  
Edith Dunn  
Myrtle Jones  
Emily Meeks  
Sylvia Faulkner  
Lossie Stocks

Graham Olive  
Wilbur Dunn  
Wade Long  
Russell Wooten  
Kenneth Long  
Ed Lucy  
Leslie James



















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